

The Visual Scriptures

Selections from the Bible

Functional and Poetic Parallelism

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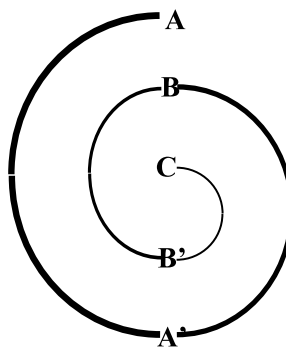
Table of Contents

Genesis 2.	1	Hebrews 5.	183
Psalms 3.	1	Hebrews 6.	183
Psalms 22.	1	Hebrews 7.	185
Psalms 23.	3	Hebrews 8.	186
Psalms 34.	4	Hebrews 9.	187
Psalms 121.	4	Hebrews 10.	189
Proverbs 3.	5	Hebrews 11.	191
Isaiah 1.	6	Hebrews 12.	194
Isaiah 10.	21	Hebrews 13.	196
Isaiah 20.	35	Notes.	198
Isaiah 30.	47	James 1.	200
Isaiah 40.	58	James 2.	201
Isaiah 50.	77	James 3.	202
Isaiah 60.	91	James 4.	203
Isaiah Notes.	102	James 5.	204
Ezekiel 36.	112	1 Peter 1.	206
Ezekiel 37.	113	1 Peter 2.	207
Malachi 3.	115	1 Peter 3.	208
Malachi 4.	116	1 Peter 4.	209
Matthew 5.	118	1 Peter 5.	210
Luke 1.	121	2 Peter 1.	212
Luke 2.	124	2 Peter 2.	213
John 1.	127	2 Peter 3.	215
John 2.	129	1 John 1.	218
John 3.	130	1 John 2.	218
John 4.	132	1 John 3.	221
John 5.	134	1 John 4.	222
John 6.	137	1 John 5.	224
John 7.	140	2 John.	225
John 8.	143	3 John.	226
John 9.	146	Notes.	227
John 10.	148		
John 11.	150		
John 12.	153		
John 13.	155		
John 14.	157		
John 15.	159		
John 16.	161		
John 17.	162		
John 18.	165		
John 19.	166		
John 20.	169		
John 21.	170		
Notes.	173		
Hebrews 1.	178		
Hebrews 2.	179		
Hebrews 3.	180		
Hebrews 4.	181		

Preface

Can the scriptures be presented graphically, as images, pictures, if you will? If so, is there any value in such a presentation? The answer to both questions is a definite Yes. We are accustomed to read the scriptures in one dimension, one sentence after another. What would it be like if we read them in two or even three dimensions? Would any new insights open up? Would any hidden beauty be revealed?

John Breck made an extensive investigation of chiasms[1] in the Bible, and shows how they can be read as spirals, often ascending spirals because of intensification, conical helices, three dimensional figures.[2] The helical reading of a chiasm of the form ABCB'A' would be AA'BB'C as shown in the figure. This shape allows the author to more clearly present his central idea, which appears at the apex of the helix. Also, there often is intensification with paired elements, with the second being stronger than the first.



Unfortunately, we can't see the helix, except in our mind's eye. However, all of the information contained in the helix can be visualized in a two-dimensional representation, a two-dimensional picture of the scripture. This shape is a chevron. The apex of the spiral coincides with the point of the chevron. And, in fact, the lower turns of the helix are also presented to the eye as the branches of the chevron, allowing the viewer to study the form in detail, often with enhanced understanding beyond what can be ascertained in the linear dimension of the printed page. Matched pairs of elements in the branches of the chevron help explain and define each other and thus enhance the information content of the passage. And the presentation becomes an art form, revealing beauty hidden in the one dimensional lines of text.

As an example, here is the picture of D&C 6:35-37. Paired elements have the same indentation. We usually include guide letters to assist the viewer, but they are omitted for this example.

Behold, I do not condemn you;
 go your ways and sin no more;
 perform with soberness the work which I have commanded you.
 Look unto me in every thought;
 doubt not,
 fear not.
 Behold the wounds which pierced my side, and also the prints of the nails in my hands
 and feet;
 be faithful,
 keep my commandments,
and ye shall inherit the kingdom of heaven.

This chevron can be read word-for-word as a helix. The two paired elements are separated by //.

Behold, I do not condemn you; // and ye shall inherit the kingdom of heaven.

go your ways and sin no more; // keep my commandments,

perform with soberness the work which I have commanded you. // be faithful,

Look unto me in every thought; // Behold the wounds which pierced my side, and also the prints of
the nails in my hands and feet;

doubt not, // fear not.

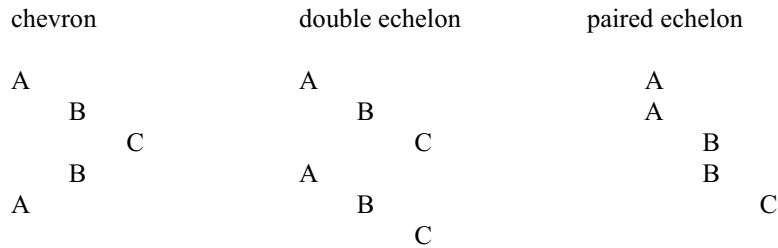
Notice what you learn as you compare elements at the same indentation. First of all, the second element in each pair shows intensification with respect to the first, as noted by Breck. For instance, inheriting the kingdom of

Preface

heaven is a greater blessing than not being condemned. Beholding Jesus' wounds is more detailed than looking unto him. The point of emphasis, the center of the chevron, the apex of the helix, is "doubt not, fear not." See the relationship between the ends and the center of the chevron. And the instructions between the ends and the center tell us how to avoid doubt and fear. How much of this is as clearly visible in the linear text?

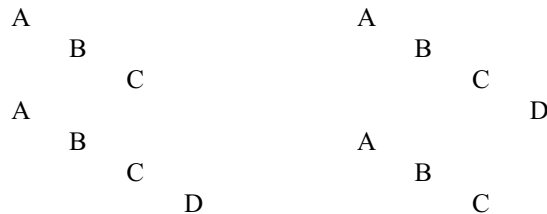
The chevron is the most common shape found in scripture. It is the shape of chiasmus, but not all chevrons would be classified as chiasms. For instance, there are no repeated words in the example above. Thus I will use the word *chevron* instead of *chiasm*.

There are two other regular shapes, the multiple (usually double) echelon and the paired echelon. Here is the basic format of these features



The double echelon is usually referred to as alternate or direct parallel. The paired echelon is known as climax.

The C's in the chevron and the paired echelon are the points of emphasis. Sometimes the double echelon includes an unrepeatd point of emphasis at the end of one of the echelons.



Isaiah 1:15 is an example of the first of these.

A	And when ye spread forth your hands,
B	I will hide mine eyes from you: yea,
A	when ye make many prayers,
B	I will not hear:
C	your hands are full of blood.

Notice that the paired elements are similar, but not the same. The C tells why the Lord will not answer their prayers. Isaiah uses this form extensively.

In addition to these regular forms, we sometimes find irregular forms that show parallelism. A nice example is found in the interlinear version of John 1:6-9.

There was a man having been sent from God, name to him, John; this one came for a witness,
that he might witness about the light,
that all might believe through Him.
not he was that light, but
that he might witness about the light.
He was the light true,
which enlightens every man coming into the world.

Preface

This has paired elements at all three levels of indentation, but it can't be rearranged into a chevron or a double echelon. The most extensive example I have found is Joseph Smith's prayer recorded in D&C 121:1-6. There are questions composed of seven elements, a point of emphasis (O Lord God Almighty...the dark and benighted dominion of Sheol), followed by seven pleas that match the question elements. Interestingly the pleas can be rearranged to form a perfect chevron without changing a single word.

My work on reformatting the scriptures began May 15, 1988, when I discovered the inverted arrangement of "redemption" and "resurrection" in D&C 88:14-16. For the next three years I reformatted the doctrinal discourses of the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and some Bible examples. Parallelism, similarity of theme, was the basis of my formatting. I call the results the visual scriptures, which can be viewed on my web site, kindly hosted by Kurt Neumiller.[3]

The visual scriptures, the two-dimensional reformatted scriptures, present the images, the pictures, of the scriptures. Understanding springs to the eye. Insights are discovered that are difficult to detect in the linear text. A beauty is revealed that is invisible on the traditional page.

Another aspect of the literary design of the scriptures is the frequent occurrence of lists of similar items. In the vast majority of cases we find that the number of items in these lists bears the symbolic meanings developed by Bullinger in his study of the Bible.[4]

The selections in this work were arbitrarily picked by myself based on what I have found over the more than two decades of study. While I made use of prior work on John 1, I have otherwise made no attempt to compare my work with that of other authors. I have noted the Joseph Smith Translation (JST) in most but not all entries. When noted, JST insertions are in italics, with omitted KJB text enclosed in braces, {}.

The Isaiah incorporates the chapters in the Book of Mormon, which were imported from my reformatted text intact, and the changes in the Joseph Smith Translated (JST) were incorporated (with one exception). Modifications of the text from the Book of Mormon, as with the JST, are written in *italics*, while KJB text that is displaced or deleted is enclosed in braces, {}.

The one word from the JST that is not included here is *sprinkle*, found in Isaiah 52:15. The JST changes this to *gather*, but it remains *sprinkle* where this verse is quoted in the Book of Mormon by the Savior (3 Nephi 20:45). There it appears in the most complex literary structure I have found in all of scripture (3 Nephi 20:11-23:3). There it is parallel to phrases both before it and after it that pertain to the atonement. This is also consistent with Strong's Hebrew dictionary definition {5137 *nazah* (naw-zaw'); a primitive root; to spirt, i.e. besprinkle (especially in expiation)}. *Nazah* appears 21 times in Exodus, Leviticus, and Numbers, where sacrificial blood, oil, or water is sprinkled in rituals pertaining to atonement or purification.

Now, for a little background.

Scholars, in the late 18th and early 19th century, began to notice chiasmus in the Bible.[5][6] Forbes published a detailed discussion of chiasmus in the Bible in 1854.[7] Lund[8] and Welch[9][10] have described in detail the characteristics of chiasmus, and provided guidelines with which to judge the strength of a proposed chiasm. Edwards and Edwards utilized statistical methods to determine the probability that a proposed chiasm could have occurred by chance rather than by design.[11][12] Welch edited a collection of essays on chiasmus which includes an extensive bibliography of the expanding literature on this subject.[13]

Chiasmus in the Book of Mormon was first discovered by Welch in 1967, nearly 140 years after it was first published.[14] Shortly after Welch announced his discovery, chiasmus was found in both the Pearl of Great Price[15] and the Doctrine and Covenants,[16][17] although its presence in the latter is regarded by some as controversial. Parry has published reformatted versions of the Book of Mormon showing the parallelisms he discovered.[18][19] The first of these was published four years after my initial discovery of chiasmus in the Doctrine and Covenants, and three years after I had completed the first draft of the present work. I compared his work with mine and added some of his findings to my project. These additions are always attributed in endnotes with the designation "DWP."

Preface

While Joseph Smith may well have known little or nothing about chiasmus,[20] it is clear that the scriptures of the latter days contain numerous examples of inverted parallel structures that satisfy all of the criteria proposed by Lund and Welch to define chiasmus. It is equally clear that some of the passages that show inverted parallel arrangements of concepts and ideas violate one or more of these criteria, and it may be inappropriate to refer to them as chiasms. Whether or not the formal criteria of chiasmus are met is relatively unimportant to the student of the scriptures. What is important is that the parallel structure often aids significantly in gaining understanding of the scriptures. To avert arguments, I will use the term *chevron* rather than *chiasm* to refer to the inverted parallel structures I have found, as noted above. My focus has and will be on parallelism in ideas, themes, rather than words. Word parallels do occur, but that is of secondary importance to me.

In the pages that follow, the parallelisms are indicated by equal levels of indentation. Capital or lower case guide letters and Roman numerals were added at the beginning of the elements of the more extensive units to guide the eye. Any given element begins with a guide letter and ends just before the next similar letter, or sometimes at an un-marked inter-structural passage. Within a given element, so marked by a letter, sub-elements are indicated by further indentation. Subscripts are used to indicate direct parallelism of sub-elements within larger structures. Verse numbers are placed at the end of the previous verse to avoid starting a line with a verse number.

In some instances there is an overall structure that covers several smaller units, and perhaps extending over several chapters, as in Isaiah 2-5 (2 Nephi 12-15, although the structure is better in 2 Nephi than in the Bible), where there are actually two levels of such structure. These elements are marked with outdented double capital letters (AA, BB, etc.) and Roman numerals. Often the elements of the overall structure have no obvious relationship to the smaller units within. However, a major point of emphasis is to be found at the turning point, just as in the smaller ones. The most complex example in all of scripture is found in 3 Nephi 20:11-23:3, Christ's commentary on Isaiah. Here a single inverted system covers the entire text, while the same text is also subdivided into smaller systems at several levels.

Paired elements within a given structure are associated with each other either as being similar, opposite, or otherwise related. Sometimes an element helps explain, or otherwise elaborates upon, its partner. It is in this aspect that the structure enhances the information content of the text. As Breck said,

“Above all, however, respecting the literary form of biblical passages goes far towards throwing light on the *literal sense* of the text. Understanding and elucidating that sense remains the exegete's primary task. The beauty of chiasmus lies in the fact that its form expresses its meaning with such directness and clarity. The surest way to discover and proclaim that meaning is to proceed by a thoroughgoing analysis of the form by which that meaning is conveyed.”[21] (emphasis in original)

One wonders why the Lord chose to couch so many of His ancient and latter-day revelations in these forms. Various scholars have speculated about this question with regard to the Bible, suggesting ease of memorization, poetic form, and so forth. Brown suggests that “Parallel form may have a greater influence on the human soul than we realize.”[22] The following points might be considered:

- * The Lord teaches by repetition in ways that don't appear to be repetitious. The paired elements of parallelistic structures support and help define each other, with the result that the meanings are made more clear without additional words of explanation. In fact, an understanding of the structure is an important aid in understanding the original intent of the author, as noted by Breck, above.
- * One is almost forced to consider the scriptures more carefully, with more pondering in depth. New insights are gained, particularly when paired elements do not at first appear to match, but their placement is forced by the surrounding structure. Further consideration often reveals previously un-noticed relationships and deeper understanding.
- * The context of a passage is more easily discerned.

Preface

- * The language carries a power and impact that derives, in part, from the structure.
- * The Lord uses these forms as a pattern to help His children recognize the revealed scriptures. They are difficult to imitate, yet the modern scriptures came forth before even scholars were very aware of the pattern.

As the beauty of the scriptures unfolds to view, we can well agree with the Prophet, "...the heavens declare the glory of a God...and he that can mark the power of Omnipotence, inscribed upon the heavens, can also see God's own handwriting in the sacred volume: and he who reads it oftenest will like it best, and he who is acquainted with it, will know the hand wherever he can see it..."[23]

It must be stated that there often is more than one way to represent a particular passage, and different people may prefer different forms. It is, after all, an art form. Above all, one must not lose sight of the messages of the scriptures through arguing the structure. I have supplied notes in an attempt to explain my reasoning when the structure is not obvious.

This work is presented only as a sampling of one man's views, and should not be considered as authoritative nor final. This should not be considered a scholarly work, but more an art form. As noted above, I make no attempt to discuss structures proposed by other authors. The reader is invited to consider these examples, improve upon the representation of their structures, and search for others. If some insight is gained, the exercise will have been worthwhile for us both.

Note: The pages have been formatted for 8.5 x 11 inch paper, printed double sided, with a half inch binding margin. The reader may wish to print them and place them in a looseleaf binder. The reformatted pages provide ample space for notes and comments.

Notes

1. Chiasmus consists of a series of words or ideas that is repeated, term by term, but in reverse or inverted order. The terms in the repeated series may be identical, similar, opposite, explanatory, or related in other ways to those in the first one. Using capital letters as guides to the individual terms, the topical sequence is of the form ABCDCBA. The central unit typically is a point of emphasis.

A modern example appeared on the cover of TV Guide (May 28/June 3, 1988.), announcing a special program on the Viet Nam Memorial. It can be reformatted as a chevron to show the structure.

We
 touch
 the wall
 and
 the wall
 touches
us.

Individual terms may have substructure showing alternate parallelism, such as A B₁ B₂ C D C B₁ B₂ A.

John Welch has defined the characteristics of formal chiasmus ("Criteria for Identifying the Presence of Chiasmus", F.A.R.M.S., Provo, Utah, 1989). Since not all of the inverted systems found in scripture follow all of his criteria, I prefer to use the more general term *chevron*, rather than chiasmus. Chiasmus thus is a subset of *chevron*. However, chevrons that violate one or more of Welch's criteria may be no less valuable in understanding scripture. Often parallel terms expand upon or explain their partners. I have discovered many insights by finding the parallel patterns.

Preface

2. John Breck, "The Shape of Biblical Language; Chiasmus in the Scriptures and Beyond," St. Vladimir's Seminary Press, Crestwood, NY 10707, KALOROS PRESS, Wadmalaw Island, SC 29487, 2008.
3. ldsgospeldoctrine.net/dlj/visualscriptures.html
4. E.W. Bullinger, "Number in Scripture," (1894) (reprinted by Kregel Publications, Grand Rapids MI, 1981. Here is a partial list of his descriptions.
 - 3— That which is solid, real, substantial, complete, and entire.
 - 4— Creation, all that was created; man in his relation to the world as created; the number of the world; geographic fullness (four winds, four corners of the earth, four points of the compass).
 - 5— Mercy, grace.
 - 6— Evil; man in opposition to God; the number of imperfection; man without God and Christ.
 - 7— Spiritual perfection and completeness.
 - 8— New beginning; resurrection.
 - 9— Finality, conclusion of the whole matter, Divine judgment of man and his works.
 - 10— Ordinal (first, second, third, etc.) perfection, perfection of Divine order, everything in proper order; completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete. As a multiplier it adds emphasis.
 - 11— Disorder, imperfection, confusion, disintegration.
 - 12— Governmental perfection (we would say priesthood).
 - 13— Rebellion, apostasy, defection, corruption, disintegration, revolution.
5. John Jebb, "Sacred Literature," London, 1820.
6. Robert Lowth, "Praelectiones Academicæ de Sacra Poesi Hebraeorum," 1754, translated by G. Gregory in 1787 (Lectures on the Sacred Poetry of the Hebrews), new edition with notes by Calvin E. Stowe, Andover, Mass., 1829.
7. John Forbes, "The Symmetrical Structure of Scripture," Edinburgh: T. & T. Clark, 1854.
8. Nils Lund, "Chiasmus in the New Testament," Chapel Hill: University of North Carolina Press, 1942.
9. John W. Welch, Chiasmus in Antiquity, John W. Welch, Ed., Gerstenberg Verlag, Hildesheim, 1981, pp 9-16.
10. John W. Welch, "Criteria for Identifying the Presence of Chiasmus," F.A.R.M.S., 1989.
11. Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?," (BYU Studies 43, no. 2, 2004, pp. 103-130).
12. B. F. Edwards and W. F. Edwards, "When Are Chiasms Admissible as Evidence?," (BYU Studies 49, no. 4, 131 2010).
13. John W. Welch, Ed., Chiasmus in Antiquity, Gerstenberg Verlag, Hildesheim, 1981.
14. John W. Welch, "Chiasmus in the Book of Mormon," BYU Studies, pp. 69-84, Autumn 1969.
15. David O. Peterson, "Chiasmus, the Hebrews, and the Pearl of Great Price," The New Era, August 1972.
16. Charles G. Kroupa and Richard C. Shipp, "From the Mind of God," Salt Lake City: Shipp Bros. Printing, 1972.

Preface

17. Richard C. Shipp, MA Thesis, BYU, 1975.
18. Donald W. Parry, "The Book of Mormon Text Reformatted According to Parallelistic Patterns," (F.A.R.M.S., Provo, Utah, 1992).
19. Donald W. Parry, "Poetic Parallelisms in the Book of Mormon," (Neal A. Maxwell Institute for Religious Scholarship, BYU, Provo, Utah, 2007).
20. John W. Welch, "How much was known about chiasmus in 1829 when the Book of Mormon was translated?," (FARMS Review 15, no. 1 2003, 47-80).
21. Breck, op cit., p. 55.
22. Wade Brown, "The God-Inspired Language of the Book of Mormon," Clackamas, OR: Rainbow Press, p. 51, 1988.
23. Joseph Smith, Documentary History of the Church, Vol II, p 14.

Genesis 2:5-8

- A And every plant (wild vegetation) of the field before it was in the earth,
 B and every herb (cultivated crops) of the field before it grew:
 A for the LORD God had not caused it to rain upon the earth,
 B and there was not a man to till the ground. 6
 A But there went up a mist from the earth, and watered the whole face of the ground. 7
 B And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8
 C And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Note

This triple echelon with a point of emphasis is based on a discussion of functional parallelism in <https://archive.org/details/lecturesonsacred00lowt>, accessed May 9, 2014. Wild plants can't exist without rain, nor cultivated ones without a cultivator. The first is solved by rain, the second by man.

Psalms 3:13-18

- A Happy is the man that findeth wisdom, and the man that getteth understanding. 14
 B For the merchandise of it is better
 than the merchandise of silver,
 and the gain thereof
 than fine gold. 15
 C She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. 16
 D Length of days
 is in her right hand;
 and in her left hand
 riches and honour. 17
 C Her ways are ways of pleasantness, and all her paths are peace. 18
 B She is a tree of life to them that lay hold upon her:
 A and happy is every one that retaineth her.

Psalms 22:1-22

My God,
 my God,
 why hast thou forsaken me?
 why art thou so far
 from helping me, and
 from the words of my roaring? 2

O my God,
I cry in the daytime,
but thou hearest not;
and in the night season,
and am not silent. 3

But thou art holy, O thou that inhabitest the praises of Israel. 4
Our fathers trusted in thee:
they trusted,
and thou didst deliver them. 5
They cried unto thee,
and were delivered:
they trusted in thee,
and were not confounded. 6

But I am a worm,
and no man;
a reproach of men,
and despised of the people. 7

All they that see me
laugh me to scorn:
they shoot out the lip,
they shake the head saying, 8
He trusted on the LORD
that he would deliver him:
let him deliver him,
seeing he delighted in him. 9

But thou art he that took me out of the womb:
thou didst make me hope when I was upon my mother's breasts. 10
I was cast upon thee from the womb:
thou art my God from my mother's belly. 11

A Be not far from me; for trouble is near; for there is none to help. 12

B Many bulls
have compassed me:
strong bulls of Bashan
have beset me round. 13

C They gaped upon me with their mouths, as a ravening and a roaring lion. 14

D I am poured out like water, and
all my bones are out of joint:
my heart is like wax; it is melted in the midst of my bowels. 15
My strength is dried up like a potsherd; and
my tongue cleaveth to my jaws; and
thou hast brought me into the dust of death.[1] 16

E For dogs have compassed me:

F the assembly of the wicked have inclosed me:

G they pierced my hands and my feet. 17
I may tell all my bones:
they look and stare upon me. 18
They part my garments among them,
and cast lots upon my vesture.[2] 19

A But be not thou far from me,
 D O LORD: O my strength, haste thee to help me. 20
 F Deliver my soul from the sword;
 E my darling from the power of the dog. 21
 C Save me from the lion's mouth:
 B for thou hast heard me from the horns of the unicorns.[3][4] 22

I will declare thy name
 unto my brethren:
 in the midst of the congregation
 will I praise thee.

Notes

1. A list of 6 items. 6 = imperfection.
2. A list of 5 items. 5 = mercy, grace
3. *unicorns* – Hebrew *re'em*, probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known. (blueletterbible.org)
4. The overall pattern is random parallel, a rare type in scripture. It could be rearranged as a chevron.

Psalms 23

A The LORD is my shepherd;
 B I shall not want. 2
 C He maketh me to lie down in green pastures:
 he leadeth me beside the still waters. 3
 D He restoreth my soul:
 E he leadeth me in the paths of righteousness for his name's sake. 4
 F Yea, though I walk through the valley of the shadow of death, I will fear no
 evil:[1]
 E for thou art with me;
 D thy rod and thy staff they comfort me. 5
 C Thou preparest a table before me in the presence of mine enemies:
 thou anointest my head with oil;
 my cup runneth over.[2] 6
 B Surely goodness and mercy shall follow me all the days of my life:
 A and I will dwell in the house of the LORD for ever.

Notes

- [1] Note that the Lord is known in third person before the valley, and more intimately, second person, after. The F is a clear point of emphasis.
- [2] The C's are an example of functional parallelism. Both have to do, metaphorically, with eating and drinking. *Anointest* comes from *dashen*, one definition of which is to be satisfied. A sheep lying down in green pastures is sated.

Psalms 34:15-22

- A The eyes of the LORD are upon the righteous, and his ears are open unto their cry. 16
- B The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. 17
- C The righteous cry,
and the LORD heareth, and delivereth them out of all their troubles. 18
- D The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. 19
- C Many are the afflictions of the righteous:
but the LORD delivereth him out of them all. 20
He keepeth all his bones: not one of them is broken. 21
- B Evil shall slay the wicked: and they that hate the righteous shall be desolate. 22
- A The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalms 121

- A I will lift up mine eyes
unto the mountains,
from whence
cometh
my help. 2
My help
cometh
from
the LORD, which made heaven and earth. 3
- B He will not suffer thy foot to be moved:
- C he that keepeth thee
- D will not slumber. 4
- E Behold, he that keepeth Israel
- D shall neither slumber nor sleep. 5
- C The LORD is thy keeper:
- B the LORD is thy shade upon thy right hand. 6
The sun shall not smite thee by day, nor the moon by night. 7

- A The LORD shall preserve thee from all evil: he shall preserve thy soul. 8
The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Proverbs 3:13-18

- A Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding. 14
- B For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold. 15
- C She [is] more precious than rubies: and all the things thou canst desire are not to be compared unto her. 16
- B Length of days [is] in her right hand; [and] in her left hand riches and honour. Her ways [are] ways of pleasantness, and all her paths [are] peace.
- A She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retaineth her.

Isaiah

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. 2

A Hear, O heavens, and [Israel's rebellion (2-4)]
give ear, O earth:
for the LORD hath spoken,

I have nourished and brought up children, and they have rebelled against me. 3
The ox knoweth his owner, and
the ass his master's crib:
but Israel doth not know,
my people doth not consider. 4

Ah sinful nation,
a people laden with iniquity,
a seed of evildoers,
children that are corrupters:
they have forsaken the LORD,
they have provoked the Holy One of Israel unto anger,
they are gone away backward. 5

B Why should ye be stricken any more? [Israel's present devastation (5-9)]
ye will revolt more and more:
the whole head is sick, and
the whole heart faint. 6
From the sole of the foot even unto the head there is no soundness in it; but
wounds, and
bruises, and
putrifying sores:
they have
not been closed,
neither bound up,
neither mollified with ointment. 7
Your country is desolate,
your cities are burned with fire:
your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. 8
And the daughter of Zion is left
as a cottage in a vineyard,
as a lodge in a garden of cucumbers,
as a besieged city. 9

Except the LORD of hosts had left unto us a very small remnant,
we should have been as Sodom, and
we should have been like unto Gomorrah. 10

C Hear the word of the LORD, ye rulers of Sodom; [Condemnation of Israel (10-15)]
give ear unto the law of our God, ye people of Gomorrah. 11
To what purpose is the multitude of your sacrifices unto me? saith the LORD:
I am full of the burnt offerings of rams, and the fat of fed beasts; and
I delight not in the blood of bullocks, or of lambs, or of he goats. 12
When ye come to appear before me, who hath required this at your hand, to tread my
courts? 13
Bring no more vain oblations;
incense is an abomination unto me;
the new moons and sabbaths,
the calling of assemblies,
I cannot away with; it is iniquity, even the solemn meeting. 14
Your new moons and your appointed feasts
my soul hateth:
they are a trouble unto me;
I am weary to bear them. 15

And when ye spread forth your hands,
 I will hide mine eyes from you: yea,
 when ye make many prayers,
 I will not hear:
 your hands are full of blood. 16

- D Wash you, make you clean; [Call to repentance (16-20)]
 put away the evil of your doings from before mine eyes;
 cease to do evil; 17
 Learn to do well;
 seek judgment,
 relieve the oppressed,
 judge the fatherless,
 plead for the widow. 18

Come now, and let us reason together, saith the LORD:

though your sins be as scarlet,
 they shall be as white as snow;
 though they be red like crimson,
 they shall be as wool. 19

If ye be willing and obedient,
 ye shall eat the good of the land: 20
 But if ye refuse and rebel,
 ye shall be devoured with the sword:
 for the mouth of the LORD hath spoken it. 21

- C How is the faithful city become an harlot! [Condemnation of Israel (21-23)]
 it was full of judgment; righteousness lodged in it; but now murderers. 22
 Thy silver is become dross,
 thy wine mixed with water: 23
 Thy princes are rebellious, and companions of thieves:
 every one loveth gifts, and followeth after rewards:
 they judge not the fatherless,
 neither doth the cause of the widow come unto them. 24

[Israel's present devastation to be reversed (24-27)]

- B Therefore saith the Lord, the LORD of hosts, the mighty One of Israel,
 Ah, I will
 ease me of mine adversaries, and
 avenge me of mine enemies: 25
 And I will
 turn my hand upon thee, and
 purely purge away thy dross, and
 take away all thy tin: 26
 And I will
 restore thy judges as at the first, and
 thy counsellors as at the beginning:
 afterward thou shalt be called, The city of righteousness, the faithful city. 27
 Zion shall be redeemed with judgment,
 and her converts with righteousness. 28

[Israel's rebellion; guilty to be punished (28-31)]

- A And the destruction of the transgressors and of the sinners shall be together,
 and they that forsake the LORD shall be consumed. 29
 For they shall be ashamed of the oaks which ye have desired, and
 ye shall be confounded for the gardens that ye have chosen. 30

For ye shall be as
 an oak whose leaf fadeth, and
 as a garden that hath no water. 31
 And the strong shall be as tow,
 and the maker of it as a spark,
 and they shall both burn together, and none shall quench them.* 2:1

I₁ And it shall come to pass in the last days, *when* [that] the mountain of the Lord's house[1]
 shall be established in the top of the mountains, and
 shall be exalted above the hills,
 I₂ and all nations shall flow unto it. 3
 And many people shall go and say, Come ye, and let us go
 up
 to the mountain of the Lord, to the house of the God of Jacob;

I₃ and he will teach us of his ways,
 and we will walk in his paths;
 for out of Zion shall go forth
 the law,
 and the word of the Lord
 from Jerusalem. 4

And he shall judge among the nations,
 and shall rebuke many people:
 and they shall beat
 their swords into plow-shares, and
 their spears into pruning-hooks--
 nation shall not lift up sword against nation,
 neither shall they learn war any more. 5

II a O house of Jacob,
 b come ye and let us walk in the light
 c of the Lord;
 d *yea, come, for ye have all gone astray, every one to his wicked ways.*[2] 6
 AA₁ c Therefore, *O Lord*,
 b thou hast forsaken thy people,
 a the house of Jacob,[3]
 AA₂ because
 they be replenished from the east,
 and *hearken unto* {are} soothsayers like the Philistines,
 and they please themselves in the children of strangers. 7

 Their land also is full of silver and gold,
 neither is there any end of their treasures;
 their land is also full of horses,
 neither is there any end of their chariots. 8
 Their land is also full of idols;
 they worship the work of their own hands, that which their own fingers have
 made. 9

III BB And the mean man
 boweth *not* down,
 and the great man
 humbleth himself *not*,
 therefore, forgive *him* {them} not.[4] 10

*Major blocks and comments in chapter 1 by David A. Dorsey

- CC A₁ *O ye wicked ones,*
- A₂ enter into the rock, and
hide thee in the dust,
- A₃ for *the* fear of the Lord
- A₄ and {for} the glory of his majesty *shall smite thee*. [5] 11
- DD B *And it shall come to pass that* the lofty looks of man
shall be humbled,
and the haughtiness of men
shall be bowed down,
and the Lord alone shall be exalted in that day. 12
- EE C For the day of the Lord of Hosts *soon cometh*
upon all nations, *yea*, {shall be}
FF upon every one; *yea*, {that is}
GG upon the proud and lofty, and
upon every one *who* {that} is lifted up,
- HH D and he shall be brought low. 13
- GG C *Yea*, and *the day of the Lord shall come*
upon all the cedars of Lebanon,
for they {that} are high and lifted up; and
upon all the oaks of Bashan; 14 And
upon all the high mountains, and
upon all the hills, *and*
upon all the nations
which {that} are lifted up, *and* [6]
FF upon every people; 15 And
EE upon every high tower, and
upon every fenced wall; 16 And
upon all the ships of the sea, *and* [7]
upon all the ships of Tarshish, and
upon all pleasant pictures. [8] [9] 17
- DD B And the loftiness of man
shall be bowed down,
and the haughtiness of men
shall be made low;
and the Lord alone shall be exalted in that day. 18 And the idols he shall utterly
abolish. 19
- CC A₁ And they shall go
- A₂ into the holes of the rocks, and
into the caves of the earth,
- A₃ for *the* fear of the Lord shall *come upon them*
- A₄ and {for} the glory of his majesty *shall smite them*, when he ariseth to shake terribly
the earth. 20
- A₁ In that day a man shall cast
his idols of silver, and
his idols of gold,
which *he hath* {they} made {each one} for himself to worship,

A₂ to the moles and
to the bats; 21

To go
into the clefts of the rocks, and
into the tops of the ragged rocks,

A₃ for *the* fear of the Lord *shall come upon them*

A₄ and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.[10] 22

BB Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? 3:1

IV

AA₁ A a For behold, the Lord, the Lord of Hosts, doth take away
from Jerusalem, and
from Judah,

b the stay and
the staff,
the whole *staff* {stay} of bread,
and the whole stay of water--2

c The mighty man, and
the man of war,
the judge, and
the prophet, and
the prudent, and
the ancient; 3

d The captain of fifty, and
the honorable man, and
the counselor, and
the cunning artificer, and
the eloquent orator.[11] 4

V

B e And I will give
children *unto them* to be their princes, and
babes shall rule over them. 5

C f And the people shall be oppressed,
every one by another, and
every one by his neighbor;

e the child shall behave himself proudly
against the ancient,
and the base
against the honorable. 6

D d When a man shall take hold of his brother of the house of his father, *and shall*
say {saying}:
Thou hast clothing, be thou our ruler,
and let *not* this ruin *come* {be} under thy hand--[12] 7

D c In that day shall he swear, saying: I will not be a healer;
b for in my house *there* is neither bread nor clothing; make me not a ruler
of the people. 8

AA₂ a For Jerusalem is ruined,
and Judah is fallen,
because their tongues and their doings *have been* {are}
against the Lord, to provoke the eyes of his glory.[13] 9

C The show of their countenance doth witness against them, and *doth* {they} declare their sin *to be even* as Sodom, *and* they *cannot* hide it {not}.
 Wo unto their souls,
 for they have rewarded evil unto themselves! 10
 Say *unto* {ye to} the righteous that it *is* {shall be} well with *them* {him}; for they shall eat the fruit of their doings. 11
 Wo unto the wicked,
 for they shall perish; for the reward of *their* hands shall be *upon them*! [14] 12

B *And* {As for} my people,
 children are their oppressors,
 and women rule over them.

VI

A a₁ O my people, they who lead thee
 a₂ cause thee to err and
 a₃ destroy the way of thy paths. 13
 b The Lord standeth up to plead, and standeth to judge the people. 14
 b The Lord will enter into judgment with the ancients of his people
 a₁ and the princes thereof;
 a₂ for ye have eaten up the vineyard
 a₃ *and* the spoil of the poor {is} in your houses. 15
 a₁ What mean ye? {that (in italics)}
 a₂ Ye beat my people to pieces,
 a₃ and grind the faces of the poor, saith the Lord God of Hosts. 16

VII

A₁ Moreover, the Lord saith: Because the daughters of Zion [15] are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet--17
 Therefore the Lord will smite with a scab
 the crown of the head of the daughters of Zion,
 and the Lord will discover
 their secret parts. 18
 In that day the Lord will take away
 the bravery of
 their tinkling ornaments {about their feet}, and {their} cauls,
 and {their } round tires like the moon; 19
 The chains and the bracelets, and the mufflers; 20
 The bonnets,
 and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings; 21
 The rings, and nose jewels; 22
 The changeable suits of apparel,
 and the mantles, and the wimples, and the crisping-pins; 23
 The glasses, and the fine linen, and {the} hoods, and the veils. 24
 A₂ And it shall come to pass, {that}
 instead of sweet smell
 there shall be stink; and

instead of a girdle,
 a rent;[16] and
 instead of well set hair,[17]
 baldness; and
 instead of a stomacher,[18]
 a girding of sackcloth; {and}
 burning
 instead of beauty.[19][20] 25

B Thy men shall fall by the sword
 and thy mighty in the war. 26

C And her gates shall lament and mourn;
 and she *shall be* {being} desolate, *and* shall sit upon the ground. 4:1

D And in that day, seven women shall take hold of one man, saying: We will eat our
 own bread, and wear our own apparel; only let us be called by thy name to take
 away our reproach. 2

C In that day shall the branch of the Lord be beautiful and glorious; {and} the fruit of the
 earth {shall be } excellent and comely *to* {for} them that are escaped of Israel. 3

B And it shall come to pass, *they* {that he} that *are* {is} left in Zion and *remain* {he that
 remaineth} in Jerusalem shall be called holy, every one that is written among the living in
 Jerusalem--4

A₁ When the Lord
 shall have washed away the filth of the daughters of Zion, and
 shall have purged the blood of Jerusalem from the midst thereof
 by the spirit of judgment and
 by the spirit of burning. 5

A₂ And the Lord will create
 upon every dwelling-place of mount Zion, and
 upon her assemblies,
 a cloud and smoke
 by day and
 the shining of a flaming fire
 by night;
 for upon all the glory *of Zion* shall be a defence. 6
 And there shall be a tabernacle
 for a shadow
 in the daytime
 from the heat,
 and for a place of refuge,
 and {for} a covert from storm and from rain.[21] 5:1

VI *And then* {Now} will I sing to my well-beloved a song of my beloved, touching his vineyard.

A₁ My well-beloved hath a vineyard

A₂ in a very fruitful hill. 2

B And he
 fenced it, and
 gathered out the stones thereof, and
 planted it with the choicest vine, and
 built a tower in the midst of it, and also
 made a wine-press therein;[22]

C and he looked that it should bring forth grapes, and it brought forth wild grapes. 3

D And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4

D What could have been done more to my vineyard that I have not done in it?

C Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes. 5

B And now go to; I will tell you what I will do to my vineyard--

I will take away the hedge thereof,

and it shall be eaten up; and

I will break down the wall thereof,

and it shall be trodden down; 6 And

I will lay it waste;

it shall not be pruned nor digged; but there shall come up briers and thorns;

I will also command the clouds that they rain no rain upon it.[23] 7

A₁ For the vineyard

of the Lord of Hosts is

the house of Israel,

and the men of Judah

his

pleasant plant;

A₂ and he looked for judgment,

and {but} behold, oppression;

for righteousness,

but behold, a cry. 8

V

A Wo unto them that join house to house, {that lay field to field} till there *can* be no place, that they may be placed alone in the midst of the earth![24] 9

B In mine ears, said the Lord of Hosts, of a truth

many houses

shall be desolate,

and great and fair *cities*

without inhabitant. 10

Yea, ten acres of vineyard

shall yield one bath,[25]

and the seed of a homer

shall yield an ephah.[26] 11

C Wo unto them that rise up early in the morning,

that they may follow strong drink,

that continue until night,

and {till} wine inflame them! 12

And the harp,

and the viol,

the tabret,

and pipe,

and wine are in their feasts;

but they regard not the work of the Lord,

neither consider the operation of his hands. 13

IV

D Therefore, my people are gone into captivity,

because they have no knowledge;

and their honorable men are famished,

and their multitude dried up with thirst. 14

- III E Therefore, hell hath enlarged herself, and opened her mouth without measure;
 and their glory,
 and their multitude,
 and their pomp,
 and he that rejoiceth,
 shall descend into it. 15
 And the mean man shall be brought down,
 and the mighty man shall be humbled,
 and the eyes of the lofty shall be humbled. 16
- F But the Lord of Hosts
 shall be exalted in judgment,
 and God that is holy
 shall be sanctified in righteousness. 17
 Then shall the lambs feed after their manner,
 and the waste places of the fat ones shall strangers eat. 18
- II G Wo unto them that draw
 iniquity
 with cords of vanity, and
 sin as it were
 with a cart rope; 19
- F That say:
 Let him make speed, {and} hasten his work,
 that we may see it;
 and let the counsel of the Holy One of Israel draw nigh and come,
 that we may know it. 20
- E Wo unto them that call
 evil
 good, and
 good
 evil,
 that put
 darkness
 for
 light, and
 light
 for
 darkness,
 that put
 bitter
 for
 sweet, and
 sweet
 for
 bitter! 21
- D Wo unto
 the {them that are} wise in their own eyes
 and prudent in their own sight! 22
- C Wo unto
 the {them that are} mighty to drink wine,
 and men of strength to mingle strong drink; 23
 Who justify the wicked for reward,
 and take away the righteousness of the righteous from him! 24

B Therefore, as the fire devoureth the stubble,
and the flame consumeth the chaff,
their root shall be rottenness, and
their blossoms shall go up as dust;
because they have cast away the law of the Lord of Hosts,
and despised the word of the Holy One of Israel. 25

A a₁ Therefore, is the anger of the Lord kindled against his people,
a₂ and he hath stretched forth his hand against them,
b and hath smitten them;
c and the hills did tremble,
b and their carcasses were torn in the midst of the streets.
a₁ For all this his anger is not turned away,
a₂ but his hand is stretched out still.[27] 26

I₁ And he will lift up an ensign to the nations from far,[28]
and will hiss unto them from the end of the earth;
I₂ and behold, they shall come with speed swiftly;
none shall be weary nor stumble among them. 27
None shall slumber nor sleep;
neither shall the girdle of their loins be loosed,
nor the latchet of their shoes be broken; 28
Whose arrows *shall be* {are} sharp,
and all their bows bent,
and their horses' hoofs shall be counted like flint,
and their wheels like a whirlwind,
their roaring {shall be} like a lion. 29
They shall roar like young lions;
yea, they shall roar,
and lay hold of the prey,
and shall carry away safe,
and none shall deliver. 30

I₃ And in that day they shall roar against them like the roaring of the sea; and if *they* {one} look unto the land,
behold, darkness and sorrow, and the light is darkened in the heavens thereof.[29] 6:1

A In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train
filled the temple. 2

B Above it stood the seraphim; each one had six wings;
with twain he covered his face, and
with twain he covered his feet, and
with twain he did fly. 3

C And one cried unto another, and said:
Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory. 4

D And the posts of the door moved at the voice of him that cried, and the house was filled
with smoke. 5

C Then said I: Wo is *unto* me! for I am undone; because
I am a man of unclean lips; and
I dwell in the midst of a people of unclean lips;
for mine eyes have seen the King, the Lord of Hosts. 6

B Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; 7 And he laid it upon my mouth, and said:
 Lo, this has touched thy lips;
 and thine iniquity is taken away,
 and thy sin purged. 8

A Also I heard the voice of the Lord, saying:
 Whom shall I send, and
 who will go for us?
 Then I said: Here am I; send me. 9

And he said:
 Go and tell this people--

A Hear ye indeed,
 but *they understood* {understand} not; and
 see ye indeed,
 but *they perceived* ,{perceive} not. 10

B Make the heart of this people fat, and

C make their ears heavy, and

D shut their eyes--

D lest they see with their eyes, and

C hear with their ears, and

B understand with their heart, and

A *be converted* {convert} and
 be healed. 11

Then said I: Lord, how long?

And he *said* {answered}: Until
 the cities be wasted without inhabitant, and
 the houses without man, and
 the land be utterly desolate; 12
 the Lord have removed men far away,
for {and} there *shall* be a great forsaking in the midst of the land. 13
 But yet *there* {in it} shall be a tenth, and *they* {it} shall return, and shall be eaten,
 as a teil-tree, and
 as an oak
 whose substance is in them when they cast their leaves;
 so the holy seed shall be the substance thereof.[30] 7:1

AA A₁ And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin,
 {the} king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war
 against it,

A₂ but could not prevail against it. 2

B And it was told the house of David, saying: Syria is confederate with Ephraim.

C And his heart was moved, and the heart of his people, as the trees of the wood are moved with
 the wind. 3

D Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub[31]
 thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 4

- C And say unto him:
 Take heed, and
 be quiet;
 fear not,
 neither be faint-hearted
- B for the two tails
 of these smoking firebrands,
 for the fierce anger of
 Rezin with Syria, and of the son of Remaliah. 5
- A₁ Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying: 6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, *yea*, {even} the son of Tabeal. 7
- A₂ Thus saith the Lord God:
 It shall not stand,
 neither shall it come to pass. 8
- BB A a For the head of Syria is Damascus,
 b and the head of Damascus, Rezin;
 c and within three score and five years shall Ephraim be broken that it be not a people. 9
- CC a And the head of Ephraim is Samaria,
 b and the head of Samaria is Remaliah's son.
 c If ye will not believe surely ye shall not be established. 10
- DD
- EE₁ B Moreover, the Lord spake again unto Ahaz, saying: 11 Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above. 12
- C But Ahaz said: I will not ask, neither will I tempt the Lord. 13
- C And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? 14
- EE₂ B Therefore, the Lord himself shall give you a sign--Behold, a virgin shall conceive, and *shall* bear a son,
 and shall call his name Immanuel.[32] 15
- EE₃
- EE₄ A Butter and honey shall he eat, that he may know to refuse the evil and *to* choose the good. 16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.[33] 17
- FF The Lord shall bring
 upon thee, and
 upon thy people, and
 upon thy father's house,
 days that have not come from the day that Ephraim departed from Judah, {even} the king of Assyria. 18
- GG And it shall come to pass in that day that the Lord shall hiss
 for the fly
 that is in the uttermost part of {the rivers of} Egypt, and
 for the bee
 that is in the land of Assyria. 19

And they shall come, and shall rest all of them
in the desolate valleys, and
in the holes of the rocks, and
upon all thorns, and
upon all bushes. 20

In the same day shall the Lord shave with a razor that is hired, {namely} by them beyond the river, by the king of Assyria,
the head, and
the hair of the feet; and it shall also consume
the beard. 21

And it shall come to pass in that day, {that} a man shall nourish a young cow and two sheep; 22 And it shall come to pass, for the abundance of milk {that} they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land. 23

And it shall come to pass in that day, {that} every place shall be, where there were a thousand vines at a thousand silverlings,
which {it} shall {even} be for briers and thorns. 24
With arrows and with bows shall men come thither,
because all the land shall become briers and thorns. 25
And {on} all hills that shall be digged with the mattock, there shall not come thither
the fear of briers and thorns;
but it shall be for the sending forth of oxen, and {for} the treading of lesser cattle. 8:1

Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.[34] 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. 3

And I went unto the prophetess; and she conceived and bare a son.

Then said the Lord to me: Call his name, Maher-shalal-hash-baz. 4

For *behold*, {before} the child shall *not* have knowledge to cry, My father, and my mother, *before* the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.[35] 5

The Lord spake also unto me again, saying: 6 Forasmuch as this people refuseth the waters of Shiloah that go softly,

and rejoice in Rezin and Remaliah's son; 7

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks. 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. 9

Associate yourselves, O ye people,
and ye shall be broken in pieces;
and give ear all ye of far countries;
gird yourselves,
and ye shall be broken in pieces;
gird yourselves,
and ye shall be broken in pieces. 10

Take counsel together,
and it shall come to naught;
speak the word,

and it shall not stand; for God is with us. [36] 11

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: 12

Say ye not, A confederacy, to all {them} to whom this people shall say, A confederacy;
neither fear ye their fear, nor be afraid. 13

- BB Sanctify the Lord of Hosts himself,
and let him be your fear,
and let him be your dread. 14
 And he shall be for a sanctuary;
 but for a stone of stumbling,
 and for a rock of offense
 to both the houses of Israel,
 for a gin
 and {for} a snare
 to the inhabitants of Jerusalem. 15
- CC A And many among them
 shall stumble
 and fall,
 and be broken,
 and be snared,
 and be taken. 16
- DD B Bind up the testimony,
 C seal the law among my disciples. 17
 D And I will wait upon the Lord,
 that hideth his face from the house of Jacob,
 and I will look for him. 18
 E Behold, I and the children whom the Lord hath given me are for signs and for
 wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion. 19
 D And when they shall say unto you: Seek unto them that have familiar spirits, and unto
 wizards that peep and {that} mutter--should not a people seek unto their God for the
 living to *hear from* the dead? 20
 C To the law and
 B to the testimony;
 A and if they speak not according to this word, it is because there is no light in them.[37] 21
- EE And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be
hungry, they shall
 fret themselves, and
 curse their king and their God, and
 look upward. 22
- FF And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and {they} shall be
driven to darkness. 9:1 Nevertheless, the dimness
- EE shall not be such as was in her vexation, when at {the} first he lightly afflicted the land of Zebulun, and the land
of Naphtali, and afterwards did more grievously afflict {her} by the way of the *Red* Sea beyond Jordan in
Galilee of the nations. 2
- DD The people that walked in darkness
 have seen a great light;
they that dwell in the land of the shadow of death,
 upon them hath the light shined.[38] 3

- CC Thou hast multiplied the nation, and {not} increased the joy--
 they joy before thee according to the joy in harvest,
 and as men rejoice when they divide the spoil. 4
 For thou hast broken
 the yoke of his burden, and
 the staff of his shoulder,
 the rod of his oppressor {as in the day of Midian}.[39] 5
 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall
 be with burning and fuel of fire. 6
- BB A For unto us a child is born,
 unto us a son is given;

 B and the government shall be upon his shoulder;

 C and his name shall be called,
 Wonderful,
 Counselor,
 The Mighty God,
 The Everlasting Father,
 The Prince of Peace. 7

 B Of the increase of {his} government
 and peace
 there *is* {shall be} no end,
 upon the throne of David, and
 upon his kingdom
 to order it, and to establish it with judgment and with justice
 from henceforth, even forever.
 The zeal of the Lord of Hosts will perform this. 8

 A The Lord sent *his* {a} word *unto* {into} Jacob and it hath lighted upon Israel.[40] 9
- AA And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness
 of heart: 10
 The bricks are fallen down,
 but we will build with hewn stones;
 the sycamores are cut down,
 but we will change them into cedars.[41] 11
- AA Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies
 together; 12 The Syrians before and the Philistines behind; and they shall devour Israel with
 open mouth.[42]
- BB For all this his anger is not turned away, but his hand is stretched out still. 13 For the people turneth not unto
 him that smiteth them, neither do they seek the Lord of Hosts. 14
- CC Therefore *will* the Lord {will} cut off from Israel
 head and tail,
 branch and rush
 in one day. 15
 The ancient {and honourable}, he is the head; and
 the prophet that teacheth lies, he is the tail. 16
 For the leaders of this people
 cause them to err;
 and they that are led of them
 are destroyed. 17
 Therefore the Lord shall have no joy
 in their young men,

neither shall have mercy
 on their fatherless and widows;
 for every one *of them*
 is a hypocrite and an evildoer,
 and every mouth
 speaketh folly.

For all this his anger is not turned away, but his hand is stretched out still.[43] 18

DD

A For wickedness burneth

B as the fire;

C it shall devour the briers and thorns,
 and shall kindle in the thickets of the forests,
 and they shall mount up like the lifting up of smoke. 19

D Through the wrath of the Lord of Hosts is the land darkened,

C and the people shall be as the fuel

B of the fire;

A no man shall spare his brother. 20
 And he shall snatch on the right hand
 and be hungry;
 and he shall eat on the left hand
 and they shall not be satisfied;
 they shall eat every man the flesh of his own arm--21

Manasseh,
 Ephraim; and
 Ephraim,
 Manasseh;
 {and} they together shall be against Judah.

For all this his anger is not turned away, but his hand is stretched out still. 10:1

Wo unto them
 that decree unrighteous decrees, and
 that write grievousness which they have prescribed; 2
 To turn *away* {aside} the needy from judgment, and
 to take away the right from the poor of my people,
 that widows may be their prey, and
 that they may rob the fatherless! 3

And what will ye do
 in the day of visitation, and
 in the desolation which shall come from far?
 to whom will ye flee for help?
 and where will ye leave your glory? 4
 Without me
 they shall bow down under the prisoners, and
 they shall fall under the slain.

For all this his anger is not turned away, but his hand is stretched out still. 5

- EE O Assyrian, the rod of mine anger, and the staff in their hand is *their* {mine} indignation. 6
 I will send him
 against a hypocritical nation, and
 against the people of my wrath
 will I give him a charge
 to take the spoil, and
 to take the prey,[44] and
 to tread them down like the mire of the streets. 7
- FF Howbeit he meaneth not so,
 neither doth his heart think so;
 but {it is} in his heart *it is* to destroy and cut off nations not a few. 8
 For he saith:
 Are not my princes altogether kings? 9
 Is not Calno as Carchemish?
 Is not Hamath as Arpad?
 Is not Samaria as Damascus? 10
 As my hand hath *founded* {found}[45] the kingdoms of the idols, and whose graven images did excel them
 of Jerusalem and of Samaria; 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem
 and *to* her idols? 12
- GG Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon
 Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 13
- FF For he saith: By the strength of my hand {I have done it} and by my wisdom *I have done these things*; for I am
 prudent;
 and I have *moved* {removed} the *borders* {bounds} of the people,
 and have robbed their treasures,
 and I have put down the inhabitants like a valiant man; 14
 And my hand hath found as a nest the riches of the people;
 and as one gathereth eggs that are left have I gathered all the earth;
 and there was none that
 moved the wing, or
 opened the mouth, or
 peeped. 15
- EE Shall the ax boast itself against him that heweth therewith?
 Shall the saw magnify itself against him that shaketh it?
 As if the rod should shake itself against them that lift it up, or
 as if the staff should lift up itself as if it were no wood! 16
- DD Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness;
 and under his glory he shall kindle a burning like the burning of a fire. 17
 And the light of Israel shall be for a fire,
 and his Holy One for a flame,
 and shall burn and *shall* devour his thorns and his briers in one day;[46] 18
- CC And shall consume the glory of his forest, and of his fruitful field, both soul and body;
 and they shall be as when a standard-bearer fainteth. 19
 And the rest of the trees of his forest shall be few, that a child may write them.[47] 20
- BB And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob,
 shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in
 truth. 21
- AA The remnant shall return,[48] *yea*, even the remnant of Jacob, unto the mighty God. 22 For though thy people
 Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with
 righteousness. 23 For the Lord God of Hosts shall make a consumption, even determined in {the midst of} all
 the land. 24

- BB A Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian;
- B₁ he shall smite thee with a rod, and shall lift up his staff against thee,
- B₂ after the manner of Egypt. 25
- B₃ For yet a very little while, and the indignation shall cease, and mine anger in their destruction. 26
- C And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb;
- B₁ and as his rod was upon the sea so shall he lift it up
- B₂ after the manner of Egypt. 27
- B₃ And it shall come to pass in that day that
his burden shall be taken away from off thy shoulder, and
his yoke from off thy neck, and
the yoke shall be destroyed because of the anointing. 28
- A He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages. 29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled. 30
- Lift up *the* {thy} voice,
O daughter of Gallim;
cause it to be heard unto Laish,
O poor Anathoth. 31
Madmenah is removed;
the inhabitants of Gebim gather themselves to flee. 32
As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. 33
- A Behold, the Lord, the Lord of Hosts shall lop the bough with terror;
- B and the high ones of stature shall be hewn down;
- B and the haughty shall be humbled. 34
- A And he shall cut down the thickets of the *forests* {forest} with iron,
and Lebanon shall fall by a mighty one. 11:1
- CC₁ And there shall come forth a rod
out of the stem of Jesse,
- CC₂ and a branch shall grow[49]
out of his roots. 2
- DD And the Spirit of the Lord shall rest upon him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and of the fear of the Lord; 3
And shall make him of quick understanding in the fear of the Lord;
and he shall not judge
after the sight of his eyes,
neither reprove
after the hearing of his ears. 4
- But with righteousness
shall he judge the poor,
and reprove with equity
for the meek of the earth;

and he shall smite the earth
 with the rod of his mouth,
 and with the breath of his lips
 shall he slay the wicked. 5

And righteousness shall be
 the girdle of his loins,
 and faithfulness
 the girdle of his reins. 6

EE The wolf also
 shall dwell with the lamb, and
 the leopard
 shall lie down with the kid, and
 the calf and
 the young lion
 and {the} fatling together;
 FF and a little child shall lead them. 7

GG And the cow
 and the bear shall feed;
 their young ones shall lie down together;
 and the lion shall eat straw
 like the ox. 8

FF And the suckling child shall play
 on the hole of the asp,
 and the weaned child
 shall put his hand on the cockatrice's den. 9

EE They shall not hurt nor destroy in all my holy mountain,
 DD for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10

CC₁ A And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the
 Gentiles seek; and his rest shall be glorious. 11

CC₂ B And it shall come to pass in that day that the Lord shall set his hand again the second time to recover
 the remnant of his people which shall be left,

C from Assyria, and
 from Egypt, and
 from Pathros, and
 from Cush, and
 from Elam, and
 from Shinar, and
 from Hamath, and
 from the islands of the sea. 12

A And he shall set up an ensign for the nations,

B and shall assemble the outcasts of Israel,
 and gather together the dispersed of Judah

C from the four corners of the earth. 13

The envy {also} of Ephraim *also*
 shall depart,
 and the adversaries of Judah
 shall be cut off;

Ephraim
 shall not envy
 Judah, and
 Judah
 shall not vex
 Ephraim.[50] 14

BB But they shall fly upon the shoulders of the Philistines towards the west;
 they shall spoil them of the east together;
 they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind *he* shall {he} shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. 16

AA And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.[51] 12:1

A And in that day thou shalt say: O Lord, I will praise thee;

B though thou wast angry with me thine anger is turned away, and thou comfortedst me. 2

C Behold, God is my salvation;

D I will trust, and not be afraid;

C for the Lord JEHOVAH is my strength and my song; he also *has* {is} become my salvation.
 3

B Therefore, with joy shall ye draw water out of the wells of salvation. 4

A And in that day shall ye say:

a Praise the Lord,

b call upon his name,

c declare his doings among the people,
 make mention that his name is exalted. 5

c Sing unto the Lord; for he hath done excellent things;
 this is known in all the earth. 6

b Cry out and shout, thou inhabitant of Zion;

a for great is the Holy One of Israel in the midst of thee. 13:1[52]

A The burden of Babylon, which Isaiah the son of Amoz did see. 2

B Lift ye up a banner upon the high mountain,
 exalt the voice unto them,
 shake the hand,
 that they may go into the gates of the nobles. 3

I have commanded my sanctified ones,
 I have also called my mighty ones,
 for mine anger *is not upon* them that rejoice in my highness.[53] 4

C a The noise of the multitude in the mountains like as of a great people,
 a tumultuous noise of the kingdoms of nations gathered together,
 the Lord of Hosts mustereth the hosts of the battle. 5
 They come from a far country, from the end of heaven,
yea {even}, the Lord, and the weapons of his indignation,
 to destroy the whole land. 6

- b Howl ye, for the day of the Lord is at hand;
it shall come as a destruction from the Almighty. 7
- c Therefore shall
all hands be faint, {and}
every man's heart shall melt; 8
And they shall be afraid;
pangs and sorrows shall take hold of them;
{they shall be in pain as a woman that travaileth}
they shall be amazed one at another;
their faces shall be as flames.[54] 9
- b Behold, the day of the Lord cometh,
cruel both with wrath and fierce anger,
- a to lay the land desolate; and he shall destroy the sinners thereof out of it. 10
- D For the stars of heaven and the constellations thereof
shall not give their light;
the sun
shall be darkened in his going forth, and
the moon
shall not cause her light to shine. 11
- E And I will punish the world for {their} evil,
F and the wicked for their iniquity;
- G I will cause the arrogance of the proud to cease,
and will lay *down* {low} the haughtiness of the terrible. 12
- H I will make a man more precious[55] than fine gold;
even a man than the golden wedge of Ophir. 13
- I Therefore, I will shake the heavens,
and the earth shall remove out of her place,
- J in the wrath of the Lord of Hosts,
- J and in the day of his fierce anger. 14
- I And it shall be as the chased roe,
and as a sheep that no man taketh up;
- H *and* they shall every man turn to his own people,
and flee every one into his own land. 15
- G Every one that is *proud* {proud} shall be thrust through;[56]
- F *yea*, and every one that is joined *to the wicked* {unto them} shall fall by the sword. 16
- E Their children, also
shall be dashed to pieces before their eyes;
their houses shall be spoiled and their wives ravished. 17
Behold, I will stir up the Medes against them,
which shall not regard silver and gold, nor shall they delight in it.[57] 18
Their bows {also} shall *also* dash the young men to pieces,
and they shall have no pity on the fruit of the womb; their eyes shall not spare children.[58] 19

D And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20

It shall never be inhabited,
neither shall it be dwelt in from generation to generation:
neither shall the Arabian pitch tent there;
neither shall the shepherds make their fold there. 21

But wild beasts of the desert shall lie there;
and their houses shall be full of doleful creatures;
and owls shall dwell there,
and satyrs shall dance there. 22

And the wild beasts of the islands shall cry in their desolate houses,
and dragons in their pleasant palaces;
and her time is near to come,
and her day shall not be prolonged.

C *For I will destroy her speedily;[59]*

B a *yea, for I will be merciful unto my people,
but the wicked shall perish. 14:1*

For the Lord will have mercy on Jacob,
and will yet choose Israel,

b and set them in their own land;
and the strangers shall be joined with them,
and they shall cleave to the house of Jacob. 2

c And the people shall take them and bring them to their place; *yea, from far unto the ends of the earth;*

b *and they shall return to their lands of promise.* And the house of Israel shall possess them, *and {in} the land of the Lord shall be for servants and handmaids;*
and they shall take them captives {whose} *unto whom they were captives {they were};[60]*
and they shall rule over their oppressors. 3

a And it shall come to pass in that day that the Lord shall give thee rest,
from thy sorrow, and
from thy fear, and
from the hard bondage wherein thou wast made to serve. 4

A A *And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say:*

How hath
the oppressor ceased,
the golden city ceased! 5

B The Lord hath broken
the staff of the wicked,
the scepters of the rulers. 6

B C He who smote the people in wrath with a continual stroke,
he that ruled the nations in anger,

is persecuted, and none hindereth. 7

The whole earth is at rest, and is quiet;

they break forth into singing. 8

Yea, the fir-trees rejoice at thee,

and *also* the cedars of Lebanon, saying:

Since thou art laid down no feller is come up against us. 9

- C D Hell from beneath is moved for thee to meet thee at thy coming;
it stirreth up the dead for thee,
even all the chief ones of the earth;
it hath raised up from their thrones
all the kings of the nations. 10
- E E All they shall speak and say unto thee:
Art thou also become weak as we?
Art thou become like unto us? 11
- F F Thy pomp is brought down to the grave; {and}
the noise of thy viols *is not heard*;
the worm is spread under thee, and
the worms cover thee. 12
- F G How art thou fallen from heaven, O Lucifer, son of the morning!
H Art thou cut down to the ground, which did weaken the nations! 13
- G G For thou hast said in thy heart:
I will ascend into heaven,
I will exalt my throne above the stars of God;
I will sit also upon the mount of the congregation, in the
sides of the north; 14
I will ascend above the heights of the clouds;
I will be like the Most High. 15
- F F Yet thou shalt be brought down
to hell,
to the sides of the pit. 16
- E E They that see thee
shall narrowly look upon thee, and
shall consider thee, *and* {saying}
shall say:
Is this the man
that made the earth to tremble,
that did shake kingdoms? 17
And {That} made the world as a wilderness,
and destroyed the cities thereof,
and {that} opened not the house of his prisoners? 18
- D D All the kings of the nations, *yea*, {and} all of them, lie in glory, every one *of them* in his
own house. 19
C But thou art cast out of thy grave
like an abominable branch,
and {as} the *remnant* {raiment} [61] of those that are slain, thrust through with
a sword,
that go down to the stones of the pit;
as a carcass trodden under feet. 20
- B C Thou shalt not be joined with them in burial,
because thou hast destroyed thy land
and slain thy people;
A the seed of evil-doers shall never be renowned.[62] 21
Prepare slaughter for his children for the iniquities of their fathers,
that they do not rise,
nor possess the land,
nor fill the face of the world with cities. 22

- B For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. 23
- A I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts. 24
- A The Lord of Hosts hath sworn, saying:
Surely as I have thought,
so shall it come to pass;
and as I have purposed,
so shall it stand--25
- B That I will *bring* {break}[63] the Assyrian in my land, and upon my mountains tread him under foot;
- C then shall his yoke depart from off them,
and his burden depart from off their shoulders. 26
- B This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. 27
- A For the Lord of Hosts hath purposed,
and who shall disannul?
And his hand is stretched out,
and who shall turn it back? 28
- In the year that king Ahaz died was this burden. 29
- A Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken;
- B for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. 30
- C And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant. 31
- A Howl, O gate;
cry, O city;
thou, whole Palestina, art dissolved;
- B for there shall come from the north a smoke, and none shall be alone in his appointed times. 32
- C What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it. 15:1

The burden of Moab.

Because in the night Ar of Moab is laid waste,
and brought to silence;
because in the night Kir of Moab is laid waste,
and brought to silence; 2
He is gone up to Bajith, and to Dibon, the high places, to weep:

- A Moab shall howl over Nebo, and over Medeba:

B on all their heads shall be baldness, and every beard cut off. 3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. 4

C And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz:

D therefore the armed soldiers

E of Moab

F shall cry out;

G his life shall be grievous unto him. 5

G My heart

F shall cry out

E for Moab;

D his fugitives

C shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. 6

B For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. 7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. 8

A For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. 9

For the waters of Dimon shall be full of blood:

for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land. 16:1

Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. 2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. 3

Take counsel,
execute judgment;
make thy shadow as the night in the midst of the noonday;
hide the outcasts;
beware not him that wandereth. 4

Let mine outcasts dwell with thee, Moab;
be thou a covert to them from the face of the spoiler:

for the extortioner is at an end,
the spoiler ceaseth,
the oppressors are consumed out of the land. 5

And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David,

judging, and
seeking judgment, and
hasting righteousness. 6

A We have heard of the pride of Moab; *of his haughtiness and his pride, for he is very proud; and his wrath, his lies, and all his evil works.* {he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.}[64] 7

B Therefore shall Moab howl for Moab, every one shall howl:
 for the foundations of Kir-hareseth shall ye mourn; surely they are stricken. 8

C For the fields

D of Heshbon languish,

E and the vine of Sibmah:

F the lords of the heathen have broken down the principal plants thereof,

G they are come even unto Jazer,

H they wandered through the wilderness:
 her branches are stretched out,
 they are gone over the sea. 9

G Therefore I will bewail with the weeping of Jazer

F the vine

E of Sibmah:

D I will water thee with my tears, O Heshbon, and Elealeh:

C for the shouting for thy summer fruits and for thy harvest is fallen. 10
 And gladness is taken away,
 and joy out of the plentiful field;
 and in the vineyards
 there shall be no singing,
 neither shall there be shouting:
 the treaders shall tread out no wine in their presses;
 I have made their vintage shouting to cease. 11

B Wherefore my bowels shall sound like an harp for Moab,
 and mine inward parts for Kir-haresh. 12

A And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his
 sanctuary to pray; but he shall not prevail. 13
 This is the word that the LORD hath spoken
 concerning Moab since that time. 14
 But now the LORD hath spoken, saying,
 Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that
 great multitude; and the remnant shall be very small and feeble. 17:1

The burden of Damascus.

Behold, Damascus is taken away from being a city,
 and it shall be a ruinous heap. 2

The cities of Aroer are forsaken:

 they shall be for flocks, which shall lie down, and none shall make them afraid. 3

The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria:
 they shall be as the glory of the children of Israel, saith the LORD of hosts. 4

A₁ And in that day it shall come to pass, that
 the glory of Jacob
 shall be made thin, and
 the fatness of his flesh
 shall wax lean. 5

A₂ And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it
 shall be as he that gathereth ears in the valley of Rephaim. 6

- B Yet gleanings shall be left in it, as the shaking of an olive tree,
- C two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. 7
- D At that day shall a man look
to his Maker,
and his eyes shall have respect
to the Holy One of Israel. 8
- D And he shall not look
to the altars, the work of his hands,
neither shall respect
that which his fingers have made, either the groves, or the images. 9
- C In that day shall his strong cities be as a forsaken bough, and an uppermost branch,
- B which they left because of the children of Israel: and there shall be desolation. 10
- A₁ Because thou hast forgotten
the God of thy salvation,
and hast not been mindful of
the rock of thy strength,
- A₂ therefore shalt thou plant pleasant plants, and shalt set it with strange slips: 11
In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish:
but the harvest shall be a heap in the day of grief and of desperate sorrow. 12

Woe to the multitude of many people,
which make a noise like the noise of the seas;
and to the rushing of nations,
that make a rushing like the rushing of mighty waters! 13
The nations shall rush like the rushing of many waters:
but God shall rebuke them,
and they shall flee far off,
and shall be chased
as the chaff of the mountains before the wind,
and like a rolling thing before the whirlwind. 14
And behold at eveningtide trouble;
and before the morning he is not.

This is the portion
of them that spoil us,
and the lot
of them that rob us. 18:1

- A Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: 2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers,
- B to a nation scattered and peeled,
to a people terrible from their beginning hitherto;
a nation meted out and trodden down, whose land the rivers have spoiled! 3
- C All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. 4
- D For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place

like a clear heat upon herbs, and
 like a cloud of dew in the heat of harvest. 5
 For afore the harvest, when the bud is perfect,
 and the sour grape is ripening in the flower,
 he shall both cut off the sprigs with pruning hooks,
 and take away and cut down the branches. 6
 They shall be left together unto the fowls of the mountains,
 and to the beasts of the earth:
 and the fowls shall summer upon them,
 and all the beasts of the earth shall winter upon them.[65] 7

- A In that time shall the present be brought unto the LORD of hosts
- B of a people scattered and peeled, and
 from a people terrible from their beginning hitherto;
 a nation meted out and trodden under foot, whose land the rivers have spoiled,
- C to the place of the name of the LORD of hosts, the mount Zion. 19:1

The burden of Egypt.

Behold, the LORD rideth upon a swift cloud, and shall come into Egypt:
 and the idols of Egypt
 shall be moved at his presence,
 and the heart of Egypt
 shall melt in the midst of it. 2

And I will set the Egyptians against the Egyptians: and they shall fight
 every one against his brother, and
 every one against his neighbour;
 city against city, and
 kingdom against kingdom. 3
 And the spirit of Egypt shall fail in the midst thereof;
 and I will destroy the counsel thereof:
 and they shall seek
 to the idols, and
 to the charmers, and
 to them that have familiar spirits, and
 to the wizards. 4

And the Egyptians
 will I give over into the hand of
 a cruel lord; and
 a fierce king
 shall rule over
 them,
 saith the Lord, the LORD of hosts. 5

And the waters
 shall fail from the sea,
 and the river
 shall be wasted and dried up. 6
 And they shall turn the rivers
 far away;
 and the brooks of defence
 shall be emptied and dried up:
 the reeds and flags
 shall wither. 7

The paper reeds by the brooks, by the mouth of the brooks,
and every thing sown by the brooks,
shall wither,
be driven away,
and be no more. 8

The fishers also
shall mourn,
and all they that cast angle into the brooks
shall lament,
and they that spread nets upon the waters
shall languish. 9

Moreover they that work in fine flax,
and they that weave networks,
shall be confounded. 10

And they
shall be broken in the purposes thereof, all that make sluices and ponds for fish. 11

Surely the princes of Zoan are fools,
the counsel of the wise counsellors of Pharaoh is become brutish:
how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? 12 Where are they?
where are thy wise men?
and let them tell thee now, and let them know what the LORD of hosts hath purposed upon
Egypt. 13

The princes of Zoan are become fools,
the princes of Noph are deceived;
they have also seduced Egypt, even they that are the stay of the tribes thereof. 14
The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to
err in every work thereof, as a drunken man staggereth in his vomit. 15 Neither shall there be
any work for Egypt, which the head or tail, branch or rush, may do. 16

In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand
of the LORD of hosts, which he shaketh over it. 17 And the land of Judah shall be a terror unto Egypt, every
one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which
he hath determined against it. 18

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts;
one shall be called, The city of destruction. 19

A₁ In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border
thereof to the LORD. 20 And it shall be for a sign and for a witness unto the LORD of hosts in the land
of Egypt:

A₂ for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and
a great one, and he shall deliver them. 21

B And the LORD
shall be known
to Egypt,
and the Egyptians
shall know
the LORD

A₁ in that day, and shall do sacrifice and oblation;

A₂ yea, they shall vow a vow unto the LORD, and perform it. 22 And the LORD shall smite Egypt: he
shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them,
and shall heal them. 23

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. 24

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: 25 Whom the LORD of hosts shall bless, saying, Blessed be

Egypt my people, and
Assyria the work of my hands, and
Israel mine inheritance. 20:1

In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 2

At the same time spake the LORD by Isaiah the son of Amoz, saying,
Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. 3
And the LORD said,
Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; 4
So shall the king of Assyria
lead away the
Egyptians prisoners,
and the Ethiopians captives, young and old,
naked and barefoot, even with their buttocks uncovered, to the shame of
Egypt. 5 And they shall be afraid and ashamed of
Ethiopia their expectation, and of
Egypt their glory. 6 And the inhabitant of this isle shall say in that day, Behold, such
is our expectation,
whither we flee for help to be delivered from
the king of Assyria: and how shall we escape? 21:1

The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. 2 A grievous vision is declared unto me;
the treacherous dealer dealeth treacherously,
and the spoiler spoileth.

Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. 3
Therefore are
my loins filled with pain:
pangs have taken hold upon me, as the pangs of a woman that travaileth:
I was bowed down at the hearing of it;
I was dismayed at the seeing of it. 4
My heart panted,
fearfulness affrighted me:
the night of my pleasure hath he turned into fear unto me. 5

Prepare the table,
watch in the watchtower,
eat, drink: arise, ye princes, and
anoint the shield. 6

For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. 7
And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels;
and he hearkened diligently with much heed: 8
And he cried, A lion: My lord,
I stand continually upon the watchtower in the daytime, and I am set in my ward whole
nights: 9
And, behold, here cometh a chariot of men, with a couple of horsemen.
And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath
broken unto the ground. 10 O my threshing, and the corn of my floor: that which I have heard of the
LORD of hosts, the God of Israel, have I declared unto you. 11

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? 12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come. 13

The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. 14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. 15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. 16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: 17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it. 22:1

A The burden of the valley of vision.

B What aileth thee now, that thou art wholly gone up to the housetops?[66] 2

C Thou that art full of stirs, a tumultuous city, a joyous city:

D thy slain men are not slain with the sword, nor dead in battle. 3

E All thy rulers are fled together,

F they are bound by the archers:

F all that are found in thee are bound together,

E which have fled from far. 4

D Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of

C the daughter of my people.[67] 5

B For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts

A in the valley of vision,

breaking down the walls,
and of crying to the mountains. 6

And Elam bare the quiver with chariots of men and horsemen,
and Kir uncovered the shield. 7

And it shall come to pass, that thy choicest valleys shall be full of chariots,
and the horsemen shall set themselves in array at the gate. 8

And he discovered the covering of Judah,
and thou didst look in that day to the armour of the house of the forest. 9

Ye have seen also the breaches of the city of David, that they are many:
and ye gathered together the waters of the lower pool. 10

And ye have numbered the houses of Jerusalem,
and the houses have ye broken down to fortify the wall. 11

Ye made also a ditch between the two walls for the water of the old pool:
but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. 12

And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. 14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. 15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, 16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? 17

Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. 18 He will surely violently turn and toss thee like a ball into a large country:

there shalt thou die, and
there the chariots of thy glory shall be the shame of thy lord's house. 19
And I will drive thee
from thy station, and
from thy state
shall he pull thee down. 20

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: 21

And I will clothe him with thy robe,
and strengthen him with thy girdle,
and I will commit thy government into his hand:
and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 22
And the key of the house of David will I lay upon his shoulder;
so he shall open,
and none shall shut;
and he shall shut,
and none shall open. 23
And I will fasten him as a nail in a sure place;
and he shall be for a glorious throne to his father's house. 24
And they shall hang upon him all the glory of his father's house,
the offspring and the issue,
all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 25

In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place
be removed,
and be cut down,
and fall;
and the burden that was upon it shall be cut off:
for the LORD hath spoken it. 23:1

The burden of Tyre.

A Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in:

B from the land of Chittim it is revealed to them. 2

C Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. 3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. 4

Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying,
I travail not,
nor bring forth children,
neither do I nourish up young men,
nor bring up virgins. 5

As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. 6

D Pass ye over to Tarshish; howl, ye inhabitants of the isle. 7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. 8

E Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? 9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. 10

D Pass through[68] thy land as a river, O daughter of Tarshish: there is no more strength *in thee*. 11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. 12

C And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon:

B arise, pass over to Chittim; there also shalt thou have no rest. 13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. 14

A Howl, ye ships of Tarshish: for your strength is laid waste 15

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king:

after the end of seventy years

shall Tyre sing as an harlot. 16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 17

And it shall come to pass after the end of seventy years,

that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18

And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing. 24:1

A Behold, the LORD maketh

B the earth empty,
and maketh it waste,
and turneth it upside down,
and scattereth abroad the inhabitants thereof. 2

C And it shall be,
as with the people,
so with the priest;
as with the servant,
so with his master;
as with the maid,
so with her mistress;
as with the buyer,
so with the seller;
as with the lender,
so with the borrower;
as with the taker of usury,
so with the giver of usury to him. 3

B The land shall be utterly emptied, and utterly spoiled:

A for the LORD hath spoken this word. 4

A The earth mourneth and fadeth away,
the world languisheth and fadeth away,

B the haughty people of the earth do languish. 5

C The earth also is defiled under the inhabitants thereof; because they have
transgressed the laws,
changed the ordinance,
broken the everlasting covenant. 6

D Therefore hath the curse devoured the earth,
and they that dwell therein are desolate:
therefore the inhabitants of the earth are burned,
and few men left. 7

The new wine mourneth,
the vine languisheth,
all the merryhearted do sigh. 8
The mirth of tabrets ceaseth,
the noise of them that rejoice endeth,
the joy of the harp ceaseth. 9
They shall not drink wine with a song; strong drink shall be bitter to them that drink it. 10
The city of confusion is broken down:
every house is shut up, that no man may come in. 11
There is a crying for wine in the streets;
all joy is darkened,
the mirth of the land is gone. 12
In the city is left desolation, and the gate is smitten with destruction.[69] 13

E When thus it shall be in the midst of the land among the people,
there shall be as the shaking of an olive tree,
and as the gleaning grapes when the vintage is done. 14

D They shall lift up their voice,
they shall sing for the majesty of the LORD,
they shall cry aloud from the sea. 15

Wherefore glorify ye the LORD
in the fires,[70]
even the name of the LORD God of Israel
in the isles of the sea. 16
From the uttermost part of the earth have we heard songs, even glory to the righteous.

C But I said, My leanness, my leanness, woe unto me!
the treacherous dealers have dealt treacherously; yea,
the treacherous dealers have dealt very treacherously. 17

B Fear,
and the pit,
and the snare, are upon thee,
O inhabitant of the earth. 18
And it shall come to pass,
that he who fleeth from the noise of the fear
shall fall into the pit; and he that cometh up out of the midst of the pit
shall be taken in the snare:
for the windows from on high are open,
and the foundations of the earth do shake. 19

A The earth is utterly broken down,
the earth is clean dissolved,
the earth is moved exceedingly. 20
The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;
and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. 21

And it shall come to pass in that day, that the LORD shall punish
the host of the high ones that are on high, and
the kings of the earth upon the earth. 22

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the
prison, and after many days shall they be visited. 23

Then the moon shall be confounded, and
the sun ashamed,

when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients
gloriously. 25:1

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy
counsels of old are faithfulness and truth. 2

A For thou hast made of a city an heap;
of a defenced city a ruin:
a palace of strangers to be no city; it shall never be built. 3

Therefore shall the strong people glorify thee,
the city of the terrible nations shall fear thee. 4

For thou hast been
a strength to the poor,
a strength to the needy in his distress,
a refuge from the storm,
a shadow from the heat,
when the blast of the terrible ones is as a storm against the wall. 5

B Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the
shadow of a cloud: the branch of the terrible ones shall be brought low. 6

C And in this mountain shall the LORD of hosts make unto all people

D a feast of fat things,
a feast of wines on the lees,
of fat things full of marrow,
of wines on the lees well refined. 7

And he will destroy in this mountain
the face of the covering cast over all people, and
the vail that is spread over all nations. 8

He will swallow up death in victory;
and the Lord GOD will wipe away tears from off all faces;
and the rebuke of his people shall he take away from off all the earth:
for the LORD hath spoken it. 9

E And it shall be said in that day, Lo, this is our God; we have waited for him,

F and he will save us: this is the LORD;

E we have waited for him,

D we will be glad and rejoice in his salvation.[71] 10

C For in this mountain shall the hand of the LORD rest,[72]

B and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. 11 And
he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands
to swim: and he shall bring down their pride together with the spoils of their hands. 12

A And the fortress of the high fort of thy walls shall he
bring down,
lay low, and
bring to the ground, even to the dust. 26:1

In that day shall this song be sung in the land of Judah;
We have a strong city;
salvation will God appoint for walls and bulwarks. 2
Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3
Thou wilt keep him in perfect peace, whose mind is stayed on thee:
because he trusteth in thee. 4
Trust ye in the LORD for ever:
for in the LORD JEHOVAH is everlasting strength: 5

For he bringeth down them that dwell on high; the lofty city,
he layeth it low;
he layeth it low, even to the ground;
he bringeth it even to the dust. 6
The foot shall tread it down,
even the feet of the poor,
and the steps of the needy. 7

The way of the just is uprightness: thou, most upright, dost weigh the path of the just. 8
Yea, in the way of thy judgments, O LORD,
have we waited for thee;
the desire
of our soul is
to thy name, and to the remembrance of thee. 9
With my soul have
I desired
thee in the night; yea, with my spirit within me will I seek thee early:
for when thy judgments are in the earth,
the inhabitants of the world will learn righteousness. 10

Let favour be shewed to the wicked,
yet will he not learn righteousness: in the land of uprightness will he deal unjustly,
and will not behold
the majesty of
the LORD. 11 LORD,
when thy hand is lifted up,
they will not see:
but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour
them. 12

LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. 13

O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention
of thy name. 14

They are dead,
they shall not live;
they are deceased,
they shall not rise:
therefore hast thou visited and destroyed them, and made all their memory to perish. 15

Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed
it far unto all the ends of the earth. 16

LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. 17
 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs;
 so have we been in thy sight, O LORD. 18
 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. 19

Thy dead men shall live, together with my dead body shall they arise.
 Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs,
 and the earth shall cast out the dead. 20

Come, my people,
 enter thou into thy chambers, and
 shut thy doors about thee:
 hide thyself as it were for a little moment, until the indignation be overpast. 21
 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. 27:1

In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. 2

A₁ In that day sing ye unto her, A vineyard of red wine. 3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. 4

A₂ Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. 5

B Or let him take hold of my strength,

C that he may make peace with me;

C and he shall make peace with me. 6

B He shall cause them that come of Jacob to take root:

A₁ Israel shall blossom and bud, and fill the face of the world with fruit. 7

A₂ Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? 8

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. 9

By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. 10

Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness:
 there shall the calf feed,
 and there shall he lie down,
 and consume the branches thereof. 11
 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore
 he that made them will
 not have mercy on them, and
 he that formed them
 will shew them no favour. 12

And it shall come to pass in that day,
 that the LORD shall beat off from the channel of the river unto the stream of Egypt,
 and ye shall be gathered one by one, O ye children of Israel. 13
 And it shall come to pass in that day,
 that the great trumpet shall be blown,
 and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land
 of Egypt,
 and shall worship the LORD in the holy mount at Jerusalem. 28:1

Woe to the crown of pride, to the drunkards of Ephraim,
 whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are
 overcome with wine! 2
 Behold, the Lord hath a mighty and strong one,
 which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing,
 shall cast down to the earth with the hand. 3

The crown of pride, the drunkards of Ephraim, shall be trodden under feet: 4
 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty
 fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it
 up. 5
 In that day shall the LORD of hosts be
 for a crown of glory, and for a diadem of beauty,
 unto the residue of his people, 6
 And for a spirit of judgment
 to him that sitteth in judgment,
 and for strength
 to them that turn the battle to the gate. 7

But they also have erred
 through wine,
 and through strong drink
 are out of the way;
 the priest and the prophet have erred
 through strong drink,
 they are swallowed up of wine,
 they are out of the way
 through strong drink;
 they err in vision,
 they stumble in judgment. 8
 For all tables are full of vomit and filthiness, so that there is no place clean. 9

Whom shall he teach knowledge?
 and whom shall he make to understand doctrine?
 them that are weaned from the milk,
 and drawn from the breasts. 10
 For precept must be upon precept,
 precept upon precept;
 line upon line,
 line upon line;
 here a little, and
 there a little: 11
 For with stammering lips and another tongue will he speak to this people. 12

To whom he said,
 This is the rest wherewith ye may cause the weary to rest; and
 this is the refreshing: yet they would not hear. 13
 But the word of the LORD was unto them
 precept upon precept,
 precept upon precept;

line upon line,
 line upon line;
 here a little, and
 there a little;
 that they might go, and fall backward, and be broken, and snared, and taken. 14

A Wherefore hear the word of the LORD,

B ye scornful men, that rule this people which is in Jerusalem. 15

C Because ye have said,
 We have made a covenant with death,
 and with hell are we at agreement;
 when the overflowing scourge shall pass through, it shall not come unto us:

D for we have made lies our refuge,
 and under falsehood have we hid ourselves: 16

E Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone,
 a tried stone, a precious corner stone, a sure foundation: he that believeth shall not
 make haste. 17 Judgment also will I lay to the line, and righteousness to the
 plummet:

D and the hail shall sweep away the refuge of lies,
 and the waters shall overflow the hiding place. 18

C And your covenant with death shall be disannulled,
 and your agreement with hell shall not stand;
 when the overflowing scourge shall pass through, then ye shall be trodden down by it. 19
 From the time that it goeth forth it shall take you: for morning by morning shall it
 pass over, by day and by night: and it shall be a vexation only to understand the
 report. 20
 For the bed is shorter than that a man can stretch himself on it:
 and the covering narrower than that he can wrap himself in it. 21
 For the LORD shall rise up as in mount Perazim,
 he shall be wroth as in the valley of Gibeon,
 that he may do his work, his strange work;
 and bring to pass his act, his strange act. 22

B Now therefore be ye not mockers, lest your bands be made strong:

A for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth. 23

Give ye ear, and hear my voice; hearken, and hear my speech. 24

Doth the plowman plow all day to sow? doth he open and break the clods of his ground? 25

When he hath made plain the face thereof, doth he not
 cast abroad the fitches, and
 scatter the cummin, and
 cast in

the principal wheat and
 the appointed barley and
 rie in their place? 26

For his God doth instruct him to discretion, and doth teach him. 27

For the fitches are not threshed with a threshing instrument,
 neither is a cart wheel turned about upon the cummin;
 but the fitches are beaten out with a staff,
 and the cummin with a rod. 28

Bread corn is bruised; because he will
 not ever be threshing it,
 nor break it with the wheel of his cart,
 nor bruise it with his horsemen. 29

This also cometh forth from the LORD of hosts,
which is wonderful in counsel,
and excellent in working. 29:1

A Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. 2

B Yet I will distress Ariel,
and there shall be heaviness and sorrow:

C *for thus hath the Lord said unto me,*

B *It shall be unto Ariel; 3 that* {and it shall be unto me as Ariel. 3 And}
I the Lord will
camp against *her* {thee} round about, and will lay siege against *her* {thee} with a mount,
and I will raise forts against *her* {thee}. 4

A And *she shall* {thou shalt} be brought down,
and *shall* {shalt} speak out of the ground,
and *her* {thy} speech shall be low out of the dust,
and *her* {thy} voice shall be, as of one that hath a familiar spirit,
out of the ground,
and *her* {thy} speech shall whisper out of the dust. 5

Moreover the multitude of *her* {thy} strangers
shall be like small dust,
and the multitude of the terrible ones
shall be as chaff that passeth away:
yea, it shall be at an instant suddenly. 6
For they shall {Thou shalt} be visited of the LORD of hosts
with thunder, and
with earthquake, and
great noise,
with storm and tempest, and
the flame of devouring fire. 7

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her,

shall be as a dream of a night vision. 8
Yea, it {It} shall *be unto them even as unto*
a {even be as when an} hungry man *who* dreameth,
and, behold, he eateth;
but he awaketh,
and his soul is empty:

or *like unto* {as when}
a thirsty man *who* dreameth,
and, behold, he drinketh;
but he awaketh,
and, behold, he is faint, and his soul hath appetite.

Yea, even {:} so shall the multitude of all the nations be, that fight against mount Zion. 9

For behold, all ye that do iniquity, stay {Stay} yourselves, and wonder; *for ye shall cry* {ye} out, and cry: *yea,*
ye shall be {they are} drunken,
but not with wine;
ye shall {they} stagger,
but not with strong drink. 10

For, *behold,* the LORD hath poured out upon you the spirit of deep sleep.

For, behold, ye have {, and hath} closed your eyes, *and ye have rejected* {:} the prophets
and your rulers,
the seers hath he covered *because of your iniquities.* 11[73]

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying,

Read this, I pray thee:

and he saith, I cannot; for it is sealed: 12

And the book is delivered to him that is not learned, saying,

Read this, I pray thee:

and he saith, I am not learned. 13

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, {Wherefore the Lord said,}

A Forasmuch as this people draw near *unto* me

with their mouth, and

with their lips

do honor me,

but have removed their hearts far from me,

and their fear towards me is taught by the precepts of men—14

B Therefore, {behold,} I will proceed to do a marvelous work among this people, *yea*, {even} a marvelous work and a wonder,

C for the wisdom of their wise *and learned* {men} shall perish,
and the understanding of their prudent {men} shall be hid. 15

D *And* wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark;

and they say:

Who seeth us, and who knoweth us?

And they also say: 16

Surely, your turning of things upside down shall be esteemed as the potter's clay.

But behold, I will show unto them, saith the Lord of Hosts, that I know all their works.

For shall the work say of him that made it,

he made me not?

Or shall the thing framed say of him that framed it,

he had no understanding? 17

E But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. 18

F And in that day shall the deaf

hear the words of the book,

and the eyes of the blind

shall see out of obscurity and out of darkness. 19

E And the meek

also shall increase, and their joy shall be

in the Lord,

and the poor among men

shall rejoice

in the Holy One of Israel.[74] 20

D For assuredly as the Lord liveth they shall see that
the terrible one is brought to naught, and
the scorner is consumed, and
all that watch for iniquity are cut off; 21

And they that make a man an offender for a word,

and lay a snare for him that reproveth in the gate,

and turn aside the just for a thing of naught. 22

- C Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob:
 Jacob shall not now be ashamed,
 neither shall his face now wax pale.[75] 23
- B But when he seeth his children, the work of *my* {mine} hands, in the midst of him, they shall
 sanctify my name, and
 sanctify the Holy One of Jacob, and shall
 fear the God of Israel. 24
- A They also that erred in spirit
 shall come to understanding, and
 they that murmured
 shall learn doctrine. 30:1
- A Woe to the rebellious children, saith the LORD,
 that take counsel,
 but not of me;
 and that cover with a covering,
 but not of my spirit,
 that they may add sin to sin: 2
- B That walk to go down into Egypt, and have not asked at my mouth;
 to strengthen themselves in the strength of Pharaoh,
 and to trust in the shadow of Egypt! 3
 Therefore shall the strength of Pharaoh be your shame,
 and the trust in the shadow of Egypt your confusion. 4
 For his princes were at Zoan,
 and his ambassadors came to Hanes. 5
- C They were all ashamed of a people that could not profit them, nor be an help nor profit, but a
 shame, and also a reproach. 6
- D The burden of the beasts of the south:
- E into the land of trouble and anguish, from whence come the young and old lion, the
 viper and fiery flying serpent,
- D they will carry their riches upon the shoulders of young asses,
 and their treasures upon the bunches of camels,
- C to a people that shall not profit them. 7
- B For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their
 strength is to sit still. 8 Now go, write it before them in a table, and note it in a book, that it may be
 for the time to come for ever and ever: 9
- A That this is a rebellious people, lying children, children that will not hear the law of the LORD: 10
 Which say to the seers,
 See not;
 and to the prophets,
 Prophecy not unto us right things,
 speak unto us smooth things,
 prophesy deceits: 11
 Get you out of the way,
 turn aside out of the path,
 cause the Holy One of Israel to cease from before us. 12
- Wherefore thus saith the Holy One of Israel,
 Because ye despise this word,
 and trust in oppression and perverseness,
 and stay thereon: 13

Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. 14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. 15

For thus saith the Lord GOD, the Holy One of Israel;

In returning and rest
shall ye be saved;
in quietness and in confidence
shall be your strength:
and ye would not. 16

But ye said,

No; for we will flee upon horses;
therefore shall ye flee:
and, We will ride upon the swift;
therefore shall they that pursue you be swift. 17
One thousand shall flee
at the rebuke of one;
at the rebuke of five
shall ye flee:
till ye be left as a beacon upon the top of a mountain,
and as an ensign on an hill. 18

And therefore will the LORD wait,
that he may be gracious unto you,
and therefore will he be exalted,
that he may have mercy upon you:
for the LORD is a God of judgment: blessed are all they that wait for him. 19

For the people shall dwell in Zion at Jerusalem: thou shalt weep no more:
he will be very gracious unto thee
at the voice of thy cry;
when he shall hear it,
he will answer thee. 20

And though the Lord give you
the bread of adversity, and
the water of affliction,
yet shall not thy teachers be removed into a corner any more,
but thine eyes shall see thy teachers: 21
And thine ears shall hear a word behind thee, saying,
This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the
left. 22
Ye shall defile also
the covering of thy graven images of silver, and
the ornament of thy molten images of gold:
thou shalt cast them away as a menstruous cloth;
thou shalt say unto it, Get thee hence. 23

Then shall he give the rain of thy seed,
that thou shalt sow the ground withal;
and bread of the increase of the earth,
and it shall be fat and plenteous:
in that day shall thy cattle feed in large pastures. 24
The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been
winnowed with the shovel and with the fan. 25

And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day
of the great slaughter, when the towers fall. 26

Moreover the light of the moon
 shall be as the light of the sun,
 and the light of the sun
 shall be sevenfold, as the light of seven days,
 in the day that the LORD bindeth up the breach of his people,
 and healeth the stroke of their wound. 27

Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy:
 his lips are full of indignation, and
 his tongue as a devouring fire: 28 And
 his breath, as an overflowing stream, shall reach to the midst of the neck,
 to sift the nations with the sieve of vanity:
 and there shall be a bridle in the jaws of the people, causing them to err. 29

Ye shall have a song,
 as in the night when a holy solemnity is kept;
 and gladness of heart,
 as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. 30

And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm,
 with the indignation of his anger, and
 with the flame of a devouring fire,
 with scattering, and tempest, and hailstones. 31
 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. 32

And in every place where the grounded staff shall pass, which the LORD shall lay upon him,
 it shall be with tabrets and harps:
 and in battles of shaking
 will he fight with it. 33
 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large:
 the pile thereof is fire and much wood;
 the breath of the LORD, like a stream of brimstone, doth kindle it. 31:1

Woe to them that go down to Egypt for help;
 and stay on horses,
 and trust in chariots,
 because they are many;
 and in horsemen,
 because they are very strong;
 but they look not unto the Holy One of Israel,
 neither seek the LORD! 2

A Yet he also is wise, and will bring evil, and will not call back his words:

B but will arise against the house of the evildoers,

C and against the help of them that work iniquity. 3

D Now the Egyptians are men,
 and not God;
 and their horses flesh,
 and not spirit.

C When the LORD shall stretch out his hand, both he that helpeth shall fall,

B and he that is holpen shall fall down, and they all shall fail together. 4

A For thus hath the LORD spoken unto me,

Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him,
 he will not be afraid of their voice,
 nor abase himself for the noise of them:
 so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof. 5

As birds flying, so will the LORD of hosts defend Jerusalem;
 defending also he will deliver it;
 and passing over he will preserve it. 6

Turn ye unto him from whom the children of Israel have deeply revolted. 7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. 8

Then shall the Assyrian fall with the sword,
 not of a mighty man;
 and the sword,
 not of a mean man,
 shall devour him:
 but he shall flee from the sword,
 and his young men shall be discomfited. 9
 And he shall pass over to his strong hold for fear,
 and his princes shall be afraid of the ensign,
 saith the LORD,
 whose fire is in Zion,
 and his furnace in Jerusalem. 32:1

Behold, a king shall reign in righteousness,
 and princes shall rule in judgment. 2
 And a man shall be
 as an hiding place from the wind, and a covert from the tempest;
 as rivers of water in a dry place,
 as the shadow of a great rock in a weary land. 3

And the eyes of them that see shall not be dim,
 and the ears of them that hear shall hearken. 4

The heart also of the rash shall understand knowledge,
 and the tongue of the stammerers shall be ready to speak plainly. 5
 The vile person shall be no more called liberal,
 nor the churl said to be bountiful. 6
 For the vile person will speak villany,
 and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7

The instruments also of the churl are evil:
 he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. 8
 But the liberal deviseth liberal things;
 and by liberal things shall he stand. 9

Rise up, ye women that are at ease;
 hear my voice, ye careless daughters; give ear unto my speech. 10
 Many days and years shall ye be troubled,
 ye careless women: for the vintage shall fail, the gathering shall not come. 11
 Tremble, ye women that are at ease;
 be troubled,
 ye careless ones:
 strip you, and
 make you bare, and
 gird sackcloth upon your loins. 12

They shall lament
 for the teats,
 for the pleasant fields,
 for the fruitful vine. 13

Upon the land of my people shall come up thorns and briers;
 yea, upon all the houses of joy in the joyous city: 14
 Because the palaces shall be forsaken;
 the *multitude* {houses} of the city shall be left {desolate};
 the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; 15
 Until the spirit be poured upon us from on high,
 and the wilderness be a fruitful field,
 and the fruitful field be counted for a forest. 16

Then judgment shall dwell in the wilderness,
 and righteousness remain in the fruitful field. 17
 And the work of righteousness shall be peace;
 and the effect of righteousness quietness and assurance for ever. 18
 And my people shall dwell
 in a peaceable habitation, and
 in sure dwellings, and
 in quiet resting places; 19
 When it shall hail, coming down on the forest; and the city shall be low in a low place. 20

Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass. 33:1

Woe to thee that spoilest,
 and thou wast not spoiled;
 and dealest treacherously,
 and they dealt not treacherously with thee!
 when thou shalt cease to spoil,
 thou shalt be spoiled;
 and when thou shalt make an end to deal treacherously,
 they shall deal treacherously with thee. 2

A O LORD, be gracious unto us; we have waited for thee: be thou
 their arm every morning,
their {our} salvation also in the time of trouble. 3

B At the noise of the tumult
 the people fled;
 at the lifting up of thyself
 the nations were scattered. 4
 And your spoil shall be gathered
 like the gathering of the caterpillar:
 as the running to and fro of locusts shall he run upon them. 5

A The LORD is exalted; for he dwelleth on high:
 he hath filled Zion with judgment and righteousness. 6
 And wisdom and knowledge shall be the stability of thy times, and strength of salvation:
 the fear of the LORD is his treasure. 7

B Behold, their valiant ones shall cry without:
 the ambassadors of peace shall weep bitterly. 8
 The highways lie waste,
 the wayfaring man[76] ceaseth:
 he hath broken the covenant,
 he hath despised the cities,
 he regardeth no man. 9

The earth mourneth and languisheth:
 Lebanon is ashamed and hewn down:
 Sharon is like a wilderness; and
 Bashan and Carmel shake off their fruits.[77] 10

A Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself. 11

B Ye shall conceive chaff,
 ye shall bring forth stubble:
 your breath, as fire, shall devour you. 12
 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. 13

Hear, ye that are far off, what I have done;
 and, ye that are near, acknowledge my might. 14

The sinners in Zion
 are afraid;
 fearfulness hath surprised
 the hypocrites.

Who among us shall dwell with
 the devouring fire?

who among us shall dwell with
 everlasting burnings? 15

He that walketh righteously, and speaketh uprightly;
 he that despiseth the gain of oppressions,
 that shaketh his hands from holding of bribes,
 that stoppeth his ears from hearing of blood,
 and shutteth his eyes from seeing evil; 16

He shall dwell on high:
 his place of defence shall be the munitions of rocks:
 bread shall be given him;
 his waters shall be sure. 17

Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. 18
 Thine heart shall meditate *in* terror.

Where is the scribe?
 where is the receiver?
 where is he that counted the towers? 19

Thou shalt not see
 a fierce people,
 a people
 of a deeper speech
 than thou canst perceive;
 of a stammering tongue,
 that thou canst not understand. 20

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem
 a quiet habitation,
 a tabernacle that shall not be taken down;

not one of the stakes thereof shall ever be removed,
 neither shall any of the cords thereof be broken. 21

But there the glorious LORD will be unto us a place of broad rivers and streams;
 wherein shall go no galley with oars, neither shall gallant ship pass thereby. 22

For the LORD is our judge,
 the LORD is our lawgiver,
 the LORD is our king; he will save us. 23

Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the
 sail: then is the prey of a great spoil divided; the lame take the prey. 24

And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their
 iniquity. 34:1

- AA Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.[78] 2
- A For the indignation of the LORD is upon all nations,
and his fury upon all their armies:
- B he hath utterly destroyed them,
he hath delivered them to the slaughter. 3
Their slain also shall be cast out,
and their stink shall come up out of their carcases,
and the mountains shall be melted with their blood. 4
And all the host of heaven shall be dissolved,
and the heavens shall be rolled together as a scroll:
and all their host shall fall down,[79]
as the leaf falleth off from the vine, and
as a falling fig from the fig tree. 5
- C₁ For my sword shall be bathed in heaven:
- C₂ behold, it shall come down upon Idumea,
and upon the people of my curse, to judgment. 6
- C₁ The sword of the LORD is filled with blood,
it is made fat with fatness,
and with the blood of lambs and goats,
with the fat of the kidneys of rams:
- C₂ for the LORD hath
a sacrifice in Bozrah,
and a great slaughter in the land of Idumea. 7
- BB B And the *reem*[80] {unicorns} shall come down with them,
and the bullocks with the bulls;
and their land shall be soaked with blood,
and their dust made fat with fatness. 8
- A For it is the day of the LORD's vengeance,
and the year of recompences for the controversy of Zion. 9
- CC And the streams thereof shall be turned into pitch,
and the dust thereof into brimstone,
and the land thereof shall become burning pitch. 10
It shall not be quenched night nor day;
the smoke thereof shall go up for ever:
- DD from generation to generation it shall lie waste; none shall pass through it for ever and ever. 11
- But the cormorant and the bittern shall possess it;
the owl also and the raven shall dwell in it:
and he shall stretch out upon it the line of confusion, and the stones of emptiness. 12
- EE They shall call the nobles thereof to the kingdom, but none shall be there,
and all her princes shall be nothing. 13
- FF And thorns shall come up in her palaces,
nettles and brambles in the fortresses thereof:
- GG and it shall be an habitation of dragons, and a court for owls. 14
The wild beasts of the desert shall also meet with the wild beasts of the island,
and the satyr shall cry to his fellow;
the screech owl also shall rest there, and find for herself a place of rest. 15
There shall the great owl make her nest, and lay, and hatch, and gather under her shadow:
there shall the vultures also be gathered, every one with her mate. 16

- HH A Seek ye out of the book of the LORD,
and read *the names written therein*:[81]
- GG no one of these shall fail,
none shall want her mate:
for my mouth it hath commanded,
and *my Spirit* {his spirit} it hath gathered them. 17
And *I have* {he hath} cast the lot for them,
and *I have* {his hand hath} divided it unto them by line:
they shall possess it for ever,
from generation to generation shall they dwell therein.[82] 35:1
- FF The wilderness and the solitary place shall be glad for them;
and the desert shall rejoice,
and blossom as the rose. 2
It shall blossom abundantly,
and rejoice even with joy and singing:
the glory of Lebanon shall be given unto it,
the excellency of Carmel and Sharon,
they shall see
the glory of the LORD, and
the excellency of our God. 3
- DD B Strengthen ye the weak hands, and
confirm the feeble knees. 4
Say to them that are of a fearful heart,
Be strong, fear not: behold,
your God will come with vengeance,
even God with a recompence;
he will come and save you. 5
- Then the eyes of the blind shall be opened,
and the ears of the deaf shall be unstopped. 6
Then shall the lame man leap as an hart,
and the tongue of the dumb sing:
- CC C for in the wilderness
- D shall waters break out, and streams
- E in the desert. 7
- E And the parched ground
- D shall become a pool, and the thirsty land springs of water:
- C in the habitation of dragons, where each lay, shall be grass with reeds and rushes. 8
- BB B And *a* {an} highway shall be there, *for a way shall be cast up*, {and a way,} and it shall be called
The way of holiness;
the unclean shall not pass over it;
but it shall be *cast up* for those *who are clean*:
the wayfaring men, though *they are accounted* fools,
shall not err therein. 9
No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;
but the redeemed shall walk there: 10
- AA A And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their
heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. 36:1

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. 2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. 3

Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. 4

- A And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria,
- B What confidence is this wherein thou trustest? 5 I say, *thy words are but vain when thou sayest, {sayest thou, (but they are but vain words)}* I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? 6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. 7
- C But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? 8
- D Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. 9
- E How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 10
- F And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it. 11
- G Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. 12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? 13
- A Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. 14
- B Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. 15
- C Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. 16
- D Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; 17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 18
- E Beware lest Hezekiah persuade you, saying, The LORD will deliver us.
- F Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? 19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? 20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? 21
- G But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. 22

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh. 37:1

And it came to pass, when king Hezekiah heard it,
that he rent his clothes,
and covered himself with sackcloth,
and went into the house of the LORD. 2

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the
priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. 3

And they said unto him, Thus saith Hezekiah, This day is a day
of trouble, and
of rebuke, and
of blasphemy:

for the children are come to the birth, and there is not strength to bring forth. 4 It may be the LORD
thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to
reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore
lift up thy prayer for the remnant that is left. 5

So the servants of king Hezekiah came to Isaiah. 6 And Isaiah said unto them,
Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard,
wherewith the servants of the king of Assyria have blasphemed me. 7 Behold,

I will send a blast upon him,
and he shall hear a rumour,
and return to his own land;
and I will cause him to fall by the sword in his own land. 8

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was
departed from Lachish. 9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make
war with thee. And when he heard it, he sent messengers to Hezekiah, saying, 10 Thus shall ye speak to
Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall
not be given into the hand of the king of Assyria. 11 Behold, thou hast heard what the kings of Assyria have
done to all lands by destroying them utterly; and shalt thou be delivered? 12 Have the gods of the nations
delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden
which were in Telassar? 13 Where is the king of Hamath, and the king of Arphad, and the king of the city of
Sepharvaim, Hena, and Ivah? 14

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the
house of the LORD, and spread it before the LORD. 15 And Hezekiah prayed unto the LORD, saying, 16

O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone,
of all the kingdoms of the earth: thou hast made heaven and earth. 17

Incline thine ear, O LORD, and hear;
open thine eyes, O LORD, and see:

and hear all the words of Sennacherib, which *he* hath sent to reproach the living God. 18 Of
a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, 19 And
have cast their gods into the fire: for they were no gods, but the work of men's hands, wood
and stone: therefore they have destroyed them. 20

Now therefore, O LORD our God, save us from his hand,
that all the kingdoms of the earth may know that thou art the LORD, even thou only. 21

Then Isaiah the son of Amoz sent unto Hezekiah, saying,

A Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of
Assyria: 22 This is the word which the LORD hath spoken concerning him;

B The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn;
the daughter of Jerusalem hath shaken her head at thee. 23

C Whom hast thou reproached and blasphemed?
and against whom hast thou exalted thy voice, and lifted up thine eyes on high?

D even against the Holy One of Israel. 24

C By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. 25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. 26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought {it} to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. 27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 28

B But I know thy abode, and thy going out, and thy coming in, and thy rage against me. 29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. 30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. 31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: 32 For out of Jerusalem shall go forth a remnant, and they that escape out of *Jerusalem shall come upon* mount Zion: the zeal of the LORD of hosts shall do this. 33

A Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor cast a bank against it. 34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 35 For I will defend this city to save it for mine own sake, and for my servant David's sake. 36

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they *who were left* arose early in the morning, behold, they were all dead corpses. 37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead. 38:1

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him,

Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. 2

Then Hezekiah turned his face toward the wall, and prayed unto the LORD, 3 And said,
Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.
And Hezekiah wept sore. 4

Then came the word of the LORD to Isaiah, saying, 5

Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. 6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. 7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. 9

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: 10

I said in the cutting off of my days,

I shall go to the gates of the grave:

I am deprived of the residue of my years. 11

I said,

I shall not see the LORD, even the LORD, in the land of the living:

I shall behold man no more with the inhabitants of the world. 12

Mine age is departed, and is removed from me as a shepherd's tent:

I have cut off like a weaver my life:

he will cut me off with pining sickness: from day even to night wilt thou make an end of me. 13

I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. 14

Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward:

O LORD, I am oppressed; undertake for me. 15

What shall I say? he hath both spoken unto me, and himself hath *healed me*. {done it;} I shall go softly all my years, *that I may not walk* in the bitterness of my soul. 16

O Lord, *thou who art the life of my spirit, in whom I live*; {by these things men live, and in all these things is the life of my spirit;} so wilt thou recover me, and make me to live{.} ; *and in all these things I will praise thee*. 17

Behold, {for peace} I had great bitterness *instead of peace*, {;} but thou hast in love to my soul *saved me* {delivered it} from the pit of corruption: for thou hast cast all my sins behind thy back. 18

For the grave cannot praise thee,
death can not celebrate thee:
they that go down into the pit cannot hope for thy truth. 19

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. 20 The LORD was ready to save me:
therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. 21

For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. 22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD? 39:1

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. 2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. 3

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee?

And Hezekiah said, They are come from a far country unto me, even from Babylon. 4

Then said he, What have they seen in thine house?

And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. 5

Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: 6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. 7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. 8

Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days. 40:1

A Comfort ye, comfort ye my people, saith your God. 2
Speak ye comfortably to Jerusalem, and cry unto her,
that her warfare is accomplished,
that her iniquity is pardoned:
for she hath received of the LORD's hand double for all her sins. 3

B The voice of him that crieth in the wilderness,
Prepare ye the way of the LORD,
make straight in the desert a highway for our God. 4

C Every valley shall be exalted, and
every mountain and hill shall be made low: and
the crooked shall be made straight, and
the rough places plain: 5

- D And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. 6
- C The voice said, Cry. And he said, What shall I cry?
 All flesh is grass, and all the goodliness thereof is as the flower of the field: 7
 The grass withereth, the flower fadeth:
 because the spirit of the LORD bloweth upon it: surely the people is grass. 8
 The grass withereth, the flower fadeth:
 but the word of our God shall stand for ever. 9
- B O Zion, that bringest good tidings,
 get thee up into the high mountain;
 O Jerusalem, that bringest good tidings,
 lift up thy voice with strength; lift it up, be not afraid;
 say unto the cities of Judah, Behold your God! 10
- A Behold, the Lord GOD will come with strong hand,
 and his arm shall rule for him:
 behold, his reward is with him,
 and his work before him. 11
 He shall feed his flock like a shepherd:
 he shall gather the lambs with his arm,
 and carry them in his bosom,
 and shall gently lead those that are with young. 12
- Who hath
 measured the waters in the hollow of his hand, and
 meted out heaven with the span, and
 comprehended the dust of the earth in a measure, and
 weighed the mountains in scales, and
 the hills in a balance? 13
- Who hath
 directed the Spirit of the LORD, or
 being his counsellor hath taught him? 14
- With whom took he counsel, and who instructed him,
 and taught him in the path of judgment,
 and taught him knowledge,
 and shewed to him the way of understanding? 15
- Behold, the nations are as a drop of a bucket,
 and are counted as the small dust of the balance:
 behold, he taketh up the isles as a very little thing. 16
 And Lebanon is not sufficient to burn,
 nor the beasts thereof sufficient for a burnt offering. 17
 All nations before him are as nothing; and they are counted to him less than nothing, and vanity. 18
- A To whom then will ye liken God?
 or what likeness will ye compare unto him? 19
- B The workman melteth a graven image,
 and the goldsmith spreadeth it over with gold, and casteth silver chains. 20
- He that is so impoverished that he hath no oblation chooseth a tree that will not rot;
 he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. 21
- C Have ye not known?
 have ye not heard?
 hath it not been told you from the beginning?
 have ye not understood from the foundations of the earth? 22

D It is he
 that sitteth upon the circle of the earth, and the inhabitants thereof are as
 grasshoppers;
 that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell
 in: 23
 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. 24
 Yea, they shall not be planted;
 yea, they shall not be sown:
 yea, their stock shall not take root in the earth:
 and he shall also blow upon them,
 and they shall wither,
 and the whirlwind shall take them away as stubble. 25

A To whom then will ye liken me,
 or shall I be equal? saith the Holy One. 26

B Lift up your eyes on high, and behold who hath created these things,
 that bringeth out their host by number:
 he calleth them all by names by the greatness of his might, for that he is strong in power; not
 one faileth. 27
 Why sayest thou, O Jacob,
 and speakest, O Israel,
 My way is hid from the LORD, and my judgment is passed over from my God? 28

C Hast thou not known?
 hast thou not heard,

D that the everlasting God, the LORD, the Creator of the ends of the earth,
 a fainteth not,
 b neither is weary? there is no searching of his understanding. 29
 c He giveth power to the faint;
 d and to them that have no might he increaseth strength. 30
 e Even the youths shall faint and be weary,
 e and the young men shall utterly fall: 31
 d But they that wait upon the LORD shall renew their strength;
 c they shall mount up with wings as eagles;
 b they shall run, and not be weary;
 a and they shall walk, and not faint.[83] 41:1

AA Keep silence before me, O islands; and[84]
 let the people renew their strength:
 let them come near; then
 let them speak:
 let us come near together to judgment. 2

BB Who raised up the righteous man from the east,
 called him to his foot,
 gave the nations before him, and
 made him rule over kings?
 he gave them as the dust to his sword, and
 as driven stubble to his bow. 3
 He pursued them, and passed safely; even by the way that he had not gone with his feet. 4

Who hath wrought and done it, calling the generations from the beginning?
 I the LORD, the first, and with the last; I am he. 5

The isles
 saw it, and feared;
 the ends of the earth
 were afraid, drew near, and came. 6

They helped every one his neighbour; and every one said to his brother, Be of good courage. 7
 So the carpenter
 encouraged the goldsmith,
 and he that smootheth with the hammer
 him that smote the anvil,
 saying, It is ready for the soldering:
 and he fastened it with nails, that it should not be moved. 8

CC But thou, Israel, art my servant,
 Jacob whom I have chosen, the seed of Abraham my friend. 9
 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and
 said unto thee,
 Thou art my servant;
 I have chosen thee,
 and not cast thee away. 10

A Fear thou not; for I am with thee: be not dismayed;

B for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right
 hand of my righteousness. 11

DD C Behold, all they that were incensed against thee shall be ashamed and confounded: they shall
 be as nothing;

D and they that strive with thee shall perish. 12

E Thou shalt seek them, and shalt not find them,

D even them that contended with thee:

C they that war against thee shall be as nothing, and as a thing of nought. 13

B For I the LORD thy God will hold thy right hand, saying unto thee,

A Fear not;
 I will help thee. 14
 Fear not, thou worm Jacob, and ye men of Israel;
 I will help thee,
 saith the LORD, and thy redeemer, the Holy One of Israel. 15

Behold, I will make thee a new sharp threshing instrument having teeth:
 thou shalt thresh the mountains, and beat them small,
 and shalt make the hills as chaff. 16
 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them:
 and thou shalt rejoice in the LORD,
 and shalt glory in the Holy One of Israel. 17

EE When the poor and needy seek water,
 and there is none,
 and their tongue faileth for thirst,
 I the LORD will hear them,
 I the God of Israel will not forsake them. 18
 I will open rivers in high places, and fountains in the midst of the valleys:
 I will make the wilderness a pool of water, and the dry land springs of water. 19
 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree;
 I will set in the desert the fir tree, and the pine, and the box tree together: 20
 That they may see, and know, and consider, and understand together,
 that the hand of the LORD hath done this,
 and the Holy One of Israel hath created it. 21

AA

Produce your cause,
saith the LORD;
bring forth your strong reasons,
saith the King of Jacob. 22

Let them bring them forth,
and shew us what shall happen:

let them shew the former things, what they be,
that we may consider them, and know the latter end of them;

or declare us things for to come. 23 Shew the things that are to come hereafter,
that we may know that ye are gods:

yea, do good, or do evil,
that we may be dismayed, and behold it together. 24

Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. 25

BB

I have raised up one from the north, and he shall come:
from the rising of the sun shall he call upon my name:
and he shall come upon princes
as upon mortar,
and as the potter treadeth clay. 26

Who hath declared
from the beginning,
that we may know?
and beforetime,
that we may say, He is righteous?
yea, there is none that sheweth,
yea, there is none that declareth,
yea, there is none that heareth your words. 27

The first shall say to Zion, Behold, behold them:
and I will give to Jerusalem one that bringeth good tidings. 28

For I beheld, and there was no man; even among *men* {them},
and there was no counsellor, that, when I asked of them, could answer a word. 29
Behold, they are all vanity;
their works are nothing:
their molten images are wind and confusion. 42:1

CC

Behold my servant,
whom I uphold;
mine elect,
in whom my soul delighteth;
I have put my spirit upon him:
he shall bring forth judgment to the Gentiles. 2
He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3
A bruised reed shall he not break,
and the smoking flax shall he not quench:
he shall bring forth judgment unto truth. 4
He shall not fail nor be discouraged,
till he have set judgment in the earth: and the isles shall wait for his law. 5

Thus saith God the LORD,
he that created the heavens,
and stretched them out;

he that spread forth the earth,
 and that which cometh out of it;
 he that giveth breath unto the people upon it,
 and spirit to them that walk therein: 6
 I the LORD
 have called thee in righteousness,
 and will hold thine hand,
 and will keep thee,
 and give thee for a covenant of the people, for a light of the Gentiles; 7
 To open the blind eyes,
 to bring out the prisoners from the prison,
 and them that sit in darkness out of the prison house. 8
 I am the LORD: that is my name:
 and my glory will I not give to another,
 neither my praise to graven images. 9
 Behold, the former things are come to pass,
 and new things do I declare: before they spring forth I tell you of them. 10

DD Sing unto the LORD a new song, and his praise from the end of the earth,
 ye that go down to the sea,
 and all that is therein; the isles, and the inhabitants thereof. 11
 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit:
 let the inhabitants of the rock sing,
 let them shout from the top of the mountains. 12
 Let them give glory unto the LORD, and declare his praise in the islands. 13

The LORD shall go forth as a mighty man,
 he shall stir up jealousy like a man of war:
 he shall cry, yea, roar;
 he shall prevail against his enemies. 14

EE I have long time holden my peace;
 I have been still, and refrained myself:
 now will I cry like a travailing woman;
 I will destroy and devour at once. 15
 I will make waste mountains and hills, and dry up all their herbs; and
 I will make the rivers islands, and
 I will dry up the pools. 16 And
 I will bring the blind by a way that they knew not;
 I will lead them in paths that they have not known:
 I will make darkness light before them, and crooked things straight.[85]
 These things will I do unto them, and not forsake them. 17

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten
 images, Ye are our gods. 18

FF Hear, ye deaf; and look, ye blind, that ye may see.[86] 19 *For I will send my servant unto you who are blind;
 yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; 20 And they shall be made
 perfect notwithstanding their blindness, if they will hearken unto the messenger, the Lord's servant. 21*

*Thou art a people,
 seeing many things,
 but thou observest not;
 opening the ears to hear,
 but thou hearest not. 22
 The Lord is not well pleased with such a people, but for his righteousness' sake he will magnify
 the law and make it honorable. 23*

*Thou art a people robbed and spoiled;
 thine enemies, all of them, have snared thee in holes,
 and they have hid thee in prison houses;
 they have taken thee
 for a prey,
 and none delivereth;
 for a spoil,
 and none saith, Restore. 24*

*Who among them
 will give ear unto thee,
 or hearken and hear thee for the time to come?
 and who gave
 Jacob for a spoil,
 and Israel to the robbers?
 did not the Lord, he against whom they have sinned? 25
 For they would not walk in his ways,
 neither were they obedient unto his law;
 therefore he hath poured upon them the fury of his anger, and the strength of battle;
 and they have set them on fire round about,
 yet they know not,
 and it burned them,
 yet they laid it not to heart. 43:1*

A₁ But now thus saith
 the LORD that created thee,
 O Jacob,
 and he that formed thee,
 O Israel,
 Fear not:
 for I have redeemed thee,
 I have called thee by thy name;
 thou art mine. 2

A₂ When thou passest through the waters,
 I will be with thee;
 and through the rivers,
 they shall not overflow thee:
 when thou walkest through the fire,
 thou shalt not be burned; neither shall the flame kindle upon thee. 3

A₃ For I am
 the LORD thy God,
 the Holy One of Israel,
 thy Saviour:

B I gave Egypt for thy ransom, Ethiopia and Seba for thee. 4

C Since thou wast precious in my sight, thou hast been honourable, and I have loved thee:

B therefore will I give men for thee, and people for thy life. 5

A₁ Fear not: for I am with thee:

A₂ a I will bring thy seed from the east,
 and gather thee from the west; 6
 I will say to the north, Give up;
 and to the south, Keep not back:
 b bring my sons from far,
 and my daughters from the ends of the earth; 7

- c Even every one that is called by my name:
for I have created him for my glory,
I have formed him; yea,
I have made him. 8
- b Bring forth the blind people that have eyes,
and the deaf that have ears. 9
- a Let all the nations be gathered together,
and let the people be assembled:
- A₃ who among them can declare this, and shew us former things? let them bring forth their
witnesses, that they may be justified: or let them hear, and say, It is truth. 10
- a Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may
know and believe me, and understand that
- b I am he: before me there was no God formed, neither shall there be after me. 11
- c I, even I, am the LORD; and beside me there is no saviour. 12
- b I have declared, and have saved, and I have shewed, when there was no strange god
among you:
- a therefore ye are my witnesses, saith the LORD, that I am God. 13 Yea, before the day
was I am he; and there is none that can deliver out of my hand: I will work, and who shall
let it?[87] 14

Thus saith the LORD, your redeemer, the Holy One of Israel;
For your sake I have sent to Babylon,
and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. 15
I am the LORD,
your Holy One,
the creator of Israel,
your King. 16

- Thus saith the LORD,
which maketh a way in the sea,
and a path in the mighty waters; 17
Which bringeth forth the chariot and horse, the army and the power;
they shall lie down together,
they shall not rise:
they are extinct,
they are quenched as tow. 18
- a Remember ye not the former things,
neither consider the things of old. 19
- b Behold, I will do a new thing;
now it shall spring forth; shall ye not know it?
- c I will even make
a way in the wilderness,
and rivers in the desert. 20
The beast of the field shall honour me, the dragons and the owls:
because I give waters in the wilderness,
and rivers in the desert,
to give drink to my people, my chosen. 21
- d This people have I formed for myself; they shall shew forth my praise. 22
But thou hast not called upon me, O Jacob;
but thou hast been weary of me, O Israel. 23

Thou hast not brought me the small cattle of thy burnt offerings;
neither hast thou honoured me with thy sacrifices.

I have not caused thee to serve with an offering,
nor wearied thee with incense. 24

Thou hast bought me no sweet cane with money,
neither hast thou filled me with the fat of thy sacrifices:
but thou hast made me to serve with thy sins,
thou hast wearied me with thine iniquities. 25

c I, even I, am he
that blotteth out thy transgressions for mine own sake,
and will not remember thy sins. 26

b Put me in remembrance: let us plead together:
declare thou, that thou mayest be justified. 27

a Thy first father hath sinned,
and thy teachers have transgressed against me. 28
Therefore I have profaned the princes of the sanctuary,
and have given Jacob to the curse,
and Israel to reproaches. 44:1

Yet now hear,
O Jacob my servant;
and Israel, whom I have chosen: 2

Thus saith the LORD
that made thee,
and formed thee from the womb,
which will help thee;
Fear not,
O Jacob, my servant;
and thou, Jesurun, whom I have chosen. 3
For I will pour
water upon him that is thirsty, and
floods upon the dry ground:
I will pour
my spirit upon thy seed, and
my blessing upon thine offspring: 4
And they shall spring up
as among the grass,
as willows by the water courses. 5

A One shall say, I am the LORD's;
and another shall call himself by the name of Jacob;
and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel. 6

B Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts;
I am the first, and
I am the last;
and beside me there is no God. 7

C And who, as I,
shall call, and
shall declare it, and
set it in order for me,
since I appointed the ancient people? and the things that are coming, and shall come,
let them shew unto them. 8

D Fear ye not, neither be afraid:

C have not I told thee from that time, and have declared it? ye are even my witnesses.

B Is there a God beside me? yea, there is no God; I know not any. 9

A They that make a graven image are all of them vanity;
and their delectable things shall not profit;
and they are their own witnesses;
they see not,
nor know;
that they may be ashamed. 10

Who hath formed a god, or molten a graven image that is profitable for nothing? 11

Behold, all his fellows shall be ashamed:

and the workmen, they are of men: let them all be gathered together, let them stand up;
yet they shall fear, and they shall be ashamed together. 12

The smith with the tongs

both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms:
yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. 13

The carpenter

stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15

A Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread;

B yea, he maketh a god,
and worshippeth it;
he maketh it a graven image,
and falleth down thereto. 16

A He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17

B And the residue thereof he maketh a god, even his graven image:
he falleth down unto it,
and worshippeth it,
and prayeth unto it, and saith,
Deliver me; for thou art my god. 18

C They have not known nor understood:
for he hath shut their eyes, that they cannot see;
and their hearts, that they cannot understand. 19
And none considereth in his heart,
neither is there knowledge nor understanding to say,

A I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it:

B and shall I make the residue thereof an abomination?
shall I fall down to the stock of a tree? 20

C He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul,
nor say, Is there not a lie in my right hand? 21

Remember these,
 O Jacob and Israel;
 for thou art my servant:
 I have formed thee;
 thou art my servant:
 O Israel,
 thou shalt not be forgotten of me. 22

I have blotted out,
 as a thick cloud,
 thy transgressions, and,
 as a cloud,
 thy sins:
 return unto me; for I have redeemed thee. 23

Sing, O ye heavens;
 for the LORD hath done it:
 shout, ye lower parts of the earth:
 break forth into singing, ye mountains, O forest, and every tree therein:
 for the LORD hath redeemed Jacob, and glorified himself in Israel. 24

Thus saith the LORD, thy redeemer, and he that formed thee from the womb,
 I am the LORD
 that maketh all things;
 that stretcheth forth the heavens alone;
 that spreadeth abroad the earth by myself; 25
 That frustrateth the tokens of the liars,
 and maketh diviners mad;
 that turneth wise men backward,
 and maketh their knowledge foolish; 26
 That confirmeth the word of his servant,
 and performeth the counsel of his messengers;
 that saith
 to Jerusalem, Thou shalt be inhabited; and
 to the cities of Judah, Ye shall be built,
 and I will raise up the decayed places thereof: 27
 That saith to the deep, Be dry, and I will dry up thy rivers: 28
 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying
 to Jerusalem,
 Thou shalt be built; and
 to the temple,
 Thy foundation shall be laid.[88] 45:1

Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him;
 and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2

A I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and
 cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret
 places,

B that thou mayest know that

C I, the LORD,

D which call thee by thy name,

E am the God of Israel. 4

F For Jacob my servant's sake, and Israel mine elect,

E I

D have even called thee by thy name: I have surnamed thee, though thou hast not known me. 5

C I am the LORD, and there is none else, there is no God beside me:

B I girded thee, though thou hast not known me: 6

A That they may know from the rising of the sun, and from the west, that there is none beside me.
I am the LORD, and there is none else. 7
I form the light, and create darkness:
I make peace, and create evil:
I the LORD do all these things. 8

Drop down, ye heavens, from above, and
let the skies pour down righteousness:
let the earth open, and
let them bring forth salvation, and
let righteousness spring up together;
I the LORD have created it. 9

Woe unto him that striveth with his Maker!
Let the potsherd strive with the potsherds of the earth.
Shall the clay say to him that fashioneth it, What makest thou?
or thy work, He hath no hands? 10
Woe unto him that saith
unto his father, What begettest thou? or
to the woman, What hast thou brought forth? 11

A Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. 12

B I have made the earth, and created man upon it:

C I, even my hands, have stretched out the heavens, and all their host have I commanded. 13

D I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. 14

E Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and
they shall be thine:
they shall come after thee; in chains they shall come over, and
they shall fall down unto thee,
they shall make supplication unto thee, saying,
Surely God is in thee; and there is none else, there is no God. 15 Verily
thou art a God that hidest thyself, O God of Israel, the Saviour. 16
They shall be ashamed, and also confounded, all of them:
they shall go to confusion together that are makers of idols. 17

D But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. 18

C For thus saith the LORD that created the heavens;

B God himself that formed the earth and made it;
he hath established it,
he created it not in vain,
he formed it to be inhabited:

A I am the LORD; and there is none else. 19

I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain:

A₁ I the LORD speak righteousness, I declare things that are right. 20

A₂ Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. 21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD?

B and there is no God else beside me; a just God and a Saviour; there is none beside me. 22

C Look unto me, and be ye saved, all the ends of the earth:

B for I am God, and there is none else. 23

A₁ I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return,

A₂ That unto me every knee shall bow, every tongue shall swear. 24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. 25 In the LORD shall all the seed of Israel be justified, and shall glory. 46:1

Bel boweth down,
Nebo stoopeth,
their idols were
upon the beasts, and
upon the cattle:
your carriages were heavy loaden;
they are a burden to the weary beast. 2
They stoop,
they bow down together;
they could not deliver the burden,
but themselves are gone into captivity. 3

Hearken unto me,
O house of Jacob,
and all the remnant of the house of Israel,
which are borne by me from the belly,
which are carried from the womb: 4
And even to your old age I am he;
and even to hoar hairs will I carry you:
I have made, and
I will bear; even
I will carry, and will deliver you. 5

To whom will ye liken me, and make me equal, and compare me, that we may be like? 6

They lavish gold out of the bag,
and weigh silver in the balance,
and hire a goldsmith;
and he maketh it a god:
they fall down, yea, they worship. 7
They bear him upon the shoulder,
they carry him,
and set him in his place, and he standeth;
from his place shall he not remove:
yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. 8

Remember this, and shew yourselves men:
 bring it again to mind, O ye transgressors. 9
 Remember the former things of old: for
 I am God, and there is none else;
 I am God, and there is none like me, 10
 Declaring
 the end
 from the beginning,
 and from ancient times
 the things that are not yet done,
 saying, My counsel shall stand, and I will do all my pleasure: 11
 Calling
 a ravenous bird from the east,
 the man that executeth my counsel from a far country:

yea, I have spoken it,
 I will also bring it to pass;
 I have purposed it,
 I will also do it. 12

Hearken unto me, ye stouthearted, that are far from righteousness: 13
 I bring near my righteousness; it shall not be far off,
 and my salvation shall not tarry:
 and I will place salvation in Zion for Israel my glory. 47:1

Come down, and sit in the dust,
 O virgin daughter of Babylon,
 sit on the ground: there is no throne,
 O daughter of the Chaldeans:
 for thou shalt no more be called tender and delicate. 2

Take the millstones, and
 grind meal:
 uncover thy locks,
 make bare the leg,
 uncover the thigh,
 pass over the rivers. 3
 Thy nakedness shall be uncovered, yea,
 thy shame shall be seen:
 I will take vengeance, and
 I will not meet thee as a man. 4

As for our redeemer, the LORD of hosts is his name, the Holy One of Israel. 5

Sit thou silent, and
 get thee into darkness,
 O daughter of the Chaldeans:
 for thou shalt no more be called, The lady of kingdoms. 6

I was wroth with my people,
 I have polluted mine inheritance,
 and given them into thine hand:
 thou didst shew them no mercy;
 upon the ancient hast thou very heavily laid thy yoke. 7
 And thou saidst, I shall be a lady for ever:
 so that thou didst not lay these things to thy heart,
 neither didst remember the latter end of it. 8

Therefore hear now this,
 thou that art given to pleasures,
 that dwellest carelessly,
 that sayest in thine heart,
 I am, and none else beside me;
 I shall not sit as a widow,
 neither shall I know the loss of children: 9
 But these two things shall come to thee in a moment in one day,
 the loss of children,
 and widowhood:
 they shall come upon thee in their perfection for the multitude of thy
 sorceries, and for the great abundance of thine enchantments. 10
 For thou hast trusted in thy wickedness:
 thou hast said, None seeth me.
 Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart,
 I am, and none else beside me. 11

- A Therefore shall evil come upon thee;
 thou shalt not know from whence it riseth:
 and mischief shall fall upon thee;
 thou shalt not be able to put it off:
 and desolation shall come upon thee suddenly,
 which thou shalt not know. 12
- B Stand now
- C with thine enchantments, and
 with the multitude of thy sorceries, wherein thou hast laboured from thy youth;
- D if so be thou shalt be able to profit, if so be thou mayest prevail. 13 Thou art wearied in
 the multitude of thy counsels.
- C Let now the astrologers, the stargazers, the monthly prognosticators,
- B stand up, and save thee from these things that shall come upon thee. 14
- A Behold, they shall be as stubble;
 the fire shall burn them;
 they shall not deliver themselves
 from the power of the flame:
 there shall not be a coal to warm at,
 nor fire to sit before it. 15
 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy
 youth: they shall wander every one to his quarter; none shall save thee. 48:1[89]
- A₁ Hearken and hear this, O house of Jacob,
- A₂ who are called by the name of Israel, and are come forth
 out of the waters of Judah, *or*
 out of the waters of baptism,[90]
- B a who swear by the name
 b of the Lord,
 c and make mention of the God of Israel,
 d *yet they swear {but} not in truth nor in righteousness*. [91] 2

- e *Nevertheless*, {for} they call themselves of the holy city,
- d *but they do not* {and} stay themselves upon[92]
- c the God of Israel,
- b *who is the Lord of Hosts;*
 yea, the Lord of Hosts
- a is his name. 3
- C₁ Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did *show* them suddenly {and they came to pass}.[93] 4
- C₂ *And I did it* because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; 5
- D₁ *And I have even* from the beginning declared {it} to thee; before it came to pass I showed *them* {it} thee;
- D₂ *and I showed them for fear* lest thou shouldst say--mine idol hath done them, and my graven image, and my molten image hath commanded them. 6
- D₁ Thou hast *seen and* heard {see} all this; and will ye not {ye} declare *them* {it}? *And that* I have showed thee new things from this time, even hidden things, and thou didst not know them. 7
- D₂ They are created now, and not from the beginning, even before the day when thou heardest them not *they were declared unto thee*, lest thou shouldst say--Behold I knew them. 8
- C₁ Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened;
- C₂ for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb. 9
- B Nevertheless, for my name's sake
 will I defer mine anger,
 and for my praise
 will I refrain from thee, that I cut thee not off. 10
 For, behold, I have refined thee, {but not with silver}
 I have chosen thee in the furnace of affliction.[94] 11
 For mine own sake,
 yea, {even} for mine own sake
 will I do *this*, {it}
 for *I will not suffer my name to be polluted*, {how should my name be polluted?}
 and I will not give my glory unto another.[95] 12
- A₁ Harken unto me, O Jacob,
- A₂ and Israel my called,[96]
- for I am he; I am the first, and I *am also* {also am} the last. 13 Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. {When} I call unto them and they stand up together. 14
- A₁ All ye, assemble yourselves, and hear; who among them hath declared these things *unto them*?
- A₂ The Lord hath loved him; *yea, and he will fulfill his word which he hath declared by them*;

B *and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans. 15*

C₁ *Also, saith the Lord; I the Lord,*

C₂ *yea, I have spoken; yea, I have called him to declare,*

C₃ *I have brought him,*

C₄ *and he shall make his way prosperous. 16*

D *Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken; {there am I} and {now} the Lord God, and his Spirit, hath sent me. 17*

C₁ *And thus saith the Lord, thy Redeemer, the Holy One of Israel;*

C₂ *I have sent him,[97]*

C₃ *{I am} the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it. 18*

C₄ *O that thou hadst hearkened to my commandments--then had thy peace been as a river, and thy righteousness as the waves of the sea. 19 Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. 20*

B *Go ye forth of Babylon, flee ye from the Chaldeans,*

A₁ *with a voice of singing declare ye, tell this, utter to the end of the earth; say ye:*

A₂ *The Lord hath redeemed his servant Jacob. 21*

*And they thirsted not;
{when} he led them through the deserts;
he caused the waters to flow out of the rock for them;
he clave the rock also and the waters gushed out. 22*

And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked. 49:1

A *And again: Hearken,
O ye house of Israel,
all ye that are broken off and are driven out
because of the wickedness of the pastors of my people;
yea, all ye that are broken off, that are scattered abroad,
who are of my people, O house of Israel.*

*Listen,
O isles, unto me, and
hearken
ye people from far;*

B₁ *the Lord hath called me
from the womb;
from the bowels of my mother
hath he made mention of my name. 2*

B₂ *And he hath made my mouth like a sharp sword;
in the shadow of his hand hath he hid me,
and made me a polished shaft;
in his quiver hath he hid me; 3
And said unto me: Thou art my servant, O Israel, in whom I will be glorified. 4*

C Then I said, I have labored
 in vain,
 I have spent my strength
 for naught and in vain;
 surely my judgment
 is with the Lord,
 and my work
 with my God. 5

B₁ And now, saith the Lord--that formed me from the womb

B₂ a that I should be his servant,
 b to bring Jacob again to him--
 c though Israel be not gathered,
 d yet shall I be glorious in the eyes of the Lord, and my God shall be my
 strength. 6

a And he said: It is a light thing that thou shouldst be my servant
 b to raise up the tribes of Jacob,
 c and to restore the preserved of Israel.
 d I will also give thee for a light to the Gentiles, that thou mayest be my
 salvation unto the ends of the earth. 7

A Thus saith the Lord, the Redeemer of Israel, his Holy One,
 to him whom man despiseth,
 to him whom the nation abhorreth,
 to servant of rulers:

B Kings shall see and arise,
 princes also shall worship,
 because of the Lord that is faithful. {and the Holy One of Israel, and he shall choose thee} 8

C Thus saith the Lord:

a In an acceptable time
 have I heard thee, *O isles of the sea*,
 and in a day of salvation
 have I helped thee;
 b and I will preserve thee, and give thee *my servant* for a covenant of the people,[98]
 c to establish the earth, to cause to inherit the desolate heritages; 9
 d That thou mayest say to the prisoners:
 Go forth;
 d to them that sit in darkness:
 Show yourselves.
 c They shall feed in the ways, and their pastures shall be in all high
 places.[99] 10

- b They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11
- a And I will make all my mountains a way,[100]
and my highways shall be exalted. 12
- D *And then, O house of Israel, behold,*
these shall come from far; and lo,
these from the north and from the west; and
these from the land of Sinim. 13
- E Sing,
O heavens;
and be joyful,
O earth;
for the feet of those who are in the east shall be established;
and break forth into singing,
O mountains;
for they shall be smitten no more;
- F for the Lord hath comforted his people,
and will have mercy upon his afflicted. 14
- G₁ But, *behold*, Zion hath said: The Lord hath forsaken me, and my Lord
hath forgotten me--
- G₂ *but he will show that he hath not.* 15
- G₁ *For* can a woman forget her sucking child, that she should not have
compassion on the son of her womb?
- G₂ Yea, they may forget, yet will I not forget thee, *O house of Israel.* 16
- F Behold, I have graven thee upon the palms of my hands;[101]
thy walls are continually before me. 17
- E Thy children
shall make haste *against*
thy destroyers;
and they that made thee waste
shall go forth of
thee.[102] 18
- D Lift up thine eyes round about and behold;
all these gather themselves together,
and they shall come to thee.
And as I live, saith the Lord,
thou shalt surely clothe thee with them all,
as with an ornament,
and bind them on
even as a bride.[103] 19
- C a For thy waste
and thy desolate places,
and the land of thy destruction,
- b shall even now be too narrow by reason of the inhabitants;

- c and they that swallowed thee up shall be far away. 20
- b The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell. 21
- a Then shalt thou say in thine heart:
 Who hath begotten me these,
 seeing I have lost my children,
 and am desolate,
 a captive,
 and removing to and fro?
 And who hath brought up these?
 Behold, I was left alone; these, where have they been?[104] 22
- B Thus saith the Lord God: Behold,
 I will lift up mine hand
 to the Gentiles,
 and set up my standard
 to the people;
 and they shall bring thy sons in their arms,
 and thy daughters shall be carried upon their shoulders. 23
 And kings shall be thy nursing fathers,
 and their queens thy nursing mothers;
 they shall bow down to thee with their face towards the earth,
 and lick up the dust of thy feet;
- A a and thou shalt know that I am the Lord;
- b for they shall not be ashamed that wait for me. 24
- c *For* shall the prey
 be taken
 from the mighty,
 or the lawful captives delivered? 25
 But thus saith the Lord,
 even the captives
 of the mighty
 shall be taken away,
 and the prey of the terrible
 shall be delivered;
- b for I will contend with him that contendeth with thee,
 and I will save thy children. 26
 And I will feed them that oppress thee with their own flesh;
 they shall be drunken with their own blood as with sweet wine;
- a and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob. 50:1
- A *Yea, for thus saith the Lord:*
Have I put thee away, or
have I cast thee off forever?
For thus saith the Lord:
 Where is the bill of your mother's divorcement?
 To whom have I put thee away, or
 to which of my creditors have I sold you? Yea,
 to whom have I sold you?
 Behold, for your iniquities have ye sold yourselves,
 and for your transgressions is your mother put away.[105] 2

B₁ Wherefore, when I came,
 there was no man;
 when I called, *yea,*
 there was none to answer.[106]

B₂ O house of Israel,
 is my hand shortened at all
 that it cannot redeem, or
 have I no power
 to deliver?
 Behold, at my rebuke
 I dry up the sea,
 I make their rivers a wilderness
 and their fish to stink
 because the waters are dried up,
 and they die because of thirst.[107] 3

 I clothe
 the heavens
 with blackness,
 and I make
 sackcloth
 their
 covering. 4

The Lord God
 hath given me the tongue of the learned,
 that I should know how to speak a word in season *unto thee, O house of*
 Israel. {to him that is}

When ye are weary
 he
 waketh morning by morning.
 He
 waketh mine ear to hear as the learned. 5
 The Lord God
 hath opened mine ear,
 and I was not rebellious,
 neither turned away back. 6

I gave
 my back to the smiter, and
 my cheeks to them that plucked off the hair.
 I hid not
 my face from shame and spitting. 7
 For the Lord God will help me, therefore shall I not be confounded.
 Therefore have I set
 my face like a flint,
 and I know that I shall not be ashamed. 8

C₁ *And the Lord is near, and he* {He is near that} justifieth me.

Who will contend with me?
 Let us stand together.
 Who is mine adversary?
 Let him come near me,
 and I will smite him with the strength of my mouth. 9

For {Behold} the Lord God will help me.

C₂ *And all they who shall condemn me, behold, all they* {who is he that shall condemn me? lo, they all} *shall wax old as a garment,*

C₃ *and the moth shall eat them up.* 10

D Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?[108] 11

Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled.

This shall ye have of mine hand--ye shall lie down in sorrow. 51:1

E Hearken unto me, ye that follow after righteousness {ye that seek the Lord}.

F Look

unto the rock from whence ye are hewn, and
to the hole of the pit from whence ye are digged. 2

Look

unto Abraham, your father, and
unto Sarah, she that bare you;
for I called him alone, and blessed him {and increased him}. 3

For the Lord shall
comfort Zion,
he will
comfort all her waste places; and
he will
make her wilderness like Eden,
and her desert like the garden of the Lord.
Joy and
gladness
shall be found therein,
thanksgiving and
the voice of melody. 4

E Hearken unto me,
my people;
and give ear unto me,
O my nation;
for a law shall proceed from me,

D and I will make my judgment to rest for a light *for* {of} the people. 5

C₁ My righteousness is near;
my salvation is gone forth, and
mine arm shall judge the people.
The isles shall wait upon me,
and on mine arm shall they trust. 6

C₂ Lift up your eyes to the heavens,
and look upon the earth beneath;
for the heavens shall vanish away like smoke, and
the earth shall wax old like a garment; and they that dwell therein shall die in like manner.
But my salvation shall be forever,
and my righteousness shall not be abolished. 7

C₃ Hearken unto me,
ye that know righteousness,
the people in whose heart *I have written* {is} my law,

fear ye not the reproach of men,
 neither be ye afraid of their revilings. 8
 For the moth shall eat them up like a garment,
 and the worm shall eat them like wool.
 But my righteousness shall be forever,
 and my salvation from generation to generation.[109] 9

B₁ Awake,
 awake!
 Put on strength, O arm of the Lord;
 awake
 as in the ancient days {in the generations of old}.

B₂ Art thou not he
 that hath cut Rahab, and
 wounded the dragon? 10
 Art thou not *he*
who {it which} hath dried the sea, the waters of the great deep;
 that hath made the depths of the sea a way for the ransomed to pass over?[110] 11

A a Therefore, the redeemed of the Lord shall return,
 and come with singing unto Zion;

b and everlasting joy

c *and holiness*

d shall be upon their heads;

d and they shall obtain

c gladness[111]

b and joy;

a sorrow and mourning shall flee away.[112] 12

A₁ I am he; yea,
 I am he

A₂ that comforteth you.[113]

B *Behold*, who art thou, that thou shouldst be afraid of man,
 who shall die,
 and of the son of man,
 who shall be made *like unto* {as} grass? 13

C And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the
 foundations of the earth,

B and hast feared continually every day,
 because of the fury of the oppressor,
 as if he were ready to destroy?
 And where is the fury of the oppressor? 14
 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his
 bread should fail. 15

A₁ But I am
 the Lord thy God {that divided the sea},
 whose waves roared;
 the Lord of Hosts
 is *my* {his} name.[114] 16

- A₂ And I have put my words in thy mouth,
and have covered thee in the shadow of mine hand,
that I may plant the heavens and lay the foundations of the earth, and say unto Zion: *Behold*,
thou art my people. 17
- A Awake, awake, stand up, O Jerusalem,
- B which hast drunk at the hand of the Lord
- C the cup of his fury--
- D thou hast drunken the dregs
- E of the cup of trembling wrung out--[115]18
- F *And {There is} none to guide her*
among all the sons *{whom}*
she hath brought forth;
neither *{is there any}* that taketh her by the hand,
of all the sons *{that}*
she hath brought up.[116][117] 19
- G These two *sons {things}* are come unto thee,
who shall be sorry for thee--
thy desolation and destruction,
and the famine and the sword--
and by whom shall I comfort thee?[118] 20
- G Thy sons have fainted, *save these two*;
they lie at the head of all the streets; as a wild bull in a net, they are
full of the fury of the Lord, the rebuke of thy God.[119] 21
- F Therefore hear now this, thou afflicted, and drunken, and not with wine: 22
Thus saith thy Lord, the Lord and thy God pleadeth the cause of his
people;[120]
- E behold, I have taken out of thine hand the cup of trembling,
- D the dregs
- C of the cup of my fury;
- B thou shalt no more drink it again. 23 But I will put it into the hand of them that afflict thee; who have
said to thy soul:
Bow down,
that we may go over--
and thou hast laid thy body
as the ground and as the street to them that went over. 52:1
- A Awake, awake,[121]
put on thy strength,
O Zion;
put on thy beautiful garments,
O Jerusalem, the holy city;
for henceforth there shall no more come into thee the uncircumcised and the unclean. 2
Shake thyself from the dust;
arise, sit down,
O Jerusalem;
loose thyself from the bands of thy neck,
O captive daughter of Zion. 3

A₂ For thus saith the LORD, Ye have sold yourselves for nought;

A₃ and ye shall be redeemed without money. 4

B For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought?

C they that rule over them make them to howl, saith the LORD;

D and my name continually every day is blasphemed. 6 Therefore my people shall know my name: *yea, in that day* {therefore} they shall know }in that day} that I am he that doth speak: behold, it is I. 7

E *And then shall they say*, How beautiful upon the mountains are the feet of him
that bringeth good tidings *unto them*,
that publisheth peace;
that bringeth good tidings *unto them* of good,
that publisheth salvation;
that saith unto Zion, Thy God reigneth! 8

D Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. 9

C Break forth into joy, sing together, ye waste places of Jerusalem:

B for the LORD hath comforted his people,
he hath redeemed Jerusalem. 10

The LORD hath made bare his holy arm
in the eyes of all the nations;
and all the ends of the earth
shall see the salvation of our God. 11

A₁ Depart ye,
depart ye,
go ye out from thence,
touch no unclean thing;
go ye out of the midst of her;
be ye clean, that bear the vessels of the LORD. 12
For ye shall not go out with haste, nor go by flight:
for the LORD will go before you; and
the God of Israel will be your rereward. 13

A₂ Behold, my servant shall deal prudently, he shall be
exalted and
extolled, and
be very high. 14

As many were astonied at thee;
his visage was so marred
more than any man,
and his form
more than the sons of men:[122] 15

A₃ So shall he *gather* {sprinkle} many nations[123];

the kings shall shut their mouths at him:
for that which had not been told them shall they see;
and that which they had not heard shall they consider. 53:1

Who hath believed our report,
and to whom is the arm of the Lord revealed? 2

- A For he shall grow up before him as a tender plant,
and as a root out of dry ground;
he hath no form nor comeliness;
and when we shall see him
there is no beauty
that we should desire him. 3
He is despised and
rejected of men;
a man of sorrows,
and acquainted with grief;
and we hid as it were our faces from him;
he was despised,
and we esteemed him not. 4
- B Surely he has borne our griefs,
and carried our sorrows;
- C yet we did esteem him
stricken,
smitten of God (Hebrew *Elohim*), and
afflicted. 5
- D But he was wounded for our transgressions,
he was bruised for our iniquities;
the chastisement of our peace was upon him;
and with his stripes we are healed. 6
- E All we, like sheep, have gone astray;
- E we have turned every one to his own way;
- D and the Lord hath laid on him the iniquities of us all. 7
He was oppressed,
and he was afflicted,
yet he opened not his mouth;
he is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb
so he opened not his mouth. 8
He was taken from prison and from judgment;
and who shall declare his generation?
For he was cut off out of the land of the living;
a for the transgressions of my people was he stricken. 9
b And he made his grave
c with the wicked,
c and with the rich
b in his death;
a because he had done no evil,
neither was any deceit in his mouth. 10
- C Yet it pleased the Lord (Hebrew *Jehovah*) to bruise him;
he hath put him to grief;
- B when thou shalt make his soul an offering for sin
he shall see his seed,
he shall prolong his days,
and the pleasure of the Lord shall prosper in his hand. 11
He shall see the travail of his soul, and shall be satisfied;
by his knowledge shall my righteous servant justify many;
for he shall bear their iniquities. 12

- A Therefore will I divide him a portion with the great,
 and he shall divide the spoil with the strong;
 because he hath poured out his soul unto death;
 and he was numbered with the transgressors;
 and he bore the sins
 of many,
 and made intercession
 for the transgressors. 54:1
- A Sing, O barren,
 thou that didst not bear;
 break forth into singing, and cry aloud,
 thou that didst not travail with child;
- B for more are the children of the desolate than the children of the married wife, saith the Lord. 2
- C Enlarge the place of thy tent,
 and let them stretch forth the curtains of thy habitations; spare not,
 lengthen thy cords
 and strengthen thy stakes; 3
- B For thou shalt break forth on the right hand and on the left,
 and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. 4
- A Fear not,
 for thou shalt not be ashamed;
 neither be thou confounded,
 for thou shalt not be put to shame;
 for thou shalt forget the shame of thy youth,
 and shalt not remember the reproach of thy youth,
 and shalt not remember the reproach of thy widowhood any more. 5
 For thy maker, thy husband, the Lord of Hosts is his name;
 and thy Redeemer, the Holy One of Israel--the God of the whole earth shall he be
 called. 6
- A For the Lord hath called thee as a woman forsaken
 and grieved in spirit,
 and a wife of youth,
 when thou wast refused,
- B saith thy God. 7
- A For a small moment have I forsaken thee,
 but with great mercies will I gather thee. 8
 In a little wrath I hid my face from thee for a moment,
 but with everlasting kindness will I have mercy on thee,
- B saith the Lord thy Redeemer.[124] 9
- A For this, the waters of Noah unto me, for as I have sworn
 that the waters of Noah should no more go over the earth,
 so have I sworn
 that I would not be wroth with thee. 10
 For the mountains shall depart
 and the hills be removed,
 but my kindness shall not depart from thee,
 neither shall the covenant of my *people* {peace}[125] be removed,
- B saith the Lord that hath mercy on thee. 11

A O thou afflicted, tossed with tempest, and not comforted! Behold,

B I will lay thy stones with fair colors,
and lay thy foundations with sapphires. 12
And I will make thy windows of agates,
and thy gates of carbuncles,
and all thy borders of pleasant stones. 13
And all thy children shall be taught of the Lord;
and great shall be the peace of thy children. 14
In righteousness shalt thou be established;
thou shalt be far from oppression for thou shalt not fear,
and from terror for it shall not come near thee.[126][127] 15

A Behold, they shall surely gather together against thee,
not by me;
whosoever shall gather together *against thee*
shall fall for thy sake. 16

B Behold, I have created the smith
that bloweth the coals in the fire,
and that bringeth forth an instrument for his work;
and I have created the waster
to destroy. 17

A No weapon that is formed against thee
shall prosper;
and every tongue that shall revile against thee in judgment
thou shalt condemn.

B This is the heritage of the servants of the Lord,
and their righteousness is of me, saith the Lord.[128] 55:1

A Ho, every one that thirsteth, come ye to the waters,

B and he that hath no money;
come ye, buy, and eat;
yea, come, buy wine and milk
without money and without price. 2

B Wherefore do ye spend money
for that which is not bread?
and your labour
for that which satisfieth not?

A hearken diligently unto me,
and eat ye that which is good,
and let your soul delight itself in fatness. 3

Incline your ear, and come unto me:
hear, and your soul shall live;

and I will make an everlasting covenant with you, even the sure mercies of David. 4 Behold, I have given
him for a witness to the people, a leader and commander to the people. 5

Behold, thou shalt call a nation
that thou knowest not,
and nations that knew not thee
shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. 6

Seek ye the LORD
while he may be found,
call ye upon him
while he is near: 7

Let the wicked forsake his way,
 and the unrighteous man his thoughts:
 and let him return
 unto the LORD,
 and he will have mercy upon him;
 and to our God,
 for he will abundantly pardon. 8

For my thoughts are not your thoughts,
 neither are your ways
 my ways,
 saith the LORD. 9 For as the heavens are higher than the earth,
 so are my ways higher than
 your ways,
 and my thoughts than your thoughts. 10

For as the rain cometh down, and the snow from heaven,
 and returneth not thither,
 but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and
 bread to the eater: 11

So shall my word be that goeth forth out of my mouth:
 it shall not return unto me void,
 but it shall accomplish
 that which I please,
 and it shall prosper
 in the thing whereto I sent it. 12

For ye shall go out with joy,
 and be led forth with peace:
 the mountains and the hills
 shall break forth before you into singing,
 and all the trees of the field
 shall clap their hands. 13

Instead of the thorn
 shall come up the fir tree, and
 instead of the brier
 shall come up the myrtle tree:
 and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off. 56:1

Thus saith the LORD, Keep ye judgment, and do justice:
 for my salvation is near to come,
 and my righteousness to be revealed. 2
 Blessed is the man that doeth this,
 and the son of man that layeth hold on it;
 that keepeth the sabbath from polluting it,
 and keepeth his hand from doing any evil. 3

A Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying,
 The LORD hath utterly separated me from his people:
 neither let the eunuch say,
 Behold, I am a dry tree. 4

B For thus saith the LORD unto the eunuchs
 that keep my sabbaths, and
 choose the things that please me, and
 take hold of my covenant; 5

- C Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6
- A Also the sons of the stranger, that join themselves to the LORD,
- B to serve him, and to love the name of the LORD, to be his servants,
every one that keepeth the sabbath from polluting it, and
taketh hold of my covenant; 7
- C Even them will I bring to my holy mountain,
and make them joyful in my house of prayer:
their burnt offerings and their sacrifices shall be accepted upon mine altar;
for mine house shall be called an house of prayer for all people. 8
- D The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to
him, beside those that are gathered unto him.[129] 9

All ye beasts of the field, come to devour, yea, all ye beasts in the forest. 10
His watchmen are blind:
they are all ignorant,
they are all dumb dogs,
they cannot bark; sleeping, lying down, loving to slumber. 11
Yea, they are greedy dogs
which can never have enough,
and they are shepherds
that cannot understand:
they all look to their own way, every one for his gain, from his quarter. 12
Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to
morrow shall be as this day, and much more abundant. 57:1

The righteous perisheth,
and no man layeth it to heart:
and merciful men are taken away,
none considering that the righteous is taken away from the evil to come. 2
He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. 3

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. 4
Against whom do ye sport yourselves?
against whom make ye a wide mouth, and draw out the tongue?
are ye not children of transgression,
a seed of falsehood, 5
Enflaming yourselves with idols under every green tree,
slaying the children in the valleys under the cliffs of the rocks? 6

- A Among the smooth stones of the stream is thy portion; they, they are thy lot:
even to them hast thou poured a drink offering,
thou hast offered a meat offering.
Should I receive comfort in these? 7
- B Upon a lofty and high mountain hast thou set thy bed:
even thither wentest thou up to offer sacrifice. 8
Behind the doors also and the posts hast thou set up thy remembrance:
for thou hast discovered thyself to another than me, and art gone up;
thou hast enlarged thy bed,
and made thee a covenant with them; thou lovedst their bed where thou sawest it. 9
And thou wentest to the king with ointment,
and didst increase thy perfumes,
and didst send thy messengers far off,
and didst debase thyself even unto hell. 10

- C Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope:
- B thou hast found the life of thine hand; therefore thou wast not grieved. 11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? 12
- A I will declare thy righteousness, and thy works; for they shall not profit thee. 13
When thou criest, let thy companies deliver thee;
but the wind shall carry them all away;
vanity shall take them:
- A but he that putteth his trust in me
- B shall possess the land,
and shall inherit my holy mountain; 14
- C And shall say,
Cast ye up, cast ye up,
prepare the way,
take up the stumblingblock out of the way of my people. 15
- D For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy;
I dwell in the high and holy place, with him also that is of a contrite and humble spirit,
to revive the spirit of the humble, and
to revive the heart of the contrite ones. 16
- C For I will not contend for ever,
neither will I be always wroth:
for the spirit should fail before me, and the souls which I have made. 17
For the iniquity of his covetousness was I wroth, and smote him:
I hid me, and was wroth, and he went on frowardly in the way of his heart. 18
- B I have seen his ways, and will heal him:
I will lead him also, and restore comforts unto him and to his mourners. 19
I create the fruit of the lips;
Peace, peace to him that is far off, and to him that is near, saith the LORD;
and I will heal him. 20
- A But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. 21 There is no peace, saith my God, to the wicked. 58:1
- A₁ Cry aloud, spare not, lift up thy voice like a trumpet,
- A₂ and shew my people their transgression,
and the house of Jacob their sins. 2
- A₃ Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God:
they ask of me the ordinances of justice;
they take delight in approaching to God. 3
- B Wherefore have we fasted, say they,
and thou seest not?
wherefore have we afflicted our soul,
and thou takest no knowledge?
- C Behold, in the day of your fast ye find pleasure, and exact all your labours. 4
- D Behold, ye fast for strife and debate, and to smite with the fist of wickedness:

- E ye shall not fast as ye do this day, to make your voice to be heard on high. 5
- F Is it such a fast that I have chosen?
 a day for a man to afflict his soul?
 is it to bow down his head as a bulrush,
 and to spread sackcloth and ashes under him?
- G wilt thou call this a fast, and an acceptable day to the LORD? 6
- F Is not this the fast that I have chosen?
 to loose the bands of wickedness,
 to undo the heavy burdens, and
 to let the oppressed go free, and
 that ye break every yoke? 7
- Is it not
 to deal thy bread to the hungry,
 and that thou bring the poor that are cast out to thy house?
 when thou seest the naked, that thou cover him;
 and that thou hide not thyself from thine own flesh? 8
- E Then shall thy light break forth as the morning, and thine health shall spring forth
 speedily: and thy righteousness shall go before thee; the glory of the LORD shall
 be thy rereward. 9
 Then shalt thou call,
 and the LORD shall answer;
 thou shalt cry,
 and he shall say, Here I am.
- D If thou take away from the midst of thee
 the yoke,
 the putting forth of the finger,
 and speaking vanity; 10
 And if thou
 draw out thy soul to the hungry, and
 satisfy the afflicted soul;
 then shall thy light rise in obscurity,
 and thy darkness be as the noonday: 11
 And the LORD shall
 guide thee continually, and
 satisfy thy soul in drought, and
 make fat thy bones:
 and thou shalt be like a watered garden,
 and like a spring of water,
 whose waters fail not. 12
- And they that shall be of thee shall build the old waste places:
 thou shalt raise up the foundations of many generations; and
 thou shalt be called,
 The repairer of the breach,
 The restorer of paths to dwell in. 13
- C If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call
 the sabbath a delight, the holy of the LORD, honourable; and shalt honour him,
 not doing thine own ways,
 nor finding thine own pleasure,
 nor speaking thine own words: 14
 Then shalt thou delight thyself in the LORD; and I will
 cause thee to ride upon the high places of the earth, and
 feed thee with the heritage of Jacob thy father:
 for the mouth of the LORD hath spoken it. 59:1

B Behold, the LORD's hand is not shortened, that it cannot save;
neither his ear heavy, that it cannot hear: 2

A₁ But your iniquities have separated between you and your God,
and your sins have hid his face from you, that he will not hear. 3

A₂ For your hands are defiled with blood, and your fingers with iniquity;
your lips have spoken lies,
your tongue hath muttered perverseness. 4
None calleth for justice,
nor any pleadeth for truth:
they trust in vanity,
and speak lies;
they conceive mischief, and bring forth iniquity. 5

They hatch cockatrice' eggs,
and weave the spider's web:
he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. 6
Their webs shall not become garments, neither shall they cover themselves with their works:

their works are works of iniquity, and the act of violence is in their hands. 7
Their feet run to evil, and
they make hast to shed innocent blood:
their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8

The way of peace
they know not; and
there is no judgment in their goings:
they have made them crooked paths: whosoever goeth therein shall not know peace. 9

A₃ Therefore is judgment far from us,
neither doth justice overtake us:

we wait for light,
but behold obscurity;
for brightness,
but we walk in darkness. 10

We grope for the wall like the blind, and
we grope as if we had no eyes:
we stumble at noonday as in the night;
we are in desolate places as dead men. 11
We roar all like bears, and mourn sore like doves:

we look for judgment, but there is none;
for salvation, but it is far off from us. 12

For our transgressions are multiplied before thee,
and our sins testify against us:
for our transgressions are with us;
and as for our iniquities, we know them; 13
In transgressing and lying against the LORD,
and departing away from our God,
speaking oppression and revolt,
conceiving and uttering from the heart words of falsehood. 14

And judgment is turned away backward, and justice standeth afar off:
for truth is fallen in the street, and equity cannot enter. 15
Yea, truth faileth; and he that departeth from evil maketh himself a prey:
and the LORD saw it, and it displeased him that there was no judgment. 16

- A And he saw that there was no man,
and wondered that there was no intercessor:
- B therefore his arm brought salvation unto him;
and his righteousness, it sustained him. 17
For he put on righteousness as a breastplate,
and an helmet of salvation upon his head;
- B and he put on the garments of vengeance for clothing,
and was clad with zeal as a cloke. 18
- A According to their deeds, accordingly he will repay,
fury to his adversaries,
recompence to his enemies; to the islands he will repay recompence. 19

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun.

When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. 20

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21

As for me, this is my covenant with them, saith the LORD;
My spirit that is upon thee, and
my words which I have put in thy mouth,
shall not depart out of thy mouth,
nor out of the mouth of thy seed,
nor out of the mouth of thy seed's seed, saith the LORD,
from henceforth and for ever. 60:1

A₁ Arise,
shine;
for thy light is come,
and the glory of the LORD is risen upon thee. 2
For, behold, the darkness shall cover the earth,
and gross darkness the people:
but the LORD shall arise upon thee,
and his glory shall be seen upon thee. 3
And the Gentiles shall come to thy light,
and kings to the brightness
of thy rising. 4

A₂ Lift up thine eyes round about, and see:
all they gather themselves together,
they come to thee:
thy sons shall come from far, and
thy daughters shall be nursed at thy side. 5

Then thou shalt see,
and flow together,
and thine heart shall fear, and be enlarged;
because the abundance of the sea shall be converted unto thee,
the forces of the Gentiles shall come unto thee. 6
The multitude of camels shall cover thee,
the dromedaries of Midian and Ephah;
all they from Sheba shall come:
they shall bring gold and incense; and
they shall shew forth the praises of the LORD. 7
All the flocks of Kedar shall be gathered together unto thee,
the rams of Nebaioth shall minister unto thee:
they shall come up with acceptance on mine altar, and I will glorify the house of my
glory. 8

- B Who are these
 that fly as a cloud,
 and as the doves to their windows? 9
 Surely the isles shall wait for me,
 and the ships of Tarshish first,
 to bring thy sons from far, their silver and their gold with them,
 unto the name of the LORD thy God, and
 to the Holy One of Israel,
 because he hath glorified thee. 10
- C And the sons of strangers shall build up thy walls,
 and their kings shall minister unto thee:
 for in my wrath I smote thee,
 but in my favour have I had mercy on thee. 11
 Therefore thy gates shall be open continually;
 they shall not be shut day nor night;
 that men may bring unto thee the forces of the Gentiles, and
 that their kings may be brought. 12
- D For the nation and kingdom that will not serve thee shall perish;
 yea, those nations shall be utterly wasted. 13
- E The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box
 together,
 to beautify
 the place of my sanctuary;
 and I will make
 the place of my feet
 glorious.[130] 14
- D The sons also of them that afflicted thee shall come bending unto thee;
 and all they that despised thee shall bow themselves down at the soles of thy feet;
 and they shall call thee,
 The city of the LORD,
 The Zion of the Holy One of Israel. 15
 Whereas thou hast been forsaken and hated, so that no man went through thee,
 I will make thee an eternal excellency, a joy of many generations. 16
- C Thou shalt also suck the milk of the Gentiles,
 and shalt suck the breast of kings:
 and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One
 of Jacob. 17
- B For brass I will bring gold, and
 for iron I will bring silver, and
 for wood brass, and
 for stones iron:
- I will also make thy officers peace, and
 thine exactors righteousness. 18
- Violence shall no more be heard in thy land,
 wasting nor destruction within thy borders;
 but thou shalt call
 thy walls Salvation, and
 thy gates Praise. 19

- A₁ The sun shall be no more thy light by day;
 neither for brightness shall the moon give light unto thee:
 but the LORD shall be unto thee an everlasting light,
 and thy God thy glory. 20
 Thy sun shall no more go down;
 neither shall thy moon withdraw itself:
 for the LORD shall be thine everlasting light,
 and the days of thy mourning shall be ended. 21
- A₂ Thy people also shall be all righteous:
 they shall inherit the land for ever,
 the branch of my planting,
 the work of my hands,
 that I may be glorified. 22
 A little one shall become a thousand, and
 a small one a strong nation:
 I the LORD will hasten it in *my* {his} time. 61:1
- A The Spirit of the Lord GOD is upon me;
 because the LORD hath anointed me
 to preach good tidings unto the meek;
 he hath sent me
 to bind up the brokenhearted,
 to proclaim
 liberty to the captives, and
 the opening of the prison to them that are bound; 2
 To proclaim
 the acceptable year of the LORD, and
 the day of vengeance of our God;
 to comfort all that mourn; 3
 To appoint unto them that mourn in Zion,
 to give unto them[131]
 beauty for ashes,
 the oil of joy for mourning,
 the garment of praise for the spirit of heaviness;
 that they might be called
 trees of righteousness,
 the planting of the LORD,
 that he might be glorified. 4
- B And they shall build the old wastes,
 they shall raise up the former desolations, and
 they shall repair the waste cities, the desolations of many generations. 5
- C And strangers shall stand and feed your flocks,
 and the sons of the alien shall be your plowmen and your vinedressers. 6
- D But ye shall be named the Priests of the LORD:
 men shall call you the Ministers of our God:
- C ye shall eat the riches of the Gentiles,
 and in their glory shall ye boast yourselves. 7
- B For your shame ye shall have double; and
 for confusion they shall rejoice in their portion:
 therefore in their land they shall possess the double: everlasting joy shall be unto them. 8

- A For I the LORD love judgment,
 I hate robbery for burnt offering; and
 I will direct their work in truth, and
 I will make an everlasting covenant with them. 9

And their seed shall be known among the Gentiles,
 and their offspring among the people:

all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. 10

I will greatly rejoice in the LORD,
 my soul shall be joyful in my God;
 for he hath clothed me with the garments of salvation,
 he hath covered me with the robe of righteousness,
 as a bridegroom decketh himself with ornaments, and
 as a bride adorneth herself with her jewels. 11
 For as the earth bringeth forth her bud, and
 as the garden causeth the things that are sown in it to spring forth;
 so the Lord GOD will cause righteousness and praise to spring forth before all the
 nations.[132] 62:1

For Zion's sake
 will I not hold my peace, and
 for Jerusalem's sake
 I will not rest,
 until the righteousness thereof go forth
 as brightness,
 and the salvation thereof
 as a lamp that burneth. 2

- A₁ And the Gentiles shall see thy righteousness,
 and all kings thy glory:

A₂ and thou shalt be called by a new name, which the mouth of the LORD shall name. 3

- B Thou shalt also be
 a crown of glory in the hand of the LORD, and
 a royal diadem in the hand of thy God. 4

- C Thou shalt no more be termed Forsaken;
 neither shall thy land any more be termed Desolate:
 but thou shalt be called *Delightful* {Hephzi-bah},
 and thy land *Union* {Beulah}:[133]
 for the LORD delighteth in thee,
 and thy land shall be married. 5

For as a young man marieth a virgin,
 so shall thy *God* {sons} marry thee:
 and as the bridegroom rejoiceth over the bride,
 so shall thy God rejoice over thee.[134] 6

- D I have set watchmen upon thy walls, O Jerusalem,
 which shall never hold their peace day nor night:
 ye that make mention of the LORD,
 keep not silence, 7
 And give him no rest,
 till he establish, and
 till he make Jerusalem a praise in the earth. 8

C The LORD hath sworn
 by his right hand, and
 by the arm of his strength,
 Surely I will no more give thy corn to be meat for thine enemies;
 and the sons of the stranger shall not drink thy wine, for the which thou hast
 laboured: 9
 But they that have gathered it shall eat it, and praise the LORD;
 and they that have brought it together shall drink it in the courts of my
 holiness. 10

B Go through,
 go through the gates;
 prepare ye the way of the people;
 cast up,
 cast up the highway;
 gather out the stones;
 lift up a standard for the people. 11

A₁ Behold, the LORD hath proclaimed unto the end of the world,
 Say ye to the daughter of Zion,
 Behold, thy salvation cometh; behold, his reward is with him, and his work before him. 12
 A₂ And they shall call them, The holy people, The redeemed of the LORD:
 and thou shalt be called, Sought out, A city not forsaken. 63:1

Who is this that cometh from Edom,
 with dyed garments from Bozrah?
 this that is glorious in his apparel,
 travelling in the greatness of his strength?
 I that speak in righteousness,
 mighty to save. 2
 Wherefore art thou red in thine apparel,
 and thy garments like him that treadeth in the winefat? 3

I have trodden the winepress alone; and of the people there was none with me:
 for I will tread them in mine anger,
 and trample them in my fury;
 and their blood shall be sprinkled upon my garments,
 and I will stain all my raiment. 4
 For the day of vengeance is in mine heart, and the year of my redeemed is come. 5
 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own
 arm brought salvation unto me;
 and my fury, it upheld me. 6
 And I will tread down the people in mine anger, and make them drunk in my fury,
 and I will bring down their strength to the earth. 7

I will mention
 the lovingkindnesses of the LORD, and the praises of the LORD,
 according to all that the LORD hath bestowed on us,
 and the great goodness toward the house of Israel,
 which he hath bestowed on them
 according to his mercies,
 and according to the multitude of his lovingkindnesses. 8

For he said, Surely they are my people, children that will not lie: so he was their Saviour. 9

In all their affliction he was afflicted,
 and the angel of his presence saved them:
 in his love and in his pity he redeemed them;
 and he bare them, and carried them all the days of old. 10

But they rebelled, and vexed his holy Spirit:
therefore he was turned to be their enemy,
and he fought against them. 11

Then he remembered the days of old, Moses, and his people, saying,
Where is he that brought them up out of the sea with the shepherd of his flock?
where is he
that put his holy Spirit within him? 12
That led them by the right hand of Moses with his glorious arm, dividing the water before them, to
make himself an everlasting name? 13
That led them through the deep, as an horse in the wilderness, that they should not stumble? 14

As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people,
to make thyself a glorious name. 15

Look down from heaven,
and behold from the habitation of thy holiness and of thy glory:
where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me?
are they restrained? 16

Doubtless thou art our father,
though Abraham be ignorant of us,
and Israel acknowledge us not:
thou, O LORD, art our father, our redeemer; thy name is from everlasting. 17

O LORD, why hast thou
suffered {made} us to err from thy ways,
and *to harden* {hardened} our heart from thy fear?
Return for thy servants' sake, the tribes of thine inheritance. 18
The people of thy holiness have possessed it but a little while:
our adversaries have trodden down thy sanctuary. 19
We are thine: thou never barest rule over them;
they were not called by thy name. 64:1

A Oh that thou wouldest rend the heavens,
B that thou wouldest come down, that the mountains might flow down at thy presence, 2
C As when the melting fire burneth, the fire causeth the waters to boil,
D to make thy name known to thine adversaries, that the nations may tremble at thy
presence! 3
C When thou didst terrible things which we looked not for,
B thou camest down, the mountains flowed down at thy presence. 4
A For since the beginning of the world men
have not heard,
nor perceived by the ear,
neither hath the eye seen,
O God, beside thee, what he hath prepared for him that waiteth for him. 5

Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways:
behold, thou art wroth; for we have sinned:
in those is continuance, and we shall be saved. 6

*Thou meetest him
that worketh righteousness,
and rejoiceth him
that remembereth thee in thy ways;
in righteousness there is continuance, and such shall be saved.[135]*

But *we have sinned*;
 we are all as an unclean thing,
 and all our righteousnesses are as filthy rags;
 and we all do fade as a leaf;
 and our iniquities, like the wind, have taken us away. 7
 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee:
 for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 8

But now, O LORD,
 thou art our father;
 we are the clay,
 and thou our potter;
 and we all are the work of thy hand. 9

Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. 10

Thy holy cities are a wilderness,
 Zion is a wilderness,
 Jerusalem a desolation. 11
 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire:
 and all our pleasant things are laid waste. 12

Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore? 65:1

I am sought of them that asked not for me;
 I am found of them that sought me not:

I said, Behold me, behold me, unto a nation that was not called by my name. 2
 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; 3 A people
 that provoketh me to anger continually to my face;
 that sacrificeth in gardens,
 and burneth incense upon altars of brick; 4
 Which remain among the graves,
 and lodge in the monuments,
 which eat swine's flesh,
 and broth of abominable *beasts*, and pollute {things is in} their vessels; 5
 Which say, Stand by thyself, come not near to me; for I am holier than thou.

*I am found of them who seek after me,
 I give unto all them that ask of me;
 I am not found of them that sought me not, or that inquireth not after me.*

*I said unto my servant, Behold me, look upon me; I will send you unto a nation that is not called after my name,
 for I have spread out my hands all the day to
 a people who walketh not in my ways,
 and their works are evil and not good,
 and they walk after their own thoughts.[136]*

These are a smoke in my nose, a fire that burneth all the day. 6

Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7

Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. 8

Thus saith the LORD,

As the new wine is found in the cluster,
and one saith, Destroy it not; for a blessing is in it:
so will I do for my servants' sakes,
that I may not destroy them all. 9

And I will bring forth a seed out of Jacob,
and out of Judah an inheritor of my mountains:
and mine elect shall inherit it,
and my servants shall dwell there. 10
And Sharon shall be a fold of flocks,
and the valley of Achor a place for the herds to lie down in,
for my people that have sought me. 11

But ye are they

that forsake the LORD,
that forget my holy mountain,
that prepare a table for that troop, and
that furnish the drink offering unto that number. 12
Therefore will I number you to the sword,
and ye shall all bow down to the slaughter:
because
when I called, ye did not answer;
when I spake, ye did not hear;
but did evil before mine eyes,
and did choose that wherein I delighted not. 13

Therefore thus saith the Lord GOD,

Behold, my servants shall eat,
but ye shall be hungry:
behold, my servants shall drink,
but ye shall be thirsty:
behold, my servants shall rejoice,
but ye shall be ashamed: 14
Behold, my servants shall sing for joy of heart,
but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 15
And ye shall leave your name for a curse unto my chosen:
for the Lord GOD shall slay thee, and call his servants by another name: 16
That he who blesseth himself in the earth shall bless himself in the God of truth;
and he that sweareth in the earth shall swear by the God of truth;
because the former troubles are forgotten, and
because they are hid from mine eyes. 17

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18

But be ye glad and rejoice for ever in that which I create: for, behold,

I create Jerusalem a rejoicing,
and her people a joy. 19
And I will rejoice in Jerusalem,
and joy in my people:
and the voice of weeping shall be no more heard in her, nor the voice of crying. 20

In those days there {There} shall be no more thence an infant of days,
nor an old man that hath not filled his days:
for the child shall *not* die, *but shall live to be* an hundred years old;
but the sinner being an hundred years old shall be accursed. 21

And they shall build houses,
and inhabit them;
and they shall plant vineyards,
and eat the fruit of them. 22

They shall not build,
and another inhabit;
they shall not plant,
and another eat:
for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23

They shall not labour
in vain,
nor bring forth
for trouble;
for they are the seed of the blessed of the LORD, and their offspring with them. 24

And it shall come to pass, that
before they call, I will answer; and
while they are yet speaking, I will hear. 25

The wolf and the lamb shall feed together, and
the lion shall eat straw like the bullock: and
dust shall be the serpent's meat.
They shall not hurt nor destroy in all my holy mountain, saith the LORD. 66:1

Thus saith the LORD,
The heaven is my throne, and
the earth is my footstool:
where is the house that ye build unto me?
and where is the place of my rest? 2
For all those things hath mine hand made, and
those things have been, saith the LORD:
but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth
at my word. 3

He that killeth an ox is as if he slew a man;
he that sacrificeth a lamb, as if he cut off a dog's neck;
he that offereth an oblation, as if he offered swine's blood;
he that burneth incense, as if he blessed an idol.
Yea, they have chosen their own ways,
and their soul delighteth in their abominations. 4

I also will choose their delusions,
and will bring their fears upon them;
because when I called, none did answer;
when I spake, they did not hear:
but they did evil before mine eyes,
and chose that in which I delighted not. 5

Hear the word of the LORD, ye that tremble at his word;
your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified:
but he shall appear to your joy, and they shall be ashamed. 6

A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. 7

- A Before she travailed,
 she brought forth;
 before her pain came,
 she was delivered of a man child. 8
- B Who hath heard such a thing?
 who hath seen such things?
- B Shall the earth be made to bring forth in one day?
 or shall a nation be born at once?
- A for as soon as Zion travailed, she brought forth her children. 9
 Shall I bring to the birth,
 and not cause to bring forth?
 saith the LORD:
 shall I cause to bring forth,
 and shut the womb?
 saith thy God. 10

Rejoice ye with Jerusalem, and be glad with her,
 all ye that love her:
 rejoice for joy with her,
 all ye that mourn for her: 11
 That ye may suck,
 and be satisfied with the breasts of her consolations;
 that ye may milk out,
 and be delighted with the abundance of her glory. 12

For thus saith the LORD, Behold, I will
 extend peace to her
 like a river,
 and the glory of the Gentiles
 like a flowing stream:
 then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13
 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in
 Jerusalem. 14

And when ye see this,
 your heart shall rejoice, and
 your bones shall flourish like an herb:

and the hand of the LORD shall be known toward his servants,
 and his indignation toward his enemies. 15

For, behold, the LORD will come with fire,
 and with his chariots like a whirlwind,
 to render his anger with fury,
 and his rebuke with flames of fire. 16
 For by fire and by his sword will the LORD plead with all flesh:
 and the slain of the LORD shall be many. 17

They that
 sanctify themselves,
 and purify themselves in the gardens behind one tree in the midst,
 eating
 swine's flesh, and
 the abomination, and
 the mouse,
 shall be consumed together, saith the LORD. 18
 For I know their works and their thoughts:

it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 19

And I will set a sign among them,
and I will send those that escape of them unto the nations, to
 Tarshish,
 Pul, and
 Lud,
 that draw the bow, to
 Tubal, and
 Javan, to
 the isles afar off,
 that have not heard my fame,
 neither have seen my glory;
 and they shall declare my glory among the Gentiles. 20

And they shall bring all your brethren for an offering unto the LORD out of all nations
 upon horses, and
 in chariots, and
 in litters, and
 upon mules, and
 upon swift beasts,
 to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean
 vessel into the house of the LORD. 21

And I will also take of them for priests and for Levites, saith the LORD. 22

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD,
so shall your seed and your name remain. 23

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh
come to worship before me, saith the LORD. 24

And they shall go forth, and look upon the carcases of the men that have transgressed against me:
 for their worm shall not die,
 neither shall their fire be quenched;
 and they shall be an abhorring unto all flesh.

Notes

1. “That” is in italics in the KJB, indicating that there is no corresponding word in the Hebrew. The present version is not a complete sentence. It would be a complete sentence if “and all nations” was changed to “that all nations.” Paul Y. Hoskisson has shown that the “and” is, in fact, a hebraism. “When ... and” constructions in Hebrew often are equivalent to “when ... then” in English. See Paul Y. Hoskisson, “Was Joseph Smith Smarter Than the Average Fourth Year Hebrew Student? Finding a Restoration-Significant Hebraism in Book of Mormon Isaiah,” *Interpreter: A Journal of Mormon Scripture* 17 (2016): 151-158.
2. This addition justifies “Therefore” in the next verse, while the KJB doesn’t.
3. This chevron doesn’t exist in the KJB. The first b is an invitation to a people who have gone astray and have been forsaken (second b).
4. The KJB version refers to verse 8, the worshiping of idols. The present version is consistent with 2 Nephi 15:15 in the second III. The second BB is only weakly related to the first, but its identity is forced by the adjacent text.
5. The present versions of verses 10 and 19-21 have a somewhat different flavor from the corresponding verses in Isaiah 2.
6. Both GG’s have to do with the proud and lofty.
7. The “ships of the sea” is in the Septuagint, but “the ships of Tarshish” is not. Only the Book of Mormon has all three.
8. “Pleasant pictures” is a mistranslation. The Hebrew refers to ships. The NIV says “stately vessels.”
9. The second EE lists items that pertain to nations, rather than the people of the FF’s and GG’s. The structure doesn’t exist in the KJB.
10. The KJB has, for the second A₃ and A₄, “for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.”
11. We find a list of 11 items in 2-3. Bullinger says 11 refers to “Disorder, imperfection, confusion, disintegration.” There are 13 things taken away. 13 is “Rebellion, apostasy, defection, corruption, disintegration, revolution.”
12. The KJB version is in the spirit of giving up, the present signifies hope that the disaster can be avoided.
13. 3:1-8 (2 Nephi 13:1-8). The lower case guide letters mark the structure found by Victor Ludlow, “Isaiah, Prophet, Seer, Poet,” Deseret Book Co., Salt Lake City, 1982, pp. 104-105.
14. The KJB says “Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.”
15. D&C 124:11 speaks of the temple as “the house of the daughters of Zion.” I infer that “daughters of Zion” refers to Israel, ancient and modern. Daughter of Zion, singular, is Jerusalem.
16. Tanakh says, “Instead of an apron, a rope.”
17. Tanakh says, “Instead of a diadem of beaten-work,”

18. Tanakh says, "Instead of a rich robe"
19. The Dead Sea scrolls Isaiah say "For shame shall take the place of beauty."
20. This list of 5 items has temple implications. We will see that the second A_2 speaks explicitly about the temple.
21. The second branch of the chevron in 3:16-4:6 (2 Nephi 13:16-14:6) is in contrast to the first. When the daughters of Zion are in apostasy, the temple is missing (first A_2), when they are cleansed, the temple is restored (second A_2).
22. Five things he did for the vineyard. 5 signifies mercy and grace.
23. The KJB has a list of three "I will" statements, but the parallelism is better here. Bullinger says, among other things, 4 is the number of the world.
24. The New Living Translation says, "What sorrow for you who buy up house after house and field after field, until everyone is evicted and you live alone in the land." Green's Interlinear says, "Wo (to) those touching house to house, field to field they bring near until the end of space, and you are made to dwell alone in the midst of the land."
25. 1 bath = 8.25 gallons.
26. 1 homer = 10 ephah.
27. 2 Nephi 15:25. DWP.
28. By comparing with the first I_1 we see that the ensign is the temple.
29. Here is a summary of chapters 2-5 (2 Nephi 12-15).

	First	Second
I₁ 2:2a 5:26a	The mountain of the Lord's house shall be established in the top of the mountains.	He will lift up an ensign to the nations from far.
I₂ 2:2b-3a 5:26b-30a	All nations shall flow unto it.	They shall come with speed swiftly.
I₃ 2:3b-4 5:30b	He shall teach us of his ways, and we will walk in his paths. No war.	If they look unto the land, behold, darkness, sorrow, and no revelation.
II 2:5-8 5:18-25	Ye have all gone astray, every one to his wicked ways. Their land is full of material things and idols.	Wo unto the wicked, the wise in their own eyes, etc.
III 2:9-22 5:14-17	The proud shall be brought down. The Lord alone shall be exalted. They shall cast their idols to the moles and the bats.	The mean man and the might man shall be humbled. The Lord shall be exalted.

IV 3:1-3 5:13	The Lord doth take away from Jerusalem and Judah the stay of water and the staff of bread, and the mighty man, the judge, the prophet, etc.	My people are gone into captivity, because they have no knowledge, their honorable men are famished, and their multitude dried up with thirst.
V 3:4-13 5:8-12	Various conditions of apostasy, including wickedness and no bread or clothing	Desolation and wickedness.
VI 3:14-15 5:1-7	The ancients and princes have eaten up the vineyard and the spoil of the poor, and beat my people in pieces, and grind upon the face of the poor.	The vineyard of the Lord brought forth wild grapes, despite his care. He looked for judgment, but behold oppression, for righteousness, but behold a cry.
VII 3:16-4:6	The daughters of Zion and the temple.	

30. Isaiah 6:13 (2 Nephi 16:13) is awkward in the KJB. The NIV says, “And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.” This idea is that a righteous remnant will remain after the destructions.
31. Shearjashub = A remnant shall return (see 2 Nephi 20:21). The names of Isaiah and the three children mentioned each have meanings that can be expressed in complete sentences. Also, these sentences are reiterated later. Isaiah = Jehovah has redeemed. See 2 Nephi 18:18.
32. Immanuel = God is with us (see 2 Nephi 18:10), or God with us.
33. This prophecy clearly has two fulfillments. It refers to Jesus, but it also refers to a contemporary child which shall not reach the age of accountability before “the land that thou abhorrest shall be forsaken of both her kings.”
34. Maher (quickly)-shalal (spoil)-hash (hasten)-baz (prey). (see 2 Nephi 20:6)
35. This child shall not yet be able to talk before the predicted destruction shall take place.
36. Immanuel (2 Nephi 17:14).
37. That described in the first A happens “because there is no light in them.”
38. The first DD speaks of the lack of light, the second is in contrast.
39. The second CC is in contrast with the first.
40. Both BB’s speak of the Messiah.
41. Note the two linked chevrons marked with double capital letters in 17:1 to 19:10. All three AA elements deal with the northern kingdom, Ephraim, and the confederacy with Syria.
42. 2 Nephi 19:10-12a is a double echelon with emphasis, ABABC.
43. In 2 Nephi 19:16-17 we see a paired echelon (AABBCCD) in which each pair of elements is a double echelon.

44. The Hebrew words for “spoil” and “prey” are the same as in the name Maher-shalal-hash-bah (2 Nephi 18:1)
45. “Found” makes more sense here. The printer’s manuscript has “founded.” The original manuscript is unavailable. Royal Skousen conjectures “found.”
46. The first DD has to do with the destruction of the northern kingdom, while the second is about Assyria. Both mention fire.
47. The first CC has to do with the destruction of the northern kingdom, while the second is about Assyria.
48. Shearjashub (2 Nephi 17:3).
49. Grow = “bear” (fruit) in Hebrew.
50. The second CC₂ tells of accomplishments of the “branch” of the first.
51. The AA elements of the two linked overall chevrons in 2 Nephi 19:11-21:16 move from the predicted destruction of the northern kingdom (first AA) to the return of a remnant of Israel (second and third AA). The first chevron deals with the destruction of the northern kingdom and the second describes the gathering and restoration of Israel and the Millennium.
52. Chapter 10 in the 1830 edition.
53. The meaning in the KJB is radically different. It says, “I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.” This says that the Lord will call upon his sanctified ones to destroy Babylon. This is inconsistent with the notion that he will use the wicked to destroy the wicked, as in the case of Assyria and the northern kingdom. Also, it didn’t happen that way in the destruction of ancient Babylon. Finally, the Book of Mormon version is more consistent with the second B, 2 Nephi 23:22c-24:3.
54. Seven items in the KJB, six in the Book of Mormon. The latter is consistent with Bullinger’s interpretation of six, which makes more sense than seven, spiritual perfection.
55. Hebrew “scarcer.”
56. “Proud” fits with the first G, while “found” would not.
57. The KJB says, “...which shall not regard silver; and as for gold, they shall not delight in it.”
58. Details of the punishment spoken of in the first E.
59. The second C is a brief summary of the detailed first C. It doesn’t exist in the KJB.
60. The KJB has Israel possessing the strangers as servants and handmaids. The Book of Mormon version has Israel being servants and handmaids to the Lord.
61. “Remnant” doesn’t make much sense, while “raiment” does. The original manuscript is missing here.
62. 2 Nephi 24:4-20. Outdented guide letters per Avraham Gileadi, “The Literary Message of Isaiah,” Hebraeus Press, New York, 1994, p. 162.

63. “Break” in the original manuscript, “bring” in the printer’s manuscript and 1830 and subsequent editions. The KJB is as follows:

That I will break the Assyrian
 in my land, and
 upon my mountains
 tread him under foot:

then shall his yoke
 depart from off them,
 and his burden
 depart from off their shoulders.

64. From here through chapter 47 the JST insertions are in italics and the displaced KJB text is in braces, {}.
65. This paired echelon in 18:4-6 is the point of emphasis of the double echelon in the whole chapter.
66. 22:1 – “Verses 1-3 describe a scene of mourning to take place in Jerusalem in the near future. In the ancient Near East, public weeping took place on the low flat roofs as well as in the streets and squares; cf. 15:3,” Tanakh, Jewish Publication Society, 1988, p. 659.
67. 22:4 – The Daughter of Zion is Jerusalem. The daughter of my people appears to be the same.
68. 23:10 – 1Isa^a (the great Isaiah Dead Sea scroll) has “Cultivate”
69. A list of 13 items. Bullinger says 13 = Rebellion, apostasy, defection, corruption, disintegration, revolution
70. 24:15 – Literally “lights,” symbolically “east.” (Tanakh)
71. The second D is a quick summary of the first.
72. The text suggests that this mountain is the temple. See D&C 58:8-9, where the feast clearly is in the temple.
73. 29:11 – JST 29:11-25 is not included here because it is a large insertion that is particularly relevant to the Book of Mormon. This includes KJV 29:11-12, which is unaltered here. See 2 Nephi 27:6-23.
74. Turning Lebanon into a fruitful field (first E) is a metaphor for the restoration suggested in the second. The cedars of Lebanon were and are highly prized, so the restoration will be highly prized, as they are.
75. The recovery of Jacob from shame is because worldly wisdom and understanding, which were employed in belittling Israel, perishes and are hid. The F clearly refers to the coming forth of the Book of Mormon, which is a key element in the restoration, and enables the joy mentioned in the second E.
76. 33:8 – “wayfaring man” = “traveler” (Donald W. Parry, “Harmonizing Isaiah,” FARMS, Provo, UT, 2001, p. 138)
77. A list of 11 items. Bullinger says 11= Disorder, imperfection, confusion, disintegration.

78. Chapters 34-35 – Double capital letters after Alfred Krause, “A Prophetic Path Through Isaiah,” personal communication, May 2004, (altered). The themes show contrast, as seen in the following table.

	first	second
AA 34:1-6 35:10	Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them...	And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.
BB 34:7-8 JST 35:8-9	And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.	And <i>a</i> highway shall be there, <i>for a way shall be cast up</i> , and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be <i>cast up</i> for those <i>who are clean</i> : the wayfaring men, though <i>they are accounted</i> fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:
CC 34:9-10a 35:6b-7	And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever:	for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
DD 34:10b-11 35:3-6a	from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.	Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing:
EE 34:12 35:2b	They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.	they shall see the glory of the LORD, and the excellency of our God.
FF 34:13-14 35:1-2a	And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof:	The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,

GG 34:15 JST 34:16b- 17	and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.	no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein. And <i>I have</i> cast the lot for them, and <i>I have</i> divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.
HH JST 35:16a	Seek ye out of the book of the LORD, and read <i>the names written therein</i> :	

After Alfred Krause, "A Prophetic Path Through Isaiah," 2004, personal communication (altered)
JST in italics

79. A list of 8 items. 8 = new beginnings.
80. Reem is a Hebrew word, probably meaning wild ox.
81. This JST insertion completely alters the meaning of the second branch of the overall chevron. This second branch, itself a chevron, is all about eternal marriage (none shall want her mate; NIV – not one will lack her mate). Note the stark contrast with the first branch, easily seen in the above table. Modern translations think the rest of this chapter are about the animals and birds, but that doesn't make sense.
82. 35:1-2 is the point of emphasis of the paired echelon in 34:16-17.
83. I find this chevron particularly interesting. Verses 28-29 pertain to the Lord, while verse 31 is about the faithful. Not fainting or being weary are Godlike characteristics, and the faithful will have these. Power to the faint is parallel to wings as eagles (the c elements) (see D&C 77:4). And verse 28 states all three blessings enumerated in D&C 89:19-20, which includes hidden treasures of knowledge.
84. 41:1-42:17 – Double capital letters after Victor L. Ludlow, "Isaiah: Prophet, Seer, and Poet," Deseret Book, 1982, pp. 350-356. It is a double echelon with a point of emphasis, although Ludlow doesn't identify that point of emphasis.
85. A list of 8 items. 8 = new beginnings.
86. 42:18-25 – Ludlow does not label this section, but calls it a special message. It is the point of emphasis of the double echelon defined by Ludlow. I show only the JST for 19-25.
87. The second A₃ extends through verse 13.
88. Nine "that" statements. 9 = Finality, conclusion of the whole matter
89. 48-49 – 1 Nephi 20-21.
90. Insertions in the Book of Mormon text are given in italics. Deletions from the KJB are enclosed in braces, { }. Punctuation and spelling differences are ignored.

91. The abcd in 48:1 is also a double echelon with a point of emphasis.

who swear by the name
of the Lord,
and make mention
of the God of Israel,
yet they swear not in truth nor in righteousness.

92. The negative is needed to make the d's consistent with each other.
93. "Did show" is a 16th century syntax that disappeared before the KJB was produced. See "The Implications of Past-Tense Syntax in the Book of Mormon," Stanford Carmack, Mormon Interpreter, Volume 14, 2015, Pages 119-186.
94. Verse 10 in the KJB is a double echelon.
- Behold, I have refined thee,
but not with silver;
I have chosen thee
in the furnace of affliction.
95. The parallelism, although somewhat irregular, works better in the Book of Mormon version. There are four "for my (mine)" and three "will I" statements. I like the refined/not polluted and chosen/not give parallels.
96. Although "called" is found in both A₂'s it has different meanings, first referring to the house of Jacob's name, the second her position with the Lord.
97. The first C₁ and the second C₂ don't appear in the KJB, another example of better structure in the Book of Mormon version.
98. The Book of Mormon insertion radically alters the meaning of this phrase.
99. The "desolate heritages" are the "high places." The d elements clearly refer to vicarious temple work, and I suspect the c elements refer to the restoration of the temple and temple work.
100. The a elements also probably refer to the temple, the mountain of the Lord's house (Isaiah 2:2)
101. This has reference to the crucifixion. The atonement provides the comfort and mercy noted in the first F.
102. What a difference "against" makes. This is active, while the Bible version is passive. The NIV says "Your children hasten back, and those who laid you waste depart from you."
103. The D's have to do with the gathering of Israel.
104. The C's refer to the restoration of the covenant and the spread of the restored gospel.
105. The KJB is quite different.

Where is the bill of your mother's divorcement, whom I have put away?
or which of my creditors is it to whom I have sold you?
Behold, for your iniquities have ye sold yourselves,
and for your transgressions is your mother put away.

106. The Bible version of this sentence is radically different. The Book of Mormon version is more consistent with the second B₁, 8:9a. The KJB says

Wherefore, when I came,
was there no man?
when I called,
was there none to answer?

107. The KJB says "...I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.
108. The KJB adds "let him trust in the name of the Lord, and stay upon his God." The present version is a rhetorical question, the answer of which is "no one." The emphasized double echelon contrasts the obedient and the self-illuminating.
109. The C's taken together form a double echelon, with the second branch being an elaboration upon the first.
110. The B's taken together form an interesting double echelon. In the first branch the Lord complains about Israel's failure to listen to him, and states his power. In the second Israel chides the Lord for not listening to them, and reminds him of his power.
111. The holiness/gladness parallelism doesn't appear in the KJB.
112. 51:11. DWP pointed the way in the Book of Mormon version; he has bcddcb as ABBA.
113. The KJB says "I, even I, am he that comforteth you."
114. Note that "my" keeps the sentence in first person. Another example where the structure is better in the Book of Mormon than the KJB.
115. The KJB has "the cup of trembling, *and* wrung *them* out."
116. The KJB words in brackets are all italicized, indicating there is no Hebrew word for them.
117. 51:18. DWP found the third levels.
118. The KJB is radically different in meaning.

These two *things* are come unto thee;
who shall be sorry for thee?
desolation, and destruction, and the famine, and the sword:
by whom shall I comfort thee?

The NIV forces the four things into two.

These double calamities have come upon you--
who can comfort you?--
ruin and destruction, famine and sword--
who can console you?

119. The two G's are consistent with the two witnesses spoken of in Revelation 11:3-12. And "sons" in verse 19 is consistent with "sons" in 18 and 20.

120. The first F says there is no one to guide her, but the second assures Israel that the Lord will plead her cause.
121. The Lord quotes chapter 52 in 3 Nephi 20, but he rearranges the verses to fit the literary pattern in his larger sermon.
122. The A₂'s do not appear to be parallel to each other here. However, when Christ quotes this chapter in 3 Nephi 20, and rearranges blocks of text, the meaning becomes more clear. Selling self for naught is equivalent to viewing the visage of the Savior as being marred. (See "Symmetry and Balance in 3 Nephi 20-23" at ldsgospeldoctrine.net/dlj/visualscriptures.html)
123. The JST is a true statement, but the second A₃ fails to be parallel to the first A₃. The Lord retains "sprinkle" in 3 Nephi 20, and the parallelism suggests it has to do with the atonement. This is consistent with Strong's definition for *nazah*, the Hebrew word from which "sprinkle" is derived in Isaiah 52:15: "A primitive root; to spirt, i.e. besprinkle (*especially in expiation*)". (Emphasis added.). The King James Study Bible says, "The verb for **shall he sprinkle** is a technical term found in the Mosaic Law for the sprinkling of blood in order to cleanse or purify from sin." (Emphasis in original.)
124. Verses 6-8 form a double echelon with substructure.
125. The Lord did not change this. 3 Nephi 22:10 has "peace."
126. A list of 10 items. 10 = Ordinal (first, second, third, etc.) perfection, perfection of Divine order, everything in proper order; completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete. As a multiplier it adds emphasis.
127. Verses 9-14 form a double echelon with substructure.
128. Verses 15-17 form a double echelon with substructure.
129. I like this emphasized double echelon. The D is a clear point of emphasis.
130. See D&C 124:26.
131. Seven "to" statements. 7 = spiritual perfection.
132. All of 61:8-11 comprises the second A element.
133. The JST gives the translation of the Hebrew names.
134. The JST makes perfect sense and gives power to this little double echelon.
135. Verse 5 is repeated to show the JST version.
136. Verses 1 and 2 are repeated to show the JST version.

Ezekiel 36:24-28

- A For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
- B Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
- C A new heart also will I give you,
- D and a new spirit will I put within you:
- C and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
- B And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.
- A And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Note: This chevron can be read as a spiral without changing a word and make perfect sense. The point of emphasis is clearly shown in the spiral reading.

- A For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. // And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.
- B Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. // And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.
- C A new heart also will I give you, // and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
- D and a new spirit will I put within you:

Ezekiel 37

- A The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, 2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And he said unto me,
- a Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 4
- b Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. 5 Thus saith the Lord GOD unto these bones;
- c Behold, I will cause breath to enter into you, and ye shall live: 6
- d And I will lay sinews upon you,
and will bring up flesh upon you,
and cover you with skin,
and put breath in you,
and ye shall live;
and ye shall know that I am the LORD. 7
- e So I prophesied as I was commanded: and as I prophesied, there was a noise,
and behold a shaking, and the bones came together, bone to his bone. 8
- d And when I beheld, lo, the sinews
and the flesh came up upon them,
and the skin covered them above:
but there was no breath in them. 9
- c Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 11
- b Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say,
Our bones are dried, and
our hope is lost:
we are cut off for our parts. 12
Therefore prophesy and say unto them, Thus saith the Lord GOD;
- a Behold, O my people, I will open your graves,
and cause you to come up out of your graves,
and bring you into the land of Israel. 13
And ye shall know that I am the LORD,
when I have opened your graves, O my people,
and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live,
and I shall place you in your own land:
then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. 15
- B a The word of the LORD came again unto me, saying, 16
- b Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions:
- c then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17
- d And join them one to another into one stick; and they shall become one in thine hand. 18

- C And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them,
- B a Thus saith the Lord GOD;
- c Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows,
- b and will put them with him, even with the stick of Judah,
- d and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21
- A And say unto them, Thus saith the Lord GOD;
- a Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22
- b And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23
- c Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24
- d And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25
- e And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt;
- e and they shall dwell therein, even they, and their children, and their children's children for ever:
- d and my servant David shall be their prince for ever. 26
- c Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27
- b My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28
- a And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Note: While verses 1-14 have been cited as a prophecy of the resurrection, the structure shows there is an additional meaning. The second A clearly describes the return of scattered Israel to the land of promise, and the healing of the Judah-Ephraim split, in the last days. We may thus infer that the dry bones of the first A represent scattered and disinherited Israel. This is reinforced by the statements in verses 11-14 and 21.

Malachi 3-4 (3 Nephi 24-25)

- A₁ Behold, I will send my messenger,
- A₂ and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. 2
- A₃ But who may abide the day of his coming,
and who shall stand when he appeareth?
- A₄ For he is
like a refiner's fire, and
like fuller's soap. 3
And he shall sit as a refiner and purifier of silver;
and he shall purify the sons of Levi,
and purge them as gold and silver,
that they may offer unto the Lord an offering in righteousness. 4
- B Then shall the offering of Judah and Jerusalem be pleasant unto the Lord,
as in the days of old, and
as in former years. 5
- C And I will come near to you to judgment; and I will be a swift witness
against the sorcerers, and
against the adulterers, and
against false swearers, and
against those
that oppress
the hireling in his wages,
the widow and
the fatherless, and
that turn aside the stranger {from his right},
and fear not me,
saith the Lord of Hosts. 6
- D For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. 7
- E Even from the days of your fathers ye are gone away from mine ordinances, and
have not kept them.
- F Return unto
me
and I
will return unto
you,
saith the Lord of Hosts.
- But ye *say* {said}: Wherein shall we return? 8
Will a man rob God?
Yet ye have robbed me.
But ye say:
Wherein have we robbed thee?
In tithes and offerings. 9
Ye are cursed with a curse,
for ye have robbed me,
even this whole nation. 10

- G Bring ye all the tithes into the storehouse, that there may be meat in *my* {mine} house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. 11
 And I will rebuke the devourer for your sakes,
 and he shall not destroy the fruits of your ground;
 neither shall your vine cast her fruit before the time in the fields,
 saith the Lord of Hosts. 12
 And all nations shall call you blessed,
 for ye shall be a delightsome land,
 saith the Lord of Hosts. 13
- H Your words have been stout against me, saith the Lord.
 Yet ye say: What have we spoken {so much} against thee? 14
 Ye have said:
 It is vain to serve God,
 and what *doth it* profit {is it}
 that we have kept his ordinances and
 that we have walked mournfully before the Lord of Hosts? 15
- I And now we call the proud happy;
 yea, they that work wickedness are set up;
 yea, they that tempt God are even delivered. 16
- H Then they that feared the Lord spake often one to another, and the Lord hearkened and heard {it}; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. 17
- G And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. 18
- F Then shall ye return and discern
 between the righteous and the wicked,
 between him that serveth God and him that serveth him not. 4:1
- E For behold, the day cometh that shall burn as an oven;
 and all the proud, yea, and all that do wickedly, shall be stubble;
 and the day that cometh shall burn them up, saith the Lord of Hosts,
 that it shall leave them neither root nor branch. 2
- D But unto you that fear my name, shall the *Son* {Sun} of *Righteousness* {righteousness} arise with healing in his wings; and ye shall go forth and grow up as calves *in* {of} the stall. 3
- C And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. 4
- B Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 5
- A₁ Behold, I will send you Elijah the prophet
 A₂ before the coming of the great and dreadful day of the Lord; 6

A₃ And he shall turn the heart of the fathers
to the children,
and the heart of the children
to their fathers,

A₄ lest I come and smite the earth with a curse.

Note: The A elements taken together form a double echelon. Ponder the parallelism between each sub-element.

A₁ Behold, I will send my messenger,

A₂ and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. 2

A₃ But who may abide the day of his coming,
and who shall stand when he appeareth?

A₄ For he is
like a refiner's fire, and
like fuller's soap. 3
And he shall sit as a refiner and purifier of silver;
and he shall purify the sons of Levi,
and purge them as gold and silver,
that they may offer unto the Lord an offering in righteousness.

A₁ Behold, I will send you Elijah the prophet

A₂ before the coming of the great and dreadful day of the Lord; 6

A₃ And he shall turn the heart of the fathers
to the children,
and the heart of the children
to their fathers,

A₄ lest I come and smite the earth with a curse.

Matthew 5

(Insertions from 3 Nephi 12 in italics)

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,

- A Blessed are the poor in spirit *who come unto me:*
 for theirs is the kingdom of heaven.
 Blessed are they that mourn:
 for they shall be comforted.
 Blessed are the meek:
 for they shall inherit the earth.
 Blessed are they which do hunger and thirst after righteousness:
 for they shall be filled *with the Holy Ghost.*
- B Blessed are the merciful:
 for they shall obtain mercy.
- C Blessed are the pure in heart:
 for they shall see God.
- D Blessed are the peacemakers:
 E for they shall be called the children of God.
- F Blessed are they which are persecuted for righteousness' sake:
 for theirs is the kingdom of heaven.
 Blessed are ye,
 when men shall revile you,
 and persecute you,
 and shall say all manner of evil against you falsely, for my
 sake.
 Rejoice, and be exceeding glad:
 for great is your reward in heaven:
 for so persecuted they the prophets which were before you.[1]
- E Ye are the salt of the earth:
 but if the salt have lost his savour, wherewith shall it be salted? it is
 thenceforth good for nothing, but to be cast out, and to be trodden under foot
 of men.
 Ye are the light of the world.
 A city that is set on an hill cannot be hid. Neither do men light a candle, and
 put it under a bushel, but on a candlestick; and it giveth light unto all that are
 in the house.
 Let your light so shine before men, that they may see your good works,
 and glorify your Father which is in heaven.
- Think not that I am come to destroy the law, or the prophets:
 I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and
 earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
 Whosoever therefore shall break one of these least commandments, and shall
 teach men so,
 he shall be called the least in the kingdom of heaven:
 but whosoever shall do and teach them,
 the same shall be called great in the kingdom of heaven.
 For I say unto you, That except your righteousness shall exceed the
 righteousness of the scribes and Pharisees, ye shall in no case enter
 into the kingdom of heaven.

D Ye have heard that it was said by them of old time,
Thou shalt not kill; and whosoever shall kill
shall be in danger of the judgment:

But I say unto you,
That whosoever is angry with his brother {without a cause}[2]
shall be in danger of the judgment:
and whosoever shall say to his brother, Raca,
shall be in danger of the council:
but whosoever shall say, Thou fool,
shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar,
and there rememberest that thy brother
hath ought against thee;
Leave there thy gift before the altar, and go thy way;
first be reconciled to
thy brother,
and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time
the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou
be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till
thou hast paid the uttermost farthing.

C Ye have heard that it was said by them of old time,
Thou shalt not commit adultery:

But I say unto you,
That whosoever looketh on a woman to lust after her hath committed adultery with her
already in his heart.

And if thy right eye offend thee,
pluck it out,
and cast it from thee:
for it is profitable for thee that one of thy members should perish, and
not that thy whole body should be cast into hell.

And if thy right hand offend thee,
cut it off,
and cast it from thee:
for it is profitable for thee that one of thy members should perish, and
not that thy whole body should be cast into hell.

It hath been said,
Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you,
That whosoever shall put away his wife, saving for the cause of fornication, causeth her
to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time,
Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you,
Swear not at all;
neither by heaven;
for it is God's throne:
Nor by the earth;
for it is his footstool:
neither by Jerusalem;
for it is the city of the great King.
Neither shalt thou swear by thy head,
because thou canst not make one hair white or black.
But let your communication be, Yea, yea; Nay, nay: for whatsoever is
more than these cometh of evil.

B Ye have heard that it hath been said,
 An eye for an eye, and a tooth for a tooth:
 But I say unto you,
 That ye resist not evil:
 but whosoever shall smite thee on thy right cheek,
 turn to him the other also.
 And if any man will sue thee at the law, and take away thy coat,
 let him have thy cloke also.
 And whosoever shall compel thee to go a mile,
 go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said,
 Thou shalt love thy neighbour, and hate thine enemy.
 But I say unto you,
 Love your enemies,
 bless them that curse you,
 do good to them that hate you, and
 pray for them which despitefully use you, and persecute you;
 That ye may be the children of your Father which is in heaven:
 for he maketh his sun to rise on the evil and on the good, and sendeth rain on the
 just and on the unjust.
 For if ye love them which love you, what reward have ye?
 do not even the publicans the same?
 And if ye salute your brethren only, what do ye more than others?
 do not even the publicans so?[3]

A Be ye therefore perfect, even as *I, or* your Father which is in heaven is perfect.⁵

Notes

1. Structure in F by John Breck, "The Shape of Biblical Language," p. 115, 2008.
2. In the Bible, not in 3 Nephi 12.
3. The functional parallelism in B through E was reported years ago by Lee L. Donaldson. We are left with the first four Beatitudes and verse 48. The 3 Nephi 12 version hints that the first four beatitudes represent the first principles and ordinances of the gospel, faith, repentance, baptism, and the gift of the Holy Ghost. These are key to becoming "perfect" (Greek complete). Note that Jesus did not use himself as a model of perfection in Matthew, but did in 3 Nephi after his resurrection.

Luke

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed. 5

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7

A And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 8

B And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10

C And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12

D And when Zacharias saw him, he was troubled, and fear fell upon him. 13

E But the angel said unto him, Fear not, Zacharias: for thy prayer is heard;

F and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness;

G and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16

G And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18

F And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19

E And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20

D And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21

C And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23

- B And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24
- A And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. 26
- A And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29
- B And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31
- C And, behold, thou shalt conceive in thy womb,
- D and bring forth a son,
and shalt call his name JESUS. 32
He shall be great,
and shall be called the Son of the Highest:
- E and the Lord God shall give unto him the throne of his father David: 33
- E And he shall reign over the house of Jacob for ever;
- E and of his kingdom there shall be no end. 34
- D Then said Mary unto the angel,
How shall this be, seeing I know not a man? 35
And the angel answered and said unto her,
The Holy Ghost shall come upon thee, and
the power of the Highest shall overshadow thee:
therefore also that holy thing which shall be born of thee shall be called the
Son of God. 36
- C And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38
- B And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.
- A And the angel departed from her. 39
- And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth. 41
- And it came to pass, that, when Elisabeth heard the salutation of Mary,
the babe leaped in her womb;
and Elisabeth was filled with the Holy Ghost: 42
And she spake out with a loud voice, and said,
Blessed art thou among women, and
blessed is the fruit of thy womb. 43
And whence is this to me, that the mother of my Lord should come to me? 44
- For, lo, as soon as the voice of thy salutation sounded in mine ears,
the babe leaped in my womb for joy. 45
And blessed is she that believed:
for there shall be a performance of those things which were told her from the
Lord. 46

And Mary said,
 My soul doth magnify the Lord, 47 and
 my spirit hath rejoiced in God my Saviour. 48
 For he hath regarded the low estate of his handmaiden:
 for, behold, from henceforth all generations shall call me blessed. 49
 For he that is mighty hath done to me great things;
 and holy is his name. 50
 And his mercy is on them that fear him from generation to generation. 51
 He hath shewed strength with his arm;
 he hath scattered the proud in the imagination of their hearts. 52
 He hath put down the mighty from their seats,
 and exalted them of low degree. 53
 He hath filled the hungry with good things;
 and the rich he hath sent empty away. 54
 He hath holpen his servant Israel,
 in remembrance of his mercy; 55 as he spake
 to our fathers,
 to Abraham, and
 to his seed for ever. 56

And Mary abode with her about three months, and returned to her own house. 57

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours
 and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59

And it came to pass, that on the eighth day they came to circumcise the child;
 and they called him Zacharias, after the name of his father. 60
 And his mother answered and said, Not so;
 but he shall be called John. 61
 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made
 signs to his father, how he would have him called. 63

And he asked for a writing table, and wrote, saying,
 His name is John.
 And they marvelled all. 64

And his mouth was opened immediately,
 and his tongue loosed,
 and he spake, and praised God. 65
 And fear came on all that dwelt round about them:
 and all these sayings were noised abroad throughout all the hill country of Judaea. 66
 And all they that heard them laid them up in their hearts, saying,
 What manner of child shall this be!
 And the hand of the Lord was with him. 67

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68

- A Blessed be the Lord God of Israel;
 for he hath visited
 and redeemed his people, 69
- B And hath raised up an horn of salvation for us in the house of his servant David; 70
- C As he spake by the mouth of his holy prophets, which have been since the world began: 71
- D That we should be saved from our enemies, and from the hand of all that hate us; 72
- E To perform the mercy promised to our fathers,

- F and to remember his holy covenant; 73
- E The oath which he sware to our father Abraham, 74
- D That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76
- C And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77
- B To give knowledge of salvation unto his people by the remission of their sins, 78
- A Through the tender mercy of our God;
 whereby the dayspring from on high hath visited us, 79
 To give light to them that sit in darkness and in the shadow of death,
 to guide our feet into the way of peace.[1 } 80
- And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. 2:1
- And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3
- And all went
 to be taxed,
 every one into his own city. 4
- And Joseph also went up from Galilee, out of the city of Nazareth,
 into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house
 and lineage of David:) 5
- To be taxed with Mary his espoused wife, being great with child. 6
- A And so it was, that, while they were there, the days were accomplished that she should be delivered. 7
- B And she brought forth her firstborn son,
- C and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 8
- D And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9
- E₁ And, lo, the angel of the Lord came upon them,
- E₂ and the glory of the Lord shone round about them:
- E₃ and they were sore afraid. 10
- F And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11
- G For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12
- F And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13
- E₁ And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14
- E₂ Glory to God in the highest,

E₃ and on earth peace, good will toward men.[2} 15

D And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16

C And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17

B And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19

A But Mary kept all these things, and pondered them in her heart. 20

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 22

A And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23
(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24
And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25

B And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26
And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27
And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29
Lord, now lettest thou thy servant depart in peace, according to thy word: 30
For mine eyes have seen thy salvation, 31
Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33
And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother,

C Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 36

B And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38
And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. 39

A And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40

- A And the child
grew, and
waxed strong in spirit,
filled with wisdom:
and the grace of God was upon him. 41
- B Now his parents went to Jerusalem every year
at the feast of the passover. 42
And when he was twelve years old,
they went up to Jerusalem
after the custom of the feast. 43
And when they had fulfilled the days, as they returned,
- C the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But
they, supposing him to have been in the company, went a day's journey;
- D and they sought him among their kinsfolk and acquaintance. 45
- E And when they found him not, they turned back again to Jerusalem, seeking him. 46
- F And it came to pass, that after three days they found him in the temple, sitting
in the midst of the doctors, both hearing them, and asking them questions. 47
And all that heard him were astonished at his understanding and answers. 48
- E And when they saw him, they were amazed: and his mother said unto him, Son, why
hast thou thus dealt with us? behold, thy father and I have sought thee
sorrowing. 49
- D And he said unto them, How is it that ye sought me?
- C wist ye not that I must be about my Father's business? 50 And they understood not the saying
which he spake unto them. 51
- B And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept
all these sayings in her heart. 52
- A And Jesus increased in
wisdom and
stature, and in
favour with God and man.

Notes

1. The A's taken together form a double echelon with interesting parallels.
2. The E's taken together form a double echelon. Note that the second E₃ is in contrast with the first.

John

- A In the beginning was the Word,
and the Word was with God,
and the Word was God. 2
The same was in the beginning with God.[1] 3
- B All things were made by him; and without him was not any thing made that was made. 4
- C In him was life;
and the life was
the light of men. 5
And the light shineth
in darkness;
and the darkness
comprehended it not. 6
- D₁ There was a man sent from God, whose name was John. 7 The same came for a witness,
to bear witness of the Light, that all men through him might believe. 8 He was not that
Light, but was sent to bear witness of that Light. 9
- D₂ That was the true Light, which lighteth every man that cometh into the world. 10
- E₁ He was in the world,
E₂ and the world was made by him, and the world knew him not. 11
- F He came unto his own, and his own received him not. 12
- G But as many as received him,
H to them gave he power to become the sons of God,
G even to them that believe on his name: 13
- F Which were born, not of blood, nor of the will of the flesh, nor of the will of
man, but of God. 14
- E₁ And the Word was made flesh, and dwelt among us,
E₂ (and we beheld his glory, the glory as of the only begotten of the Father,) full
of grace and truth. 15
- D₁ John bare witness of him, and cried, saying,
D₂ This was he of whom I spake, He that cometh after me is preferred before me: for
he was before me. 16
- C And of his fulness have all we received, and grace for grace. 17
- B For the law was given by Moses, but grace and truth came by Jesus Christ. 18
- A No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath
declared him.[2] 19
- And this is the record of John,
- A when the Jews sent priests and Levites from Jerusalem to ask him,

B Who art thou? 20

C And he confessed, and denied not; but confessed, I am not the Christ. 21

D And they asked him, What then? Art thou Elias? And he saith, I am not.

E Art thou that prophet? And he answered, No. 22

F Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23

G He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24

A And they which were sent were of the Pharisees. 25 And they asked him, and said unto him,

B Why baptizest thou then,

C if thou be not that Christ,

D nor Elias,

E neither that prophet? 26

F John answered them, saying, I baptize with water:

G but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28

These things were done in Bethabara beyond Jordan, where John was baptizing. 29

A The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30

B This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31

C₁ And I knew him not:

C₂ but that he should be made manifest to Israel, therefore am I come baptizing with water. 32

C₃ And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33

C₁ And I knew him not:

C₂ but he that sent me to baptize with water, the same said unto me,

C₃ Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34

B And I saw, and bare record that this is the Son of God. 35

A Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37

- A And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40
- B One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41
- C He first findeth his own brother Simon, and saith unto him,
- D We have found the Messiah, which is, being interpreted, the Christ. 42
- E And he brought him to Jesus.
- F And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 43
- A The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44
- B Now Philip was of Bethsaida, the city of Andrew and Peter. 45
- C Philip findeth Nathanael, and saith unto him,
- D We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46
- E And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47
- F Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48
- G Nathanael saith unto him, Whence knowest thou me?
 Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49
 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50
 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51
 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.[3] 2:1

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13

And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man. 3:1

- A There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2
- B The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3
- C Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4
 - D Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5
 - E Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6
 - D That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7
 - C Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [4] 9
- B Nicodemus answered and said unto him, How can these things be? [5] 10
- A Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11
- A Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12
- B If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13
 - C₁ And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14
 - C₂ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15
 - D That whosoever believeth in him should not perish, but have eternal life. 16

- E For God so loved the world, that he gave his only begotten Son,[6]
- D that whosoever believeth in him should not perish, but have everlasting life. 17
- C₁ For God sent not his Son into the world to condemn the world;
- C₂ but that the world through him might be saved.[7] 18
- B He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19
- A And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20
- For every one that doeth evil hateth the light, neither cometh to the light,
lest his deeds should be reproved. 21
- But he that doeth truth cometh to the light,
that his deeds may be made manifest,
that they are wrought in God.[8] 22
- A After these things came Jesus and his disciples into the land of Judaea;
- B and there he tarried with them, and baptized. 23
- C And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25
- Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27
- D John answered and said, A man can receive nothing, except it be given him from heaven. 28
- E Ye yourselves bear me witness, that I said, I am not the Christ,
- F but that I am sent before him. 29
- G He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31
- H He that cometh from above is above all:
- I he that is of the earth is earthly, and speaketh of the earth:
- H he that cometh from heaven is above all. 32
- G And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true.[9] 34
- F For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.[10] 35
- E The Father loveth the Son, and hath given all things into his hand. 36

D He that believeth on the Son
hath everlasting life: and
he that believeth not the Son
shall not see life;
but the wrath of God abideth on him.[11] 4:1

C When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more
disciples than John, 2

B (Though Jesus himself baptized not, but his disciples,) 3

A He left Judaea, and departed again into Galilee. 4

And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near
to the parcel of ground that Jacob gave to his son Joseph. 6

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was
about the sixth hour. 7 There cometh a woman of Samaria to draw water:

A Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9
Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which
am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10

B Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee,
Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11

C The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from
whence then hast thou that living water? 12

D Art thou greater than our father Jacob, which gave us the well, and drank thereof himself,
and his children, and his cattle? 13

C Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14

B But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall
give him shall be in him a well of water springing up into everlasting life. 15

A The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16

Jesus saith unto her,

Go, call thy husband, and come hither. 17

The woman answered and said,

I have no husband.

Jesus said unto her,

Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast
is not thy husband: in that saidst thou truly. 19

The woman saith unto him,

Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in
Jerusalem is the place where men ought to worship. 21

A Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet
at Jerusalem, worship the Father. 22

B Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23

C But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit
and in truth:

D for the Father

E seeketh such to worship him. 24

D God is a Spirit:

C and they that worship him must worship him in spirit and in truth. 25

B The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26

A Jesus saith unto her, I that speak unto thee am he.[12] 27

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28

The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. 31

In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. 39

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 43

Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45

Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46

A So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47

B When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50

C Jesus saith unto him, Go thy way; thy son liveth.

D And the man believed the word that Jesus had spoken unto him, and he went his way. 51

E And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52

F Then inquired he of them the hour when he began to amend.

E And they said unto him, Yesterday at the seventh hour the fever left him. 53

D So the father knew that it was at the same hour,

C in the which Jesus said unto him, Thy son liveth:

B and himself believed, and his whole house. 54

A This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. 5:1

After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.[13] 3

A In these lay a great multitude of impotent folk,

B of
blind,
halt,
withered,

C waiting for

D the moving of the water. 4

E For an angel went down at a certain season into the pool, and troubled the water:
whosoever then first

D after the troubling of the water

C stepped in

B was made whole of whatsoever disease he had. 5

A And a certain man was there, which had an infirmity thirty and eight years. 6

A When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him,

B Wilt thou be made whole? 7

C The impotent man answered him,
Sir, I have no man, when the water is troubled, to put me into the pool: but while I am
coming, another steppeth down before me. 8

D Jesus saith unto him,
Rise, take up thy bed, and walk. 9

E And immediately the man was made whole,
and took up his bed, and walked:

F and on the same day was the sabbath. 10

G The Jews therefore said unto him that was cured,

F It is the sabbath day: it is not lawful for thee to carry thy bed. 11

E He answered them, He that made me whole, the same said unto me,
Take up thy bed, and walk. 12

D Then asked they him, What man is that which said unto thee,
Take up thy bed, and walk? 13

C And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude
being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him,

B Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15

A The man departed, and told the Jews that it was Jesus, which had made him whole. 16

A And therefore did the Jews persecute Jesus, and sought to slay him,

B because he had done these things on the sabbath day. 17

C But Jesus answered them,
My Father worketh hitherto, and I work. 18

A Therefore the Jews sought the more to kill him,

B because he not only had broken the sabbath,

C but said also that God was his Father, making himself equal with God. 19

Then answered Jesus and said unto them,

A Verily, verily, I say unto you,

a The Son can do nothing of himself,

b but what he seeth the Father do:

c₁ for what things soever he doeth,

c₂ these also doeth the Son likewise. 20

c₁ For the Father

c₂ loveth the Son,

b and sheweth him all things that himself doeth:

a and he will shew him greater works than these, that ye may marvel. 21

B For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he
will. 22

C For the Father judgeth no man, but hath committed all judgment unto the Son: 23

D That all men should honour the Son,
even as they honour the Father.
He that honoureth not the Son
honoureth not the Father
which hath sent him. 24

E Verily, verily, I say unto you, He that
 heareth my word, and
 believeth on him that sent me,
 hath everlasting life,
 and shall not come into condemnation;
 but is passed from death
 unto life. 25

F Verily, verily, I say unto you, The hour is coming, and now is, when the dead
 shall hear the voice of the Son of God:

E and they that hear shall live. 26

D For as the Father hath life in himself; so hath he given to the Son to have life in
 himself; 27

C And hath given him authority to execute judgment also, because he is the Son of man. 28

B Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
 29 And shall come forth;
 they that have done good,
 unto the resurrection of life; and
 they that have done evil,
 unto the resurrection of damnation. 30

A I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine
 own will, but the will of the Father which hath sent me. 31

A If I bear witness of myself, my witness is not true. 32

B There is another that beareth witness of me; and I know that the witness which he witnesseth of me
 is true. 33

C Ye sent unto John, and he bare witness unto the truth. 34

D But I receive not testimony from man: but these things I say, that ye might be saved. 35

C He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36

B But I have greater witness than that of John: for the works which the Father hath given me to finish,
 the same works that I do, bear witness of me, that the Father hath sent me. 37

A And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice
 at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him
 ye believe not. 39

A₁ Search the scriptures; for in them ye think ye have eternal life:[14]

A₂ and they are they which testify of me. 40

A₃ And ye will not come to me, that ye might have life. 41

B₁ I receive not honour from men. 42

B₂ But I know you, that ye have not the love of God in you. 43

C₁ I am come in my Father's name,

C₂ and ye receive me not:

- C₁ if another shall come in his own name,
 C₂ him ye will receive. 44
- B₁ How can ye believe, which receive honour one of another,
 B₂ and seek not the honour that cometh from God only? 45
- A₁ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46
- A₂ For had ye believed Moses, ye would have believed me: for he wrote of me. 47
- A₃ But if ye believe not his writings, how shall ye believe my words? 6:1
- A After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2
- B₁ And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3
- B₂ And Jesus went up into a mountain,
 B₃ and there he sat with his disciples. 4
- C And the passover, a feast of the Jews, was nigh. 5
- D When Jesus then lifted up his eyes, and saw a great company come unto him,
 E he saith unto Philip, Whence shall we buy bread, that these may eat? 6
 F And this he said to prove him: for he himself knew what he would do. 7
 E Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10
- D And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11
- C a And Jesus took the loaves; and when he had given thanks,
 b he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12
 c When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13
 b Therefore they gathered them together,
 a and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.[15] 14
- B₁ Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king,
 B₂ he departed again into a mountain
 B₃ himself alone. 16

A And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum.

And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid.[16] 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 22

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25

And when they had found him on the other side of the sea, they said unto him,
Rabbi, when camest thou hither? 26

Jesus answered them and said,

Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28

Then said they unto him,

What shall we do, that we might work the works of God? 29

Jesus answered and said unto them,

This is the work of God, that ye believe on him whom he hath sent. 30

They said therefore unto him,

What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31

A₁ Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32

A₂ Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33

A₃ For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34

A₄ Then said they unto him, Lord, evermore give us this bread. 35

B And Jesus said unto them, I AM the bread of life:[17]

C he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36

D But I said unto you, That ye also have seen me, and believe not. 37

E All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38

For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing,

F but should raise it up again at the last day. 40

G And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41

- H The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42
- I And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43
- H Jesus therefore answered and said unto them, Murmur not among yourselves. 44
- G No man can come to me, except the Father which hath sent me draw him:
- F and I will raise him up at the last day. 45
- E It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46
- D Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47
- C Verily, verily, I say unto you, He that believeth on me hath everlasting life.[18] 48
- B I AM that bread of life.[19] 49
- A₁ Your fathers did eat manna in the wilderness, and are dead. 50
- A₂ This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51
- A₃ I AM the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52
- A₄ The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? (*Note: We return now to verse 47 to show an overlapping structure.*)
- A Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I AM that bread of life. 49
- B Your fathers did eat manna in the wilderness, and are dead. 50
- C This is the bread which cometh down from heaven,
that a man may eat thereof, and not die. 51
I am the living bread which came down from heaven:
- D if any man eat of this bread, he shall live for ever:
and the bread that I will give is my flesh,
which I will give for the life of the world. 52
The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53
Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54
- E Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55
- F For my flesh is meat indeed, and my blood is drink indeed. 56
- E He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57

D As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58

C This is that bread which came down from heaven:

B not as your fathers did eat manna, and are dead:

A he that eateth of this bread shall live for ever. 59

These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said,

This is an hard saying; who can hear it? 61

When Jesus knew in himself that his disciples murmured at it, he said unto them,

Doth this offend you? 62

What and if ye shall see the Son of man ascend up where he was before? 63

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64

But there are some of you that believe not.

A For Jesus knew from the beginning who they were that believed not, and who should betray him. 65

B And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66

C From that time many of his disciples went back, and walked no more with him. 67

D Then said Jesus unto the twelve, Will ye also go away? 68

D Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69

C And we believe and are sure that thou art that Christ, the Son of the living God. 70

B Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71

A He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve. 7:1

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2

A Now the Jews' feast of tabernacles was at hand. 3

B His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4

C For there is no man that doeth any thing in secret,

D and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5

E For neither did his brethren believe in him. 6

F Then Jesus said unto them,

G My time is not yet come:

H but your time is alway ready. 7

I The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8

H Go ye up unto this feast:

G I go not up yet unto this feast; for my time is not yet full come. 9

F When he had said these words unto them, he abode still in Galilee. 10

E But when his brethren were gone up, then went he also up unto the feast,

D not openly,

C but as it were in secret. 11

B Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews. 14

A Now about the midst of the feast Jesus went up into the temple, and taught. 15

And the Jews marvelled, saying,
How knoweth this man letters, having never learned? 16

Jesus answered them, and said,
My doctrine is not mine,
but his that sent me. 17
If any man will do his will, he shall know of the doctrine,
whether it be of God,
or whether I speak of myself. 18
He that speaketh of himself
seeketh his own glory:
but he that seeketh his glory
that sent him,
the same is true, and no unrighteousness is in him. 19

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 20

A The people answered and said, Thou hast a devil: who goeth about to kill thee? 21

B Jesus answered and said unto them, I have done one work,

C and ye all marvel. 22

D Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;)

E and ye on the sabbath day circumcise a man. 23

E If a man on the sabbath day receive circumcision,

D that the law of Moses should not be broken;

C are ye angry at me,

B because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25

A Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26

But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28

Then cried Jesus in the temple as he taught, saying,

Ye both know me, and ye know whence I am:
and I am not come of myself, but he that sent me is true,
whom ye know not. 29
But I know him:
for I am from him, and he hath sent me. 30

Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31

And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33

Then said Jesus unto them,

Yet a little while am I with you, and then I go unto him that sent me. 34
Ye shall seek me,
and shall not find me:
and where I am,
thither ye cannot come. 35

Then said the Jews among themselves,

Whither will he go, that we shall not find him?
will he go unto the dispersed among the Gentiles,
and teach the Gentiles? 36

What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 37

In the last day, that great day of the feast, Jesus stood and cried, saying,

If any man thirst,
let him come unto me,
and drink. 38
He that believeth on me,
as the scripture hath said, out of his belly shall flow rivers of living water. 39

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said,

Of a truth this is the Prophet. 41

A Others said,

This is the Christ.

But some said,

Shall Christ come out of Galilee? 42

Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43

B So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45

C Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46

D The officers answered, Never man spake like this man. 47

C Then answered them the Pharisees, Are ye also deceived? 48

B Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52

A They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house. 8:1

Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3

AA *Woman taken in adultery: Neither do I condemn thee*[20]

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4

They say unto him,

Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7

So when they continued asking him, he lifted up himself, and said unto them,

He that is without sin among you, let him first cast a stone at her. 8

And again he stooped down, and wrote on the ground. 9

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10

When Jesus had lifted up himself, and saw none but the woman, he said unto her,

Woman, where are those thine accusers? hath no man condemned thee? 11

She said,

No man, Lord.

And Jesus said unto her,

Neither do I condemn thee: go, and sin no more. 12

BB *I am the light of the world*

Then spake Jesus again unto them, saying,

I AM the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13

CC *The Father that sent me.*

A₁ The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14

A₂ Jesus answered and said unto them,

Though I bear record of myself,

yet my record is true:

for I know whence I came, and whither I go;

but ye cannot tell whence I come, and whither I go. 15

Ye judge after the flesh;

I judge no man. 16

And yet if I judge,

my judgment is true:

for I am not alone,

but I and the Father that sent me. 17

It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.[21] 19

B₁ Then said they unto him, Where is thy Father?

B₂ Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. 21

C Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins:

D whither I go, ye cannot come. 22

E Then said the Jews,

F Will he kill himself? because he saith, Whither I go, ye cannot come. 23

E And he said unto them,

D Ye are from beneath;
I am from above:
ye are of this world;
I am not of this world. 24

C I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM he[22], ye shall die in your sins. 25

B₁ Then said they unto him, Who art thou?

B₂ And Jesus saith unto them, Even the same that I said unto you from the beginning. 26
I have many things to say and to judge of you: but he that sent me is true;
and I speak to the world those things which I have heard of him. 27

A₁ They understood not that he spake to them of the Father. 28

A₂ Then said Jesus unto them,
When ye have lifted up the Son of man, then shall ye know that I AM he,[23] and that
I do nothing of myself; but as my Father hath taught me, I speak these things. 29
And he that sent me is with me:
the Father hath not left me alone;
for I do always those things that please him. 30

As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him,
If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth
shall make you free. 33

They answered him,

We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34

Jesus answered them,

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37

A I know that ye are Abraham's seed;

B but ye seek to kill me, because my word hath no place in you. 38

C I speak that which I have seen with my Father:

D and ye do that which ye have seen with your father. 39

E They answered and said unto him, Abraham is our father.

- A Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40
- B But now ye seek to kill me, a man that hath told you the truth,
- C which I have heard of God: this did not Abraham. 41
- D Ye do the deeds of your father.
- E Then said they to him, We be not born of fornication; we have one Father, even God. 42

Jesus said unto them,

- A If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43
- B Why do ye not understand my speech?
- C even because ye cannot hear my word. 44
- D Ye are of your father the devil, and the lusts of your father ye will do.
- E₁ He was a murderer from the beginning,
- E₂ and abode not in the truth, because there is no truth in him.
- F When he speaketh a lie, he speaketh of his own:
- E₁ for he is a liar, and the father of it. 45
- E₂ And because I tell you the truth, ye believe me not. 46
- D Which of you convinceth me of sin?
- C And if I say the truth,
- B why do ye not believe me? 47
- A He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48
- Then answered the Jews, and said unto him,
Say we not well that thou art a Samaritan, and hast a devil? 49

Jesus answered,

I have not a devil;
but I honour my Father,
and ye do dishonour me. 50
And I seek not mine own glory:
there is one that seeketh and judgeth. 51

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52

DD

Abraham rejoiced to see my day

- Then said the Jews unto him,
Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53
- A Art thou greater than our father Abraham, which is dead?
- B and the prophets are dead: whom makest thou thyself? 54

C Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55

D Yet ye have not known him;

E but I know him:

F and if I should say, I know him not, I shall be a liar like unto you:

E but I know him,

D and keep his saying. 56

C Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57

B Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58

A Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.[24] 59

EE

Jesus hid himself

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. 9:1

FF

As long as I am in the world, I am the light of the world

And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3

Jesus answered,

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world. 6

GG₁

Sight to the blind

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9

Some said, This is he:

others said, He is like him:

but he said, I am he. 10

Therefore said they unto him, How were thine eyes opened? 11

He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13

GG₂

Pharisees discount the healing of the blind man

They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight.

He said unto them,

He put clay upon mine eyes, and I washed, and do see. 16

Therefore said some of the Pharisees,

This man is not of God, because he keepeth not the sabbath day.

Others said,

How can a man that is a sinner do such miracles?

And there was a division among them. 17 They say unto the blind man again,
What sayest thou of him, that he hath opened thine eyes?

He said,
He is a prophet. 18

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying,
Is this your son, who ye say was born blind? how then doth he now see? 20

His parents answered them and said,
We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him,
Give God the praise: we know that this man is a sinner. 25

He answered and said,
Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26

Then said they to him again,
What did he to thee? how opened he thine eyes? 27

He answered them,
I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28

Then they reviled him, and said,
Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30

The man answered and said unto them,
Why herein is a marvellous thing, that ye know not from whence he is,
and yet he hath opened mine eyes. 31
Now we know that God heareth not sinners:
but if any man be a worshipper of God, and doeth his will,
him he heareth. 32
Since the world began was it not heard that any man opened the eyes of one that was born blind. 33
If this man were not of God, he could do nothing. 34

They answered and said unto him,
Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35

GG₃ *Jesus announces he is the Son of God*

Jesus heard that they had cast him out; and when he had found him, he said unto him,
Dost thou believe on the Son of God? 36

He answered and said,
Who is he, Lord, that I might believe on him? 37

And Jesus said unto him,
Thou hast both seen him, and it is he that talketh with thee. 38

And he said,
Lord, I believe.
And he worshipped him. 39

GG₄ *For judgment I am come into this world*

And Jesus said,
 For judgment I am come into this world,
 that they which see not
 might see;
 and that they which see
 might be made blind. 40

GG₅ *Are we blind also?*

And some of the Pharisees which were with him heard these words, and said unto him,
 Are we blind also? 41

Jesus said unto them,
 If ye were blind,
 ye should have no sin:
 but now ye say, We see;
 therefore your sin remaineth. 10:1

HH₁ *The sheep hear his voice*

A₁ Verily, verily, I say unto you, He that entereth not by the door into the sheepfold,

A₂ but climbeth up some other way, the same is a thief and a robber. 2

A₃ But he that entereth in by the door is the shepherd of the sheep. 3

B To him the porter openeth;

C and the sheep hear his voice:

D₁ and he calleth his own sheep by name,

D₂ and leadeth them out. 4

D₁ And when he putteth forth his own sheep,

D₂ he goeth before them, and the sheep follow him:

C for they know his voice. 5

B And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7

A₁ Then said Jesus unto them again, Verily, verily, I say unto you, I AM the door of the sheep. 8

A₂ All that ever came before me are thieves and robbers: but the sheep did not hear them. 9

A₃ I AM the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10

The thief cometh not, but for
 to steal, and
 to kill, and
 to destroy:

I am come
 that they might have life, and
 that they might have it more abundantly. 11

A₁ I AM the good shepherd:

A₂ the good shepherd giveth his life for the sheep. 12

B But he that is an hireling, and not the shepherd, whose own the sheep are not,

C seeth the wolf coming, and leaveth the sheep, and fleeth:

D and the wolf catcheth them, and scattereth the sheep. 13

C The hireling fleeth,

B because he is an hireling, and careth not for the sheep. 14

A₁ I AM the good shepherd, and know my sheep, and am known of mine. 15

HH₂
II

A₂ As the Father knoweth me, even so know I the Father:
and I lay down my life for the sheep. 16

JJ

Other sheep I have.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17

II

I lay down my life.

Therefore doth my Father love me,
because I lay down my life,
that I might take it again. 18
No man taketh it from me,
but I lay it down of myself.
I have power to lay it down,
and I have power to take it again.
This commandment have I received of my Father. 19

HH₁

My sheep hear my voice

There was a division therefore again among the Jews for these sayings. 20 And many of them said,
He hath a devil, and is mad; why hear ye him? 21

Others said,

These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 22

And it was at Jerusalem the feast of the dedication, and it was winter. 23

And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him,

How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25

Jesus answered them,

I told you,

and ye believed not:

the works that I do in my Father's name, they bear witness of me. 26

But ye believe not,

because ye are not of my sheep, as I said unto you. 27

My sheep

hear my voice, and I know them,
and they follow me: 28

And I give unto them eternal life;
and they shall never perish,

neither shall any man pluck them out of my hand. 29 My Father, which gave them me,
is greater than all;

and no man is able to pluck them out of my Father's hand. 30

HH₂

The Father is in me, and I in the Father

A₁ I and my Father are one. 31

A₂ Then the Jews took up stones again to stone him. 32

B Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33

C The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34

D Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world,

C Thou blasphemest; because I said, I am the Son of God? 37

B If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe,

A₁ that the Father is in me, and I in him. 39

A₂ Therefore they sought again to take him:

but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there. 11:1

GG₁

Raising of Lazarus[25]

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying,

Lord, behold, he whom thou lovest is sick. 4

When Jesus heard that, he said,

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5

Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples,

Let us go into Judaea again. 8

A His disciples say unto him,

Master, the Jews of late sought to stone thee; and goest thou thither again? 9

Jesus answered,

Are there not twelve hours in the day?

If any man walk in the day,
 he stumbleth not,
 because he seeth the light of this world. 10
 But if a man walk in the night,
 he stumbleth,
 because there is no light in him. 11

B These things said he: and after that he saith unto them,
 Our friend Lazarus sleepeth;
 but I go, that I may awake him out of sleep. 12

C Then said his disciples, Lord, if he sleep, he shall do well. 13

B Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14
 Then said Jesus unto them plainly,
 Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may
 believe;
 nevertheless let us go unto him. 16

A Then said Thomas, which is called Didymus, unto his fellowdisciples,
 Let us also go, that we may die with him. 17

Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto
 Jerusalem, about fifteen furlongs off: 19

A And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20

B₁ Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in
 the house. 21

B₂ Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22

C But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23

D Jesus saith unto her, Thy brother shall rise again. 24

E Martha saith unto him, I know that he shall rise again in the resurrection at the last
 day. 25

F Jesus said unto her, I AM the resurrection, and the life:

E he that believeth in me, though he were dead, yet shall he live: 26

D And whosoever liveth and believeth in me shall never die.

C Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son
 of God, which should come into the world. 28

B₁ And when she had so said, she went her way, and called Mary her sister secretly, saying,
 The Master is come, and calleth for thee. 29

As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come
 into the town, but was in that place where Martha met him. 31 The Jews then which were with her
 in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed
 her, saying,
 She goeth unto the grave to weep there. 32

B₂ Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying
 unto him, Lord, if thou hadst been here, my brother had not died. 33

A When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him?

They said unto him,
Lord, come and see. 35

Jesus wept. 36

Then said the Jews,
Behold how he loved him! 37

And some of them said,
Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said,
Take ye away the stone.

Martha, the sister of him that was dead, saith unto him,
Lord, by this time he stinketh: for he hath been dead four days. 40

Jesus saith unto her,
Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said,
Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43

And when he thus had spoken, he cried with a loud voice,
Lazarus, come forth. 44

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them,
Loose him, and let him go. 45

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46

Pharisees troubled by the miracles

But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said,

What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49

And one of them, named Caiaphas, being the high priest that same year, said unto them,

a Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people,

b and that the whole nation perish not. 51

c And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52

c And not for that nation only,

b but that also he should gather together in one the children of God that were scattered abroad. 53

- a Then from that day forth they took counsel together for to put him to death. 54

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 55

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple,

What think ye, that he will not come to the feast? 57

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him. 12:1

GG₃

Triumphal entry: king of Israel

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5

Why was not this ointment sold for three hundred pence, and given to the poor? 6

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus,

Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always. 9

A Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10

B But the chief priests consulted that they might put Lazarus also to death; 11

C Because that by reason of him many of the Jews went away, and believed on Jesus. 12

D On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried,

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14

And Jesus, when he had found a young ass, sat thereon; as it is written, 15

Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17

C The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19

B The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.[26] 20

A And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 23

GG₄*Now is the judgment of this world*

And Jesus answered them, saying,

A The hour is come, that the Son of man should be glorified. 24

B Verily, verily, I say unto you,
 Except a corn of wheat fall into the ground and die,
 it abideth alone:
 but if it die,
 it bringeth forth much fruit. 25

C He that loveth his life
 shall lose it;
 and he that hateth his life in this world
 shall keep it unto life eternal. 26

B If any man serve me, let him follow me;
 and where I am, there shall also my servant be:
 if any man serve me,
 him will my Father honour. 27

A Now is my soul troubled; and what shall I say?
 Father, save me from this hour:
 but for this cause came I unto this hour. 28
 Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29

The people therefore, that stood by, and heard it, said that it thundered: others said,
 An angel spake to him. 30

Jesus answered and said,

 This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall
 the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto
 me. 33

This he said, signifying what death he should die. 34

GG₅*Who is this Son of man?*

The people answered him,

 We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be
 lifted up? who is this Son of man? 35

FF

Yet a little while is the light with you.

Then Jesus said unto them,

 Yet a little while is the light with you.
 Walk while ye have the light,
 lest darkness come upon you:
 for he that walketh in darkness
 knoweth not whither he goeth. 36

While ye have light, believe in the light, that ye may be the children of light.

EE

Jesus...did hide himself

These things spake Jesus, and departed, and did hide himself from them. 37

DD

Prophets foresaw his day

But though he had done so many miracles before them, yet they believed not on him: 38
 That the saying of Esaïas the prophet might be fulfilled, which he spake,
 Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39

Therefore they could not believe,
 because that Esaïas said again, 40
 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor
 understand with their heart, and be converted, and I should heal them. 41
 These things said Esaïas, when he saw his glory, and spake of him. 42

CC *Him that sent me*

A Nevertheless among the chief rulers also many believed on him;
 B but because of the Pharisees they did not confess him,
 C lest they should be put out of the synagogue: 43
 C For they loved the praise of men
 B more than the praise of God. 44
 A Jesus cried and said,
 He that believeth on me,
 believeth not on me, but on him that sent me. 45
 And he that seeth me
 seeth him that sent me. 46

BB *I am come a light into the world*

I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47

AA *I came not to judge the world, but to save the world.*

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save
 the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have
 spoken, the same shall judge him in the last day. 49

a For I have not spoken of myself;
 b but the Father which sent me,
 c₁ he gave me a commandment,
 c₂ what I should say, and what I should speak. 50
 c₁ And I know that his commandment is life everlasting:
 c₂ whatsoever I speak therefore,
 b even as the Father said unto me,
 a so I speak.[27] 13:1

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this
 world unto the Father, having loved his own which were in the world, he loved them unto the end. 2

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6

Then cometh he to Simon Peter: and Peter saith unto him,
Lord, dost thou wash my feet? 7

Jesus answered and said unto him,
What I do thou knowest not now; but thou shalt know hereafter. 8

Peter saith unto him,
Thou shalt never wash my feet.

Jesus answered him,
If I wash thee not, thou hast no part with me. 9

Simon Peter saith unto him,
Lord, not my feet only, but also my hands and my head. 10

Jesus saith to him,
He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11

A For he knew who should betray him;

B therefore said he, Ye are not all clean. 12

C So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13

D Ye call me Master and Lord: and ye say well; for so I am. 14

E If I then, your Lord and Master, have washed your feet;
ye also ought to wash one another's feet. 15
For I have given you an example,
that ye should do as I have done to you. 16

D Verily, verily, I say unto you,
The servant
is not greater than his lord;
neither he that is sent
greater than he that sent him. 17

C If ye know these things, happy are ye if ye do them. 18

B I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19

A Now I tell you before it come, that, when it is come to pass, ye may believe that I AM he.[28] 20

Verily, verily, I say unto you,
He that receiveth whomsoever I send
receiveth me;
and he that receiveth me
receiveth him that sent me. 21

When Jesus had thus said, he was troubled in spirit, and testified, and said,
Verily, verily, I say unto you, that one of you shall betray me. 22

Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him,
 Lord, who is it? 26

Jesus answered,

He it is, to whom I shall give a sop, when I have dipped it.

And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him,
 That thou doest, do quickly. 28

Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night. 31

Therefore, when he was gone out, Jesus said,

Now is the Son of man glorified,
 and God is glorified in him. 32

If God be glorified in him,
 God shall also glorify him in himself, and shall straightway glorify him. 33

A Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;

B so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35

C By this shall all men know that ye are my disciples,

B if ye have love one to another. 36

A Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37

Peter said unto him,

Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38

Jesus answered him,

Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. 14:1

A Let not your heart be troubled: ye believe in God,

B believe also in me. 2

C In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you,

D I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5

E Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6

D Jesus saith unto him, I AM the way, the truth, and the life:

C no man cometh unto the Father, but by me.[29] 7

B If ye had known me, ye should have known my Father also:

A and from henceforth ye know him, and have seen him. 8

Philip saith unto him, Lord,
shew us the Father, and it sufficeth us. 9

Jesus saith unto him,

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10

Believest thou not that I am in the Father, and the Father in me?

the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11

Believe me that I am in the Father, and the Father in me:

or else believe me for the very works' sake. 12

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13

And whatsoever ye shall ask in my name,
that will I do,

that the Father may be glorified in the Son. 14

If ye shall ask any thing in my name,
I will do it. 15

A₁ If ye love me, keep my commandments. 16

A₂ And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18

A₃ I will not leave you comfortless: I will come to you. 19

B Yet a little while, and the world seeth me no more;

C but ye see me:

D because I live, ye shall live also. 20

E At that day ye shall know that I am in my Father, and ye in me, and I in you. 21

D He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him,

C and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us,

B and not unto the world? 23

A₁ Jesus answered and said unto him, If a man love me, he will keep my words:

A₂ and my Father will love him,

A₃ and we will come unto him, and make our abode with him. 24

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. 15:1

A I AM the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it,

B₁ that it may bring forth more fruit. 3

B₂ Now ye are clean through the word which I have spoken unto you. 4

C Abide in me, and I in you.

D As the branch cannot bear fruit of itself,

E except it abide in the vine;

F no more can ye,

E except ye abide in me. 5 I AM the vine,

D ye are the branches:

C He that abideth in me, and I in him,

B₁ the same bringeth forth much fruit:

B₂ for without me ye can do nothing. 6

A If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7

A If ye abide in me, and my words abide in you,

B ye shall ask what ye will, and it shall be done unto you. 8

C Herein is my Father glorified,

D that ye bear much fruit;

E so shall ye be my disciples. 9

F As the Father hath loved me,

G so have I loved you: continue ye in my love. 10

H a If ye keep my commandments,

I b ye shall abide in my love;

J a even as I have kept my Father's commandments,
b and abide in his love.[30] 11

K These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12

K This is my commandment, That ye love one another, as I have loved you. 13

J Greater love hath no man than this, that a man lay down his life for his friends. 14

I Ye are my friends,

H if ye do whatsoever I command you. 15

G Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends;

F for all things that I have heard of my Father I have made known unto you. 16

E Ye have not chosen me, but I have chosen you, and ordained you,

D that ye should go and bring forth fruit,

C and that your fruit should remain:[31]

B that whatsoever ye shall ask of the Father in my name, he may give it you. 17

A These things I command you, that ye love one another.[32] 18

If the world hate you,
ye know that it hated me before it hated you. 19
If ye were of the world,
the world would love his own:
but because ye are not of the world,
but I have chosen you out of the world,
therefore the world hateth you. 20

Remember the word that I said unto you, The servant is not greater than his lord.
If they have persecuted me,
they will also persecute you;
if they have kept my saying,
they will keep yours also. 21

But all these things will they do unto you for my name's sake, because they know not him that sent me. 22

A a If I had not come and spoken unto them,
they had not had sin:
but now
they have no cloke for their sin. 23

b He that hateth me hateth my Father also. 24

a If I had not done among them the works which none other man did,
they had not had sin:
but now
have they both seen and hated both me and my Father. 25

b But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26

B But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27

C And ye also shall bear witness, because ye have been with me

D from the beginning. 16:1

E These things have I spoken unto you, that ye should not be offended. 2

F They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4

E But these things have I told you, that when the time shall come, ye may remember that I told you of them.

D And these things I said not unto you at the beginning,

C because I was with you. 5

B But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away:

for if I go not away,
the Comforter will not come unto you;
but if I depart,
I will send him unto you. 8

A And when he is come, he will reprove the world
of sin,

and of righteousness,
and of judgment: 9

Of sin, because they believe not on me; 10

Of righteousness, because I go to my Father, and ye see me no more; 11

Of judgment, because the prince of this world is judged. 12

I have yet many things to say unto you, but ye cannot bear them now. 13

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself;

but whatsoever he shall hear, that shall he speak:
and he will shew you things to come. 14

He shall glorify me:

for he shall receive of mine,
and shall shew it unto you. 15

All things that the Father hath are mine:

therefore said I, that he shall take of mine,
and shall shew it unto you. 16

A little while,

and ye shall not see me:

and again, a little while,

and ye shall see me,

because I go to the Father. 17

Then said some of his disciples among themselves,

What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18

They said therefore,

What is this that he saith, A little while? we cannot tell what he saith. 19

A Now Jesus knew that they were desirous to ask him, and said unto them,

B Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20

C Verily, verily, I say unto you,
 That ye shall weep and lament,
 but the world shall rejoice:
 and ye shall be sorrowful,
 but your sorrow shall be turned into joy. 21

D A woman when she is in travail hath sorrow,
 because her hour is come:
 but as soon as she is delivered of the child,
 she remembereth no more the anguish, for joy that a man is born into the world. 22

C And ye now therefore have sorrow:

B but I will see you again,
 and your heart shall rejoice,
 and your joy no man taketh from you. 23

A And in that day ye shall ask me nothing.
 Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24
 Hitherto have ye asked nothing in my name:
 ask, and ye shall receive, that your joy may be full. 25

B These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak
 unto you in proverbs,

C but I shall shew you plainly of the Father. 26

D At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for
 you: 27 For the Father himself loveth you, because ye have loved me, and have believed
 that I came out from God. 28
 I came forth from the Father,
 and am come into the world:
 again, I leave the world,
 and go to the Father. 29

C His disciples said unto him, Lo, now speakest thou plainly,

B and speakest no proverb. 30

A Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we
 believe that thou camest forth from God. 31

Jesus answered them,
 Do ye now believe? 32

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall
 leave me alone: and yet I am not alone, because the Father is with me. 33

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have
 tribulation: but be of good cheer; I have overcome the world. 17:1

These words spake Jesus, and lifted up his eyes to heaven, and said,

AA₁ A Father, the hour is come;
 glorify
 thy Son, that
 thy Son also may
 glorify
 thee: 2

- FF A And now come I to thee;
- EE B and these things I speak in the world,
- DD₁ C that they might have my joy fulfilled in themselves. 14
I have given them thy word; and the world hath hated them,
- D because they are not of the world,
even as I am not of the world. 15
- DD₂ E I pray not that thou shouldest take them out of the world, but that thou shouldest
keep them from the evil. 16
- D They are not of the world,
even as I am not of the world. 17
- DD₃ C Sanctify them through thy truth: thy word is truth. 18
- B As thou hast sent me into the world,
even so have I also sent them into the world. 19
- A And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20
- B Neither pray I for these alone, but for them also which shall believe on me through their word; 21
- C That they all may be one;
- D as thou, Father, art in me,
- E and I in thee,
- F that they also may be one in us:
- G that the world may believe that thou hast sent me. 22 And the glory
which thou gavest me I have given them;
- F that they may be one, even as we are one: 23
- E I in them,
- D and thou in me,
- C that they may be made perfect in one;
- B and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24
- CC A Father, I will that they also, whom thou hast given me, be with me where I am;
BB that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of
the world. 25
- AA₁ O righteous Father,
the world hath not known thee:
but I have known thee,
- AA₂ and these have known that thou hast sent me. 26
And I have declared unto them thy name,
and will declare it:
that the love wherewith thou hast loved me
may be in them,
and I in them. 18:1

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2

And Judas also, which betrayed him, knew the place:

for Jesus oftentimes resorted thither with his disciples. 3

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4

A Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5

B They answered him, Jesus of Nazareth.

C Jesus saith unto them, I AM he.[34] And Judas also, which betrayed him, stood with them. 6

D As soon then as he had said unto them, I AM he,[35] they went backward, and fell to the ground. 7

A Then asked he them again, Whom seek ye?

B And they said, Jesus of Nazareth. 8

C Jesus answered, I have told you that I AM he:[36] if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter,

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? 12

D Then the band and the captain and officers of the Jews took Jesus, and bound him, 13

And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15

And Simon Peter followed Jesus,

and so did another disciple: that disciple was known unto the high priest,

and went in with Jesus into the palace of the high priest. 16

But Peter stood at the door without.

Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17

A Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18

B And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19

C The high priest then asked Jesus of his disciples, and of his doctrine. 20

D Jesus answered him,

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying,

Answerest thou the high priest so? 23

Jesus answered him,

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24

C Now Annas had sent him bound unto Caiaphas the high priest. 25

B And Simon Peter stood and warmed himself.

A They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew. 28

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29

Pilate then went out unto them, and said,
What accusation bring ye against this man? 30

They answered and said unto him,
If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law.

The Jews therefore said unto him,
It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33

A Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34

B Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36

C Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37

A Pilate therefore said unto him, Art thou a king then?

B Jesus answered, Thou sayest that I am a king.

C To this end
was I born, and
for this cause
came I into the world,
that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38

Pilate saith unto him,
What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them,
I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40

Then cried they all again, saying,
Not this man, but Barabbas. Now Barabbas was a robber. 19:1

A Then Pilate therefore took Jesus, and scourged him. 2

B And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3

C And said, Hail, King of the Jews! and they smote him with their hands. 4

D Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5

- E₁ Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6
- E₂ When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.
- F Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7
- G The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8
- H When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10
- I Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11
- I Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12
- H And from thenceforth Pilate sought to release him:
- G but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13
- F When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14
- E₁ And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15
- E₂ But they cried out, Away with him, away with him, crucify him.
- D Pilate saith unto them, Shall I crucify your King?
- C The chief priest answered, We have no king but Caesar. 16
- B Then delivered he him therefore unto them to be crucified.
- A And they took Jesus, and led him away. 17
- A And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19
- B And Pilate wrote a title, and put it on the cross.
- C And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20
- D This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:
- E and it was written in Hebrew, and Greek, and Latin. 21
- D Then said the chief priests of the Jews to Pilate,

C Write not, The King of the Jews; but that he said, I am King of the Jews. 22

B Pilate answered, What I have written I have written. 23

A Then the soldiers, when they had crucified Jesus,
took his garments, and made four parts, to every soldier a part;
and also his coat: now the coat was without seam, woven from the top throughout. 24
They said therefore among themselves,
Let us not rend it,
but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted
my raiment among them, and for my vesture they did cast lots.
These things therefore the soldiers did. 25

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary
Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith
unto his mother,
Woman, behold thy son! 27

Then saith he to the disciple,
Behold thy mother!

And from that hour that disciple took her unto his own home. 28

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith,
I thirst. 29

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and
put it to his mouth. 30 When Jesus therefore had received the vinegar, he said,
It is finished:
and he bowed his head, and gave up the ghost. 31

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the
sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that
they might be taken away. 32

A Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33
But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34

B But one of the soldiers with a spear pierced his side, and forthwith came there out blood and
water. 35

C And he that saw it bare record, and his record is true: and he knoweth that he saith true, that
ye might believe. 36

A For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37

B And again another scripture saith, They shall look on him whom they pierced. 38

And after this Joseph of Arimathaea,
being a disciple of Jesus,
but secretly for fear of the Jews,
besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He
came therefore, and took the body of Jesus. 39

And there came also Nicodemus,
which at the first came to Jesus
by night,
and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they
the body of Jesus,
and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41

Now in the place where he was crucified there was a garden; and in the garden
 a new sepulchre,
 wherein was never man yet laid. 42
 There laid they Jesus therefore because of the Jews' preparation day;
 for the sepulchre
 was nigh at hand. 20:1

A₁ The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and
 seeth the stone taken away from the sepulchre. 2

A₂ Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and
 saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they
 have laid him. 3

B Peter therefore went forth, and that other disciple, and came to the sepulchre. 4

C So they ran both together: and the other disciple did outrun Peter, and came first to the
 sepulchre. 5

D And he stooping down, and looking in, saw the linen clothes lying;

E yet went he not in. 6

F Then cometh Simon Peter following him,

E and went into the sepulchre,

D and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with
 the linen clothes, but wrapped together in a place by itself. 8

C Then went in also that other disciple, which came first to the sepulchre, and he saw, and
 believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10

B Then the disciples went away again unto their own home. 11

A₁ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into
 the sepulchre, 12

A₂ a And seeth two angels in white sitting, the one at the head, and the other at the feet, where the
 body of Jesus had lain. 13

b And they say unto her, Woman, why weepest thou?

c She saith unto them, Because they have taken away my Lord, and I know not where
 they have laid him. 14

a And when she had thus said, she turned herself back, and saw Jesus standing, and knew not
 that it was Jesus. 15

b Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

c She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him
 hence, tell me where thou hast laid him, and I will take him away. 16

Jesus saith unto her,
 Mary.

She turned herself, and saith unto him,
 Rabboni; which is to say, Master. 17

Jesus saith unto her,

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them,
I ascend unto my Father,
and your Father;
and to my God,
and your God. 18

A₁ Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19

A₂ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews,

A₃ came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20

A₄ And when he had so said, he shewed unto them his hands and his side.

A₅ Then were the disciples glad, when they saw the Lord. 21

B Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22

C And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23

B Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24

A₁ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26

A₂ And after eight days again his disciples were within, and Thomas with them:

A₃ then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27

A₄ Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28

A₅ And Thomas answered and said unto him, My Lord and my God. 29

Jesus saith unto him,

Thomas, because thou hast seen me,
thou hast believed:
blessed are they that have not seen,
and yet have believed. 30

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 21:1

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them,

I go a fishing.
They say unto him,
We also go with thee.

They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them,

Children, have ye any meat?

They answered him,

No. 6

And he said unto them,

Cast the net on the right side of the ship, and ye shall find.

They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter,

It is the Lord.

Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10

Jesus saith unto them,

Bring of the fish which ye have now caught. 11

Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them,

Come and dine.

And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15

A So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (agapas) thou me more than these?

B He saith unto him, Yea, Lord; thou knowest that I love (philo) thee.

C He saith unto him, Feed my lambs. 16

A He saith to him again the second time, Simon, son of Jonas, lovest (agapas) thou me?

B He saith unto him, Yea, Lord; thou knowest that I love (philo) thee.

C He saith unto him, Feed my sheep. 17

A He saith unto him the third time, Simon, son of Jonas, lovest (phileis) thou me?

B Peter was grieved because he said unto him the third time, Lovest (phileis) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (philo) thee.

C Jesus saith unto him, Feed my sheep. 18

Verily, verily, I say unto thee,

When thou wast young,

thou girdedst thyself,

and walkedst whither thou wouldest:

but when thou shalt be old,

thou shalt stretch forth thy hands, and another shall gird thee,

and carry thee whither thou wouldest not. 19

This spake he, signifying by what death he should glorify God.

And when he had spoken this, he saith unto him,
Follow me. 20

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus,

Lord, and what shall this man do? 22

Jesus saith unto him,

If I will that he tarry till I come, what is that to thee? follow thou me. 23

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Notes

1. Green's Interlinear provides the following chevron using the word order in the original Greek. As is common with verbal chiasms, the depth did not survive translation.

In beginning
 was
 the Word,
 and the Word
 was
 with God,
 and God
 was
 the Word. 2
 This one
 was
 in beginning
 with God.

2. The overall chevron, which is thematic, was proposed by R. Alan Culpepper, "The Pivot of John's Prologue," *New Testament Studies* 27 (1980/81), 1-31. Quoted in the Preface of the 1992 reprinting of Nils W. Lund, "Chiasmus in the New Testament," Hendrickson Publishers, Peabody, Massachusetts.

- A The Word as *theos* with God 1:1-2
- B Creation came through the Word 1:3
- C We have received life from the Word 1:4-5
- D John sent to testify 1:6-8
- E Incarnation and the response of the world 1:9-10
- F The Word and his own (Israel) 1:11
- G Those who accepted the Word 1:12a
- H He gave authority to become the children of God 1:12b
- G Those who believed the Word 1:12c
- F The Word and his own (believers) 1:13
- E The incarnation and the response of the community 1:14
- D John's testimony 1:15
- C We have received grace from the Word 1:16
- B Grace and truth came through the Word 1:17
- A The Word as *theos* with God 1:18

3. G is the focal point of the emphasized double echelon in 1:37-51.
4. The first C informs us that someone not born again cannot see (understand?) the kingdom of God, while the second implies that someone not born again cannot understand those who have been.
5. In the first B Nicodemus expresses his confidence in learning from Jesus, while in the second shows that he fails to understand what Jesus has taught.
6. God's love of the world is the focal point of the chevron in 3:1-21.
7. In the C₂'s we find Jesus relating the lifting up of the serpent by Moses to the lifting up of himself upon the cross that the world might be saved.

8. The second A includes the results of not receiving Jesus' witness (first A), condemnation, but also notes the blessing of receiving the light.
9. The G's tell of John's joy in the Savior, and his disappointment that others don't receive his testimony.
10. Both John and Jesus were sent by God, John before Jesus (the F's).
11. The first D speaks of receiving something from God, while the second gives the consequence of accepting or rejecting that which is offered. The second D makes it clear that a testimony of the Son is what is offered.
12. Green's Interlinear has "I AM, he speaking to you." He thus identifies himself as the I AM of the Old Testament, Jehovah. The Jews recognized this later as recorded in John 8:58.
13. 5 = mercy, grace. Bethesda = house of mercy.
14. Green's Interlinear has "You search the scriptures, because you think in them life everlasting you have." The second A₁ is consistent with this.
15. It is interesting that John places the first C, the Passover feast, which at first seems to be unrelated to the story, between B₃ and D. When we get to the second C, the feeding of the five thousand, we find that it makes perfect sense to be there.
16. Green's Interlinear has "I AM! do not fear."
17. This is the first of 12 "I AM the" statements in John. There are a total of 13 statements beginning with "I AM," including "I AM, he speaking unto you," but there are redundancies. Jesus says I AM 10 things, Messiah, bread, light, door, good shepherd, resurrection, life, way, truth, vine. I will indicate them by I AM. Bullinger says 10 = ordinal perfection, perfection of Divine order, completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete.
18. Compare the C's. Receiving everlasting life is equated with never hungering nor thirsting, or access to the bread and water of life.
19. The JST switches verses 49 and 50, which destroys the symmetry here and below.
20. Chapters 8-12 form an interesting topical chevron indicated by double capital letters.
21. Jesus answers in a paired echelon, with 17-18 as the point of emphasis.
22. Green's Interlinear has "...believe not that I AM."
23. Green's Interlinear has "...you will know that I AM."
24. Green's Interlinear has "...before Abraham came into being, I AM."
25. Notice the parallelism between the raising of Lazarus and giving sight to the blind.
26. Both B's deal with the Jews plotting assassinations.
27. The following table shows the parallels in chapters 8-12:

	First	Second
AA 8:3-11 12:47-50	Woman taken in adultery. "Neither do I condemn thee."	"And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."
BB 8:12 12:46	"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."	"I am come a light into the world, that whosoever believeth on me should not abide in darkness."
CC 8:13-51 12:42-45	Pharisees accuse him of self-witnessing. "I am not alone, but I and the Father that sent me." They refuse to believe.	Many chief rulers believed, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me."
DD 8:52-58 12:37-41	"Your father Abraham rejoiced to see my day: and he saw it, and was glad." Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."	That the saying of Esaias the prophet might be fulfilled... Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? ... These things said Esaias, when he saw his glory, and spake of him.
EE 8:59 12:36b	Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.	These things spake Jesus, and departed, and did hide himself from them.
FF 9:1-5 12:35-36a	"I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."	"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."
GG ₁ 9:6-12 11:1-45	Gives sight to the man born blind.	Raises Lazarus from the dead.
GG ₂ 9:13-34 11:46-57	Pharisees discount the healing of the blind man and cast him out.	Pharisees, troubled by the miracles, counsel to kill Jesus.

GG ₃ 9:35-38 12:1-22	Jesus announces he is the Son of God to the healed blind man, who worships him.	Triumphal entry into Jerusalem. The people hail him as the King of Israel.
GG ₄ 9:39 12:23-33	“For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”	“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal...Now is the judgment of this world.”
GG ₅ 9:40 12:34	Pharisees ask him if they are blind also.	People ask, “Who is this Son of man?”
HH ₁ 10:1-14 10:19-29	“...the sheep hear his voice...he goeth before them, and the sheep follow him, for they know his voice...I am come that they might have life, and that they might have it more abundantly. I am the good shepherd.”	“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”
HH ₂ 10:15a 10:30-42	“As the Father knoweth me, even so know I the Father.”	“I and my Father are one.” “The Father is in me, and I in the Father.”
II 10:15b 10:17-18	“and I lay down my life for the sheep.”	“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”
JJ 10:16	“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”	

28. Green’s interlinear has “you may believe that I AM.”
29. In the Father’s house are many mansions, but we can get there only through the Son (compare the C’s).
30. The H, I, and J have an embedded double echelon, identified by lower case a and b.
31. The C’s are forced into alignment by the strong parallels in the B’s and D’s. Thus the C’s tell us that the Father is glorified through the fruit that remains.

32. The A's are framing statements.
33. This statement of unity is the focal point of the entire chapter.
34. Green's interlinear has "tells them Jesus, I AM."
35. Green's interlinear has "when then he told them I AM"
36. Green' interlinear has "I told you that I AM."

HEBREWS

- AA A a God, who at sundry times and in divers manners spake in time past
 b unto the fathers
 c by the prophets, 2
- a Hath in these last days spoken
 b unto us
 c by his Son,
- B whom he hath appointed heir of all things,
 C by whom also he made the worlds; 3
- D Who being the brightness of his glory,
 and the express image of his person,
 and upholding all things by the word of his power,
 when he had by himself purged our sins,
 sat down on the right hand of the Majesty on high; 4
- E Being made so much better than the angels, as he hath by inheritance obtained a
 more excellent name than they. 5 For unto which of the angels said he at any time,
 F₁ Thou art my Son,
 F₂ this day have I begotten thee?
 G And again, I will be to him a Father,
 F₁ and he shall be to me a Son? 6
 F₂ And again, when he bringeth in the firstbegotten into the world, he saith,
- E And let all the angels of God worship him, *who maketh his ministers as a flame of
 fire. 7 And of the angels he saith, Angels are ministering spirits.* { . 7 And of the
 angels he saith, Who maketh his angels spirits, and his ministers a flame of
 fire. } [1] 8
- D But unto the Son he saith,
 Thy throne, O God, is for ever and ever:
 a sceptre of
 righteousness is
 the sceptre of
 thy kingdom. 9
- Thou hast
 loved righteousness, and
 hated iniquity;
 therefore God,
 even thy God,
 hath anointed thee with the oil of gladness above thy fellows. [2] 10
- C And, Thou, Lord, in the beginning
 hast laid
 the foundation of the earth;
 and the heavens
 are the works of thine hands: 11
 They shall perish;

but thou remainest;
 and they all shall wax old
 as doth a garment; 12
 And as a vesture shalt thou fold them up,
 and they shall be changed:
 but thou art the same, and thy years shall not fail. 13

B But to which of the angels said he at any time,
 Sit on my right hand, until I make thine enemies thy footstool? 14
 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of
 salvation?[3] 2:1

A a Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time
 we should let them slip. 2

b For if the word spoken by angels was stedfast,
 c and every transgression and disobedience
 d received a just recompence of reward; 3
 d How shall we escape,
 c if we neglect so great salvation;
 b which at the first began to be spoken by the Lord,

a and was confirmed unto us by them that heard him; 4 God also bearing them witness,
 both with signs and wonders,
 and with divers miracles,
 and gifts of the Holy Ghost,
 according to his own will?[4] 5

For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain
 place testified, saying,

A What is man,
 that thou art mindful of him?
 or the son of man,
 that thou visitest him? 7

B Thou madest him a little lower than the angels;
 thou crownedst him with glory and honour,

C and didst set him over the works of thy hands: 8

D Thou hast put all things in subjection under his feet.

D For in that he put all in subjection under him,

C he left nothing that is not put under him. But now we see not yet all things put under him. 9

B But we see Jesus, who was made a little lower than the angels
 for the suffering of death,
 crowned with glory and honour;

A that he by the grace of God should taste death for every man. 10

BB

- A For it became him,
for whom are all things, and
by whom are all things,
in bringing many sons unto glory,
to make the captain of their salvation perfect through sufferings. 11
- B For both he that sanctifieth and they who are sanctified are all of one:
- C for which cause he is not ashamed to call them brethren, 12 Saying,
I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13
- And again, I will put my trust in him.
- And again, Behold I and the children which God hath given me. 14
- D Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;
- E that through death he might destroy him that had the power of death, that is, the devil;
- E And deliver them who through fear of death were all their lifetime subject to bondage.
- D For verily he took not on him the *likeness* {nature} of angels; but he took on him the seed of Abraham.
- C Wherefore in all things it behoved him to be made like unto his brethren,
- B that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18
- A For in that he himself hath suffered being tempted, he is able to succour them that are tempted. 3:1
- AA A Wherefore, holy brethren, partakers of the heavenly calling,
- B consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him,
- C as also Moses was faithful in all his house. 3 For *he* {this man} was counted worthy of more glory than Moses,
- D inasmuch as he who hath builded the house hath more honour than the house. 4
- D For every house is builded by some man; but he that built all things is God. 5
- C And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6
- B But Christ as a son over his own house; whose house are we,
- A if we hold fast the confidence and the rejoicing of the hope firm unto the end.[5] 7
- A Wherefore (as the Holy Ghost saith,
- B To day if ye will hear his voice, 8
- C Harden not your hearts,
- D as in the provocation, in the day of temptation in the wilderness: 9

- E When your fathers tempted me, proved me, and saw my works forty years. 10
Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11
- F So I swear in my wrath, They shall not enter into my rest.) 12
- G a Take heed, brethren, lest there be in any of you an evil heart of unbelief,
b in departing from the living God. 13
c But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14
b For we are made partakers of Christ,
a if we hold the beginning of our confidence stedfast unto the end; 15
- A While it is said,
- B To day if ye will hear his voice,
- C harden not your hearts,
- D as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17
- E But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? 18
- F And to whom swore he that they should not enter into his rest,
- G a but to them that believed not? 19 So we see that they could not enter in because of unbelief. 4:1
Let us therefore fear, lest, a promise being left us of entering into his rest,
any of you should seem to come short of it. 2
For unto us was the *rest* {gospel} preached, as well as unto them:
but the word preached did not profit them, not being mixed with faith in them that heard it. 3
b For we *who* {which} have believed do enter into rest,
c as he said, As I have sworn in my wrath, *If they harden their hearts they shall not enter into my rest; also, I have sworn, If they will not harden their hearts, {if} they shall enter into my rest:*
d although the works of God were prepared (or finished,) {were finished} from the foundation of the world. 4
e For he spake in a certain place of the seventh day on this wise,
e And God did rest the seventh day

- d from all his works. 5
 - c And in this place again, If they *harden not their hearts* they shall enter into my rest.[6] 6
 - b Seeing therefore it remaineth that some must enter therein,
 - a and they to whom it was first preached entered not in because of unbelief: 7
- A Again, he limiteth a certain day, saying in David,
- B To day, after so long a time; as it is said, To day if ye will hear his voice,
- C harden not your hearts.[7] 8
- F For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10
- G
 - a
 - For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11
 - Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. 12
 - b For the word of God is quick, and powerful, and sharper than any twoedged sword,
 - c piercing even to the dividing asunder of *body* {soul} and spirit, and of the joints and marrow,
 - d and is a discerner of the thoughts and intents of the heart. 13
 - c Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of
 - b him with whom we have to do.[8] 14
 - Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God,
 - a let us hold fast our profession. 15
- A For we have not an high priest
- B which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16
- C Let us therefore come boldly unto the throne of grace,
- D that we may obtain mercy,

- C and find grace
 - B to help in time of need. 5:1
 - A For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2
 - B Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3
 - C And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4
 - D₁ And no man taketh this honour unto himself,
 - D₂ but he that is called of God, as was Aaron. 5
 - D₁ So also Christ glorified not himself to be made an high priest;
 - D₂ but he that said unto him,
 Thou art my Son, to day have I begotten thee. 6
 As he saith also in another place,
 Thou art a priest for ever after the order of Melchisedec. 7
 - C Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8
 - B Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10
 - A Called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12
- For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles[9] of the oracles of God;
- a and are become such as have need of milk,
 - b and not of strong meat. 13
 - a For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14
 - b But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. 6:1
 - A Therefore *not* leaving the principles[10] of the doctrine of Christ, let us go on unto perfection;
 - B not laying again the foundation
 of repentance from dead works, and
 of faith toward God, 2
 Of the doctrine of baptisms, {and}
 of laying on of hands, and
 of resurrection of the dead, and
 of eternal judgment.[11] 3
And we will go on unto perfection {this will we do,} if God permit. 4
 - C For *he hath made it* {it is} impossible for those who were once enlightened,
 - D₁ and have tasted of the heavenly gift,

- D₂ and were made partakers of the Holy Ghost, 5
- D₁ And have tasted the good word of God,
- D₂ and the powers of the world to come, 6
- C If they shall fall away,
- B to *be renewed* {renew them} again unto repentance;
- A seeing they crucify *unto* {to} themselves the Son of God afresh, and put him to an open shame. 7
- A For *the day cometh that* the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them *who dwelleth thereon*, by whom it is dressed,
- B *who now* receiveth blessing from God,
- C *shall be cleansed with fire.* {;} 8
- A For {But} that which beareth thorns and briers
- B is rejected, and is nigh unto cursing;
- C *therefore they who bring not forth good fruits, shall be cast into the fire, for their* {whose} end is to be burned.[12] 9
- A But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10
- B For God is not unrighteous, *therefore he will not* {to} forget your work and labour of love, which ye have *showed* {shewed} toward his name, in that ye have ministered to the saints, and do minister. 11
- C And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12
- D₁ That ye be not slothful, but followers of them who through faith and patience
- D₂ inherit the promises. 13 For when God made promise to Abraham,
- D₃ because he could swear by no greater, he sware by himself, 14 Saying,
- E Surely blessing I will bless thee,
- E and multiplying I will multiply thee. 15
- D₁ And so, after he had patiently endured,
- D₂ he obtained the promise. 16
- D₃ For men verily swear by the greater:
 and an oath
 for confirmation
 is to them an end of all strife. 17
 Wherein God, willing more abundantly to shew unto the
 heirs of promise
 the immutability of his counsel,
 confirmed it
 by an oath: 18
 That by two immutable things, in which it was impossible for God to lie, we
 might have a strong consolation,

- C who have fled for refuge to lay hold upon the hope set before us: 19 Which hope
- B we have as an anchor of the soul, both sure and stedfast,
- A and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.[13] 7:1
- A For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2
- B To whom also Abraham gave a tenth part of all;
- C first being by interpretation
King of righteousness, and after that also
King of Salem, which is,
King of peace; 3
- D₁ *For this Melchizedek was ordained a priest after the order of the Son of God, which order was*
Without father,
without mother,
without descent,
- D₂ having neither beginning of days, nor end of life;
- D₁ *And all those who are ordained unto this priesthood are {but} made like unto the Son of God;*
- D₂ *abiding {abideth} a priest continually. 4*
- C Now consider how great this man was,
- B unto whom even the patriarch Abraham gave the tenth of the spoils. 5
- a And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6
- b But he whose descent is not counted from them received tithes of Abraham,
- c and blessed him that had the promises. 7
- c And without all contradiction the less is blessed of the better. 8
- b And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9
- a And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11
- A If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12
- B For the priesthood being changed, there is made of necessity a change also of the law. 13
- C₁ For he of whom these things are spoken pertaineth to another tribe,
- C₂ of which no man gave attendance at the altar. 14
- C₁ For it is evident that our Lord sprang out of Juda;

- C₂ of which tribe Moses spake nothing concerning priesthood. 15
- B And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17
- A For he testifieth, Thou art a priest for ever after the order of Melchisedec. 18
- B For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law *was administered without an oath* and made nothing perfect,
- C but *was only* the bringing in of a better hope {did};
- D by the which we draw nigh unto God. 20
- E {And} Inasmuch as *this high priest was* not without an oath,
by so much was Jesus made a surety of a better testament. {he was made
priest:}
(For those priests were made without an oath;
but this with an oath by him that said unto him,
- A The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 {by so much was Jesus made a surety of a better testament.}[14] 23
- B And they truly were many priests, because they were not suffered to continue by reason of death:
- C But this man, because he continueth ever, hath an unchangeable priesthood. 25
- D Wherefore he is able also to save them to the uttermost that come unto God by him,
- E seeing he ever liveth to make intercession for them. 26
- A For such an high priest became us, who is
holy,
harmless,
undefiled,
separate from sinners, and made
ruler over {higher than} the heavens; 27
- B *And not as those high priests who offered up sacrifice daily,* {Who needeth not daily, as those high priests, to offer up sacrifice,}
- C₁ first for *their* {his} own sins,
- C₂ and then for the *sins of the people;* {people's:}
- C₁ *for he needeth not offer sacrifice for his own sins, for he knew no sins;*
- C₂ *but for the sins of the people.*[15]
- B *and* {for} this he did once, when he offered up himself. 28
- A For the law
maketh men high priests
which have infirmity;
but the word of the oath, which was since the law,
maketh the Son,
who is consecrated[16] for evermore. 8:1

Now of the things which we have spoken this is the sum:

- A We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2
- B A minister
- C of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 3
- D For every high priest is ordained to offer gifts and sacrifices:
- E wherefore it is of necessity that this man have somewhat also to offer. 4
- F *Therefore while he was on the earth, he offered for a sacrifice his own life for the sins of the people.* [17]
- E *Now every priest under the law, must needs offer gifts, or sacrifices, according to the law.* {For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law;} 5
- D Who serve unto the example and shadow of heavenly things,
- C as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 6
- B But now hath he obtained a more excellent ministry,
- A₁ by how much also he is the mediator of a better covenant,
- A₂ which was established upon better promises. 7
- B For if that first covenant had been faultless,
- C then should no place have been sought for the second. 8
- B For finding fault with them, he saith,
- AA A₁ Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9
- A₂ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord;
- B I will put my laws into their mind,
and write them in their hearts:
and I will be to them a God,
and they shall be to me a people: 11
- C And they shall not teach every man his neighbour,
and every man his brother, saying, Know the Lord:
for all shall know me, from the least to the greatest. 12
- B For I will be merciful
to their unrighteousness,
and their sins and their iniquities
will I remember no more. 13
- A₁ In that he saith, A new covenant,
- A₂ he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. 9:1
- BB Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2

For there was a tabernacle made; the first, wherein was
 the candlestick, and
 the table, and
 the shewbread;
 which is called the sanctuary. 3

And after the second veil, the tabernacle which is called the Holiest of all; 4 Which had
 the golden censer, and
 the ark of the covenant overlaid round about with gold,
 wherein was
 the golden pot that had manna, and Aaron's rod that budded, and the tables of the
 covenant; 5
 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak
 particularly. 6

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the
 service of God. 7

- A But into the second went the high priest alone once every year,
- B not without blood, which he offered for himself, and for the errors of the people: 8
- C The Holy Ghost {this} signifying {,} *this* that the way into the holiest of all was not yet made
 manifest, while as *yet* the first tabernacle was {yet} standing: 9
- D Which was a figure for the time then present,
- E in which were offered both gifts and sacrifices,
- F that could not make him that did the service perfect, as pertaining to the
 conscience;
- E Which *consisted* {stood} only in meats and drinks, and divers washings, and carnal
 ordinances,
- D imposed on them until the time of reformation. 11
- C But Christ being come an high priest of good things to come, by a greater and more perfect
 tabernacle, not made with hands, that is to say, not of this building; 12
- B Neither by the blood of goats and calves, but by his own blood
- A he entered in once into the holy place, having obtained eternal redemption for us. 13
- B For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth
 to the purifying of the flesh: 14
- C How much more shall the blood of Christ, who through the eternal Spirit offered himself
 without spot to God,
- D purge your conscience from dead works to serve the living God? 15
- C And for this cause he is the mediator of the new *covenant* {testament},
- B that by means of death, for the redemption of the transgressions that were under the first *covenant*
 {testament},
- A they which are called might receive the promise of eternal inheritance. 16
- B a For where a *covenant* {testament} is, there must also of necessity be the death of the *victim*
 {testator}. [18] 17

- b For a *covenant* {testament} is of force after *the victim is* {men are} dead:
 - b otherwise it is of no strength at all while the *victim* {testator} liveth. 18
 - a Whereupon neither the first *covenant* {testament} was dedicated without blood. 19
 - C For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and
 - D sprinkled both the book, and all the people, 20
 - E Saying, This is the blood of the *covenant* {testament} which God hath enjoined unto you.
 - D Moreover he sprinkled *likewise* with blood both the tabernacle, and all the vessels of the ministry. 22
 - C And almost all things are by the law purged with blood;
 - B and without shedding of blood is no remission. 23 It was therefore necessary
 - a that the patterns of things in the heavens
 - b should be purified with these;
 - a but the heavenly things themselves
 - b with better sacrifices than these. 24
 - A For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25
 - B Nor yet that he should offer himself often,
 - C as the high priest entereth into the holy place every year with blood of others; 26
 - C For then must he often have suffered since the foundation of the world; {::}
 - B but now once in the *meridian of time* {end of the world} hath he appeared to put away sin by the sacrifice of himself. 27
 - a And as it is appointed unto men once to die,
 - b but after this the judgment: 28
 - a So Christ was once offered to bear the sins of many;
 - b and *he shall* {unto them that look for him shall he} appear the second time, without sin unto salvation *unto them that look for him*. 10:1
- CC
- A For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered *continually* year by year {continually} make the comers thereunto perfect.
 - B For then would they not have ceased to be offered?
 - C because that the worshippers once purged should have had no more conscience of sins. 3
 - B But in those sacrifices there is a remembrance again made of sins every year. 4
 - A For it is not possible that the blood of bulls and of goats should take away sins. 5

- DD A Wherefore when he cometh into the world, he saith,
 Sacrifice
 and offering
 thou wouldest not, but a body hast thou prepared me: 6
 In burnt offerings
 and sacrifices for sin thou hast had no pleasure. 7
- B Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8
- DD A Above when he said,
 Sacrifice
 and offering
 and burnt offerings
 and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9
- B Then said he, Lo, I come to do thy will, O God.
- CC He taketh away the first, that he may establish the second. 10
- BB By {the} which will we are sanctified through the offering *once* of the body of Jesus Christ {once for all}. 11
- And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12
- But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13
- From henceforth *to reign until* {expecting till} his enemies be made his footstool. 14
- For by one offering he hath perfected for ever them that are sanctified. 15
- AA Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord,
 I will put my laws
 into their hearts,
 and in their minds
 will I write them; 17
 And their sins and iniquities will I remember no more. 18
- A Now where remission of these is, there is no more offering for sin. 19
- B Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21
- C And having *such* an high priest over the house of God; 22
- D Let us draw near with a true heart in full assurance
- E of faith,
- F having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of
- E our faith
- D without wavering;
- C (for he is faithful that promised;) 24

- B And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.[19] 26
- A For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27
- A But a certain fearful looking for
- B of judgment and fiery indignation, which shall devour the adversaries. 28
- C He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy,
- D who hath trodden under foot
- E the Son of God,
- D and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30
- C For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord.
- B And again, The Lord shall judge his people. 31
- A It is a fearful thing to fall into the hands of the living God. 32
- But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35
- Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38
- A Now the just shall live by faith:
- B but if any man draw back,
- C my soul shall have no pleasure in him. 39
- B But we are not of them who draw back unto perdition;
- A but of them that believe to the saving of the soul. 11:1
- Now faith is
the *assurance* {substance}
of things hoped for,
the evidence
of things not seen. 2
For by it the elders obtained a good report. 3
- Through faith
we understand that the worlds were framed by the word of God,
so that things which are seen were not made of things which do appear. 4

A By faith

Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 5

By faith

Enoch

was translated
that he should not see death;
and was not found,
because God had translated
him:

for before his translation he had this testimony,
that he pleased God. 6

But without faith
it is impossible to please him:
for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7

By faith

Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8

By faith

Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9

By faith

he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. 11

Through faith

also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, *as* {so} many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13

a These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14

b For they that say such things declare plainly that they seek a country. 15

c And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16

b But now they desire a better country, that is, an heavenly:

a wherefore God is not ashamed to be called their God: for he hath prepared for them a city. 17

By faith

Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20

By faith

Isaac blessed Jacob and Esau concerning things to come. 21

By faith

Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22

By faith

Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23

By faith

Moses, when he was born, was hid three months of his parents, because they saw *that* he was a *peculiar* {proper} child; and they were not afraid of the king's commandment. 24

By faith

Moses, when he was come to years *of discretion*, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27

By faith

he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28

Through faith

he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By faith

they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30

By faith

the walls of Jericho fell down, after they were compassed about seven days. 31

By faith

the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith

B subdued kingdoms,
 wrought righteousness,
 obtained promises,
 stopped the mouths of lions, 34
 Quenched the violence of fire,
 escaped the edge of the sword,
 out of weakness were made strong,
 waxed valiant in fight,
 turned to flight the armies of the aliens. 35
 Women received their dead raised to life again:[20]

C and others were tortured, not accepting deliverance;

D that they might obtain *the first* {a better} resurrection: 36

C And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

B They were stoned,
 they were sawn asunder,
 were tempted,
 were slain with the sword:
 they wandered about in sheepskins and goatskins; being
 destitute,
 afflicted,
 tormented; 38
 (Of whom the world was not worthy:)
 they wandered
 in deserts, and
 in mountains, and
 in dens and caves of the earth. 39

A And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better *things for them through their sufferings, for without sufferings they could* {thing for us, that they without us should} not be made perfect.[21][22] 12:1

A Wherefore seeing we also are compassed about with so great a cloud of witnesses,

a let us lay aside every weight, and the sin which doth so easily beset us,

b and let us run with patience the race that is set before us, 2

c Looking unto Jesus the author and finisher of our faith;

d who for the joy that was set before him

e endured the cross, despising the shame, and

d is set down at the right hand of the throne of God. 3

c For consider him that endured such contradiction of sinners against himself,

b lest ye be wearied and faint in your minds.[23] 4

a Ye have not yet resisted unto blood, striving against sin. 5

B And ye have forgotten the exhortation which speaketh unto you as unto children,

My son,

despise not thou

the chastening of the Lord,

nor faint

when thou art rebuked of him: 6

For whom the Lord loveth

he chasteneth,

and scourgeth

every son whom he receiveth. 7

C If ye endure chastening, God dealeth with you as with sons;

D for what son is he whom the father chasteneth not? 8

D But if ye be without chastisement, whereof all are partakers,

C then are ye bastards, and not sons. 9

B Furthermore we have had fathers of our flesh
 which corrected us,
 and we gave them reverence: shall we not much rather be
 in subjection unto
 the Father of spirits, and live? 10

For they verily for a few days chastened us
 after their own pleasure;
 but he
 for our profit,
 that we might be partakers of his holiness. 11

Now no chastening for the present seemeth to be joyous, but grievous:
 nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are
 exercised thereby. 12

A a Wherefore lift up
 the hands which hang down,
 and *strengthen*
 the feeble knees; 13
 And make straight paths for your feet,

b lest that which is lame be turned out of the way;
 c but let it rather be healed. 14

a Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking
 diligently

b lest any man fail of the grace of God;
 lest any root of bitterness springing up trouble you,
 and thereby many be defiled; 16
 Lest there be any fornicator, or profane person,
 as Esau, who for one morsel of meat sold his birthright. 17

c For ye know how that afterward, when he would have inherited the blessing, he was
 rejected: for he found no place of repentance, though he sought it carefully with tears. 18

A For ye are not come

B unto the mount
 that might be touched, and
 that burned with fire,

A nor

B unto
 blackness,
 and darkness,
 and tempest, 19
 And the sound of a trumpet,
 and the voice of words;

C which voice they that heard intreated that the word should not be spoken to them any more: 20
 (For they could not endure that which was commanded,
 And if so much as a beast touch the mountain, it shall be stoned, or thrust through
 with a dart: 21
 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22

A But ye are come

B unto mount Sion, and
unto the city of the living God, the heavenly Jerusalem, and
to an innumerable company of angels, 23
To the general assembly and church of the firstborn,
which are written in heaven, and
to God the Judge of all, and
to the spirits of just men made perfect, 24 And
to Jesus the mediator of the new covenant, and
to the blood of sprinkling,
that speaketh better things than that of Abel.[24] 25

C See that ye refuse not him that speaketh.
For if they escaped not
who refused him that spake on earth,
much more shall not we escape,
if we turn away from him that speaketh from heaven: 26
Whose voice then shook the earth:
but now he hath promised, saying,
Yet once more I shake not the earth only,
but also heaven. 27

And this word, Yet once more, signifieth
the removing
of those things that are shaken,
as of things that are made,
that those things which cannot be shaken
may remain. 28

D Wherefore we receiving a kingdom which cannot be moved, *should* {let us} have grace,
whereby we may serve God acceptably with reverence and godly fear; {;} 29
For our God is a consuming fire.[25] 13:1

Let brotherly love continue. 2

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 3

Remember them that are in bonds,
as bound with them;
and them which suffer adversity,
as being yourselves also *of* {in} the body. 4

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5

Let your *consecrations* {conversation} be without covetousness; and be content with *giving* such things as ye
have;[26] {;} 6

for he hath said, I will never leave thee, nor forsake thee. 6
So that we may boldly say,
The Lord is my helper,
and I will not fear what man shall do unto me. 7

A Remember them which have the rule over you, who have spoken unto you the word of God: whose faith
follow, considering the end of their conversation. 8

B₁ Jesus Christ the same
yesterday, and
to day, and
for ever. 9

B₂ Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. 10

C We have an altar, whereof they have no right to eat which serve the tabernacle. 11

D For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12

E Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13

D Let us go forth therefore unto him without the camp, bearing his reproach. 14

C For here have we no continuing city, but we seek one to come. 15

B₁ By him therefore
let us offer the sacrifice of praise
to God continually,
that is, the fruit of our lips giving thanks
to his name. 16

B₂ But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17

A Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 18

Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22

And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24

Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

Notes

1. JST insertions are in italics; KJB text removed by the JST is in braces, {}.
2. The D's give us further understanding of the relationship between the Father and the Son.
3. The second B and C are elaborations upon the first.
4. God has spoken (first A) and we should listen and pay attention (second A).
5. The AA elements identify the Savior while the BB speaks of his mission.
6. The JST brings the c's into closer agreement.
7. 3:7-4:14 form an irregular triple echelon, with E and F missing in the third echelon.
8. The b's do not show strong parallelism in the English, but they do in the Greek. *Word* in the first b is from *logos*. The Greek words after *him* in the second b are *pros hon hēmin ho logos*, literally *to whom to us the logos*. The NIV has "...to whom we must give account."
9. First principles. The Greek words are *archē*, beginning, origin, and *stoicheion*, something orderly in arrangement. We will see these words a little later.
10. Here *principles* comes from *archē*. Green's interlinear has, for "principles of the doctrine of Christ," "of the beginning of the Christ discourse." The NIV has, "Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity..."
11. An interesting list of 6 items. 6 = imperfection.
12. The C's do not exist in the KJB.
13. The A's imply that the better things (first A) will lead to entering "into that within the veil." This may refer to the temple.
14. Note the three linked chevrons in 7:1-21 in which all the A's have the same theme, the Melchizedek high priesthood.
15. The Cs do not exist in the KJB.
16. Greek *teleioō*, to make perfect, complete. Green's interlinear has "having been perfected."
17. The JST provides a striking point of emphasis for this chevron, the self-sacrifice of the Savior. Without the JST the E's would combine to a single element with a much less compelling emphasis.
18. The JST clarifies verses 15-18 beautifully. In the Old Testament the word covenant is translated from the Hebrew *beriyth* (Strong's #1285). This Hebrew word derives from a root which means "to cut" and hence a covenant is a "cutting" with reference to the ancient custom of cutting or dividing animals into two parts with the contracting parties passing between them, in making a covenant, see for example Jeremiah 34:18-19. Some suggest the parties of the covenant are thereby saying in essence, "May I be torn apart like these animals if I fail to uphold my part of this covenant."
19. The B's are forced into parallelism by the A's and C's. Once we have entered into the holiest, we are to love, continue faithful, meet together, strengthen one another.

20. Ten items. 10 = Ordinal (first, second, third, etc.) perfection, perfection of Divine order, everything in proper order; completeness of order, marking the entire round of anything; implies nothing is wanting; the whole cycle is complete.
21. The JST is curious here. Joseph Smith retains the original meaning in D&C 128:15.
22. The second A is a quick comment on the lengthy first one. The D element is a clear point of emphasis of this highly imbalanced (in mass) chevron.
23. Run and not be weary. (D&C 89:20, Isaiah 40:31)
24. Eight “to” statements. 8 = new beginnings.
25. In verses 18-28 we have a progressing multiple echelon, ABABCABCD, with D as a point of emphasis.
26. The JST completely changes the meaning here. *Conversation* comes from the Greek *topos*, which means *manner of life*. *Covetousness* comes from *aphilarguros*, which means *without love of money*. The NIV has “Keep your lives free from the love of money and be content with what you have, because God has said, ‘Never will I leave you; never will I forsake you.’”

James

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. 2

A My brethren, count it all joy when ye fall into *many afflictions* {divers temptations}; 3

B Knowing this,
 that the trying of your faith
 worketh
 patience. 4
 But let patience have *its* {her}
 perfect work,
 that ye may be perfect and entire, wanting nothing. 5

C If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6
 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7
 For let not that man think that he shall receive any thing of the Lord. 8
 A double minded man is unstable in all his ways. 9

Let the brother of low degree rejoice
 in that he is exalted: 10
 But the rich,
 in that he is made low:
 because as the flower
 of the grass
 he shall pass away. 11
 For the sun is no sooner risen with a burning heat,
 but it withereth
 the grass,
 and the flower thereof falleth,
 and the grace of the fashion of it perisheth:
 so also shall the rich man fade away in his ways. 12

A Blessed is the man that *resisteth* {endureth} temptation:

B for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.[1] 13

Let no man say when he is tempted, I am tempted of God:
 for God cannot be tempted with evil,
 neither tempteth he any man: 14

But every man is tempted,
 when he is drawn away of his own lust, and enticed. 15
 Then when lust hath conceived,
 it bringeth forth sin:
 and sin, when it is finished,
 bringeth forth death. 16

Do not err, my beloved brethren. 17
 Every good gift and every perfect gift is from above, and cometh down from the Father of lights,
 with whom is no variableness, neither shadow of turning. 18
 Of his own will begat he us with the word of truth,
 that we should be a kind of firstfruits of his creatures. 19

Wherefore, my beloved brethren, let every man be
 swift to hear,
 slow to speak,
 slow to wrath: 20
 For the wrath of man worketh not the righteousness of God. 21

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22

But be ye doers of the word,
and not hearers only,
deceiving your own selves. 23
For if any be a hearer of the word,
and not a doer,
he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth
his way, and straightway forgetteth what manner of man he was. 25
But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but
a doer of the work, this man shall be blessed in his deed. 26

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the *vices of the world*. 2:1

A My brethren, *ye cannot have the faith* {have not the faith} of our Lord Jesus Christ, the Lord of glory, *and yet have respect to* {with respect of} persons. 2

B Now {For} if there come unto your assembly a man with a gold ring, in goodly apparel,

C and there come in also a poor man in vile raiment; 3

D And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;

E and say to the poor, Stand thou there, or sit here under my footstool: 4

F Are ye not then *in yourselves partial judges, and become evil in your* {partial in yourselves, and are become judges of evil} thoughts? 5

E Hearken, my beloved brethren, Hath not God chosen the poor of this world

D rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6

C But ye have despised the poor.

B Do not rich men oppress you, and draw you before the judgment seats? 7
Do not they blaspheme that worthy name by the which ye are called? 8

A If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9
But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10

For whosoever shall *save in one point*, keep the whole law, {and yet offend in one point,} he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12

So speak ye, and so do, as they that shall be judged by the law of liberty. 13

For he shall have judgment
without mercy,
that hath shewed no mercy;
and mercy rejoiceth
against judgment. 14

What *profit is it*, {doth it profit,} my brethren, *for* {though} a man *to* say he hath faith, and *hath* {have} not works? can faith save him? 15[2]

If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17

Even so faith, if it hath not works, is dead, being alone. 18

Yea, a man may say, Thou hast faith, and I have works:

shew me thy faith

without thy works, and

I will shew thee my faith

by my works. 19

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20

A But wilt thou know, O vain man, that faith without works is dead? 21

B Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22

C Seest thou how faith

D wrought with his works, and by works was faith made perfect? 23

E And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24

D Ye see then {how} that by works a man is justified,

C and not by faith only. 25

B Likewise also {was not} Rahab the harlot *was* justified by works, when she had received the messengers, and had sent them out another way{?} 26

A For as the body without the spirit is dead, so faith without works is dead {also}. 3:1

My brethren, be not many masters (Gr. *teachers*), knowing that we shall receive the greater condemnation. 2

A For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. 3

B Behold, we put bits in the horses' mouths,

that they may obey us; and we turn about their whole body. 4

Behold also the ships, which though they be so great, and are driven of fierce winds,

yet are they turned about with a very small helm, whithersoever the governor listeth. 5

C Even so the tongue is a little member, and boasteth great things.

D Behold, how great a matter a little fire kindleth! 6

C And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7

B For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9

A Therewith bless we God,
even the Father; and

therewith curse we men,

which are made after the similitude of God. 10

Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. 11

Doth a fountain send forth at the same place sweet water and bitter? 12

Can the fig tree, my brethren, bear olive berries? either a vine, figs?

so can no fountain both yield salt water and fresh. 13

A Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. 14

B But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15

C This wisdom descendeth not from above, but is
earthly,
sensual,
devilish. 16

B For where envying and strife is, there is confusion and every evil work. 17

A But the wisdom that is from above is first
pure, then
peaceable,
gentle, and
easy to be intreated,
full of mercy and good fruits,
without partiality, and
without hypocrisy. 18
And the fruit of righteousness is sown in peace of them that make peace. 4:1

A From whence come wars

B and fightings among you?

C come they not hence, even of your lusts that war in your members? 2

C Ye lust, and have not: ye kill, and desire to have, and cannot obtain:

B ye fight

A and war,

yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4

Ye adulterers and adulteresses,
know ye not that the friendship of the world
is enmity with God?
whosoever therefore will be a friend of the world
is the enemy of God. 5

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7

A Submit yourselves therefore to God.

B Resist the devil, and he will flee from you. 8

C Draw nigh to God, and he will draw nigh to you.

B Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10

A Humble yourselves in the sight of the Lord, and he shall lift you up. 11

Speak not evil one of another, brethren.

He that speaketh evil of his brother,
and judgeth his brother,
speaketh evil of the law,
and judgeth the law:

but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver,
who is able to save and to destroy: who art thou that judgest another? 13

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14

Whereas ye know not what shall be on the morrow.

For what is your life?

It is even a vapour, that appeareth for a little time, and then vanisheth away. 15

For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16

But now ye rejoice in your boastings: all such rejoicing is evil. 17

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. 5:1

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2

Your riches are corrupted, and

your garments are motheaten. 3

Your gold and silver is cankered;

and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

Ye have heaped treasure together for the last days. 4

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud,
crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6

Ye have condemned and killed the just; and he doth not resist you. 7

Be patient therefore, brethren, unto the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8

Be ye also patient;

stablish your hearts: for the coming of the Lord draweth nigh. 9

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure.

Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12

But above all things, my brethren, swear not,

neither by heaven,

neither by the earth,

neither by any other oath:

but let

your yea be yea; and

your nay, nay;

lest ye fall into condemnation. 13

Is any among you afflicted?

let him pray.

Is any merry?

let him sing psalms. 14

Is any sick among you?

let him call for the elders of the church; and

let them pray over him, anointing him with oil in the name of the Lord: 15

And the prayer of faith shall save the sick,

and the Lord shall raise him up;

and if he have committed sins, they shall be forgiven him. 16

Confess your faults one to another, and pray one for another, that ye may be healed.

The effectual fervent prayer of a righteous man availeth much. 17

Elias was a man subject to like passions as we are,

and he prayed earnestly that it might not rain:

and it rained not on the earth by the space of three years and six months. 18

And he prayed again,

and the heaven gave rain, and the earth brought forth her fruit. 19

Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Notes

1. Verses 1-12 have an emphasized double echelon, ABCAB.
2. The JST equivalent of 15-22 is as follows:

Yea, a man may say, I will show thee I have faith without works; but I say,

Show me thy faith

without works, and

I will show thee my faith

by my works. 16

For if a brother or sister be naked and destitute, and one of you say, Depart in peace, be warmed and filled; notwithstanding he give not those things which are needful to the body; what profit is your faith unto such? 17 Even so faith, if it have not works is dead, being alone. 18 Therefore wilt thou know, O vain man, that faith without works is dead and cannot save you? 19

Thou believest there is one God; thou doest well; the devils also believe, and tremble; thou hast made thyself like unto them, not being justified. 20 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 21 Seest thou how works wrought with his faith, and by works was faith made perfect?

1 Peter

- A Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2
- B Elect according to the foreknowledge of God the Father,
- C through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:
- D Grace unto you, and peace, be multiplied. 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6
- E Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth,
- F though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8
- G Whom having not seen, ye love; in whom, though now ye see him not, yet believing,
- H ye rejoice with joy unspeakable and full of glory: 9
- I Receiving the *object* {end} of your faith, even the salvation of your souls. 10
Of which salvation the prophets have inquired and searched diligently,
who prophesied of the grace that should come unto you: 11
Searching what, or what manner of time the Spirit of Christ which was in them did signify,
when it testified beforehand the sufferings of Christ,
- H and the glory that should follow.[1] 12
- G Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 13
- F Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14
As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. 17
And if ye call on the Father, who without respect of persons judgeth according to every man's work,
pass the time of your sojourning here in fear:[2] 18
- E Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,
- D from your vain conversation received by tradition from your fathers:[3] 19

- C But with the precious blood of Christ, as of a lamb without blemish and without spot: 20
- B Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21
- A Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22
- A Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible,
- B by the word of God, which liveth and abideth for ever. 24
- C a For all flesh is
as grass,
a and all the glory of man
as the flower of grass.
b The grass
withereth, and
b the flower thereof
falleth away: 25
- B c But the word of the Lord endureth for ever.[4]
- A And this is the word which by the gospel is preached unto you. 2:1
- A Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4
- B To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5
- C Ye also, as lively stones, are built up a spiritual house,
- D an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture,
- E Behold, I lay in Sion a chief corner stone, elect, precious:
- F and he that believeth on him shall not be confounded. 7
- E Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.[5] 9
- D But ye are a chosen generation, a royal priesthood,
- C a {an} holy nation, a peculiar people;
- B that ye should *show* {shew} forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.[6] 11
- A Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your *conduct* {conversation} honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 13

- A Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise
of them that do well. 15

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17
Honour all men.

Love the brotherhood.

Fear God.

Honour the king.[7] 18

- B Servants, be subject to your masters with all fear;

not only to the good and gentle,

but also to the froward. 19

For this is thankworthy, if a man for conscience toward God endure grief, suffering
wrongfully. 20

For what glory is it, if, when ye be buffeted for your faults,

ye shall take it patiently?

but if, when ye do well, and suffer for it,

ye take it patiently,

this is acceptable with God. 21

- C For even hereunto were ye called: because Christ also suffered for us, leaving us an example,
that ye should follow his steps: 22

E Who did no sin, neither was guile found in his mouth: 23

D Who, when he was reviled,

reviled not again;

when he suffered,

he threatened not;

but committed himself to him that judgeth righteously: 24

E Who his own self bare our sins in his own body on the tree,

- C that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of
your souls. 3:1

- B Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also
may without the word be won by the *conduct* {conversation} of the wives; 2 While they behold your
chaste *conduct* {conversation} coupled with fear. 3

Let your adorning be not {Whose adorning let it not be} that outward adorning of plaiting the
hair, and of wearing of gold, or {of} putting on of apparel; 4 But let it be the hidden man of
the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit,
which is in the sight of God of great price. 5

For after this manner in {the} old *times* {time} the holy women {also}, who trusted in God,
adorned themselves,

being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord:
whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as
unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not
hindered. 8

- A Finally,
 be ye all of one mind,
 having compassion one of another,
 love as brethren,
 be pitiful,
 be courteous: 9
 Not rendering evil for evil,
 or railing for railing:
 but contrariwise blessing;
 knowing that ye are thereunto called, that ye should inherit a blessing. 10
 For he that will love life, and see good days,
 let him refrain his tongue from evil,
 and his lips that they speak no guile: 11
 Let him eschew evil,
 and do good;
 let him seek peace,
 and ensue it. 12
 For the eyes of the Lord are over the righteous,
 and his ears are open unto their prayers:
 but the face of the Lord is against them that do evil. 13
 And who is he that will harm you, if ye be followers of that which is good? 14
 But and if ye suffer for righteousness' sake, happy are ye:
 and be not afraid of their terror, neither be troubled; 15
 But sanctify the Lord God in your hearts:
 and be ready always to give an answer *with meekness and fear* to every man that
 asketh *of* you a reason of the hope that is in you {with meekness and fear}: 16
 Having a good conscience;
 that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse
 your good *conduct* {conversation} in Christ. 17
 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18
- A For Christ also hath once suffered for sins, the just for the unjust, *being put to death in the flesh, but quickened by the Spirit*, that he might bring us to God, {being put to death in the flesh, but quickened by the Spirit:} 19
- B *For* {By} which also he went and preached unto the spirits in prison; 20
- C *Some of whom* {Which sometime} were disobedient, when once the longsuffering of God waited in the days of Noah, *while the longsuffering of God waited*, while the ark was {a} preparing, wherein few, that is, eight souls were saved by water. 21
- D₁ The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22
- D₂ Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 4:1
- E Forasmuch then as Christ hath suffered for us in the flesh,
- F arm yourselves likewise with the same mind:
- E *For you who have* {for he that hath} suffered in the flesh *should cease* {hath ceased} from sin; 2
- D₁ That *you* {he} no longer *the rest of your* {should live the rest of his} time in the flesh *should live* to the lusts of men,
- D₂ but to the will of God. 3

C For the time past of {our} life may suffice {us} to have wrought the will of the Gentiles, when ye {we} walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 Wherein *they speak evil of you, thinking* {they think} it strange that ye run not with them to the same excess of riot, {speaking evil of you:} 5 Who shall give account to him that is ready to judge the quick and the dead. 6

B *Because of this, is* {For for this cause was} the gospel preached {also} to them that are dead,

A that they might be judged according to men in the flesh, but live *in the spirit according to the will of God.* {according to God in the spirit.} 7

But *to you*, the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8

And above all things have fervent charity among yourselves: for charity *preventeth a* {shall cover the} multitude of sins. 9

Use hospitality one to another without grudging. 10

As every man hath received the gift,
even so minister the same one to another, as good stewards of the manifold grace of God. 11

If any man speak, let him speak as *an oracle* {the oracles} of God;
if any man minister, let him do it
as of the ability which God giveth:
that God in all things may be glorified through Jesus Christ, to whom be praise and dominion
for ever and ever. Amen. 12

A Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13

B But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14

C If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15

D But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16

C Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17

B For the time is come that judgment must begin at the house of God:
and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18
And if the righteous scarcely be saved,
where shall the ungodly and the sinner appear? 19

A Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. 5:1

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof,

not by constraint, but willingly; not for filthy lucre,
but of a ready mind; 3

Neither as being lords over God's heritage,
but being ensamples to the flock. 4

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5

Likewise, ye younger, submit yourselves unto the elder.

Yea, all of you be subject one to another, and be clothed with humility:
for God resisteth the proud, and giveth grace to the humble. 6

Humble yourselves therefore under the mighty hand of God,
that he may exalt you in due time: 7

Casting all your care upon him;
for he careth for you. 8

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen. 12

By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13

The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14

Greet ye one another with a kiss of charity.

Peace be with you all that are in Christ Jesus. Amen.

Notes

1. The JST has, for verses 10 and 11, “Concerning which salvation the prophets who prophesied of the grace bestowed upon you, inquired and searched diligently; Searching what time, and what manner of salvation the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”
2. Girding up our loins (second F) enables us to survive the trial by fire (first F).
3. The two D elements are seen to be opposites—the lively hope by the resurrection of Jesus Christ compared with the “vain conversation received by tradition from your fathers.
4. Here we have an unusual paired echelon (aabbcc), with each pair being a double echelon. The c is a clear point of emphasis.
5. The JST has, for verses 7 and 8, “Unto you therefore which believe, he is precious: but unto them which are disobedient, who stumble at the word, through disobedience, whereunto they were appointed, a stone of stumbling, and a rock of offence. For the stone which the builders disallowed, the same is made the head of the corner.”
6. The first B is Christ, the second are the saints—both chosen of God and precious.
7. The A elements deal with all the saints.

THE SECOND EPISTLE GENERAL OF PETER

AA

A Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2

B Grace and peace be multiplied unto you

C₁ through the knowledge of (epignosis)

C₂ God, and of Jesus our Lord, 3

C₃ According as his divine power hath given unto us all things

C₄ that pertain unto life

C₅ and godliness,

C₁ through the knowledge of (epignosis)

C₂ him that hath called us to glory and virtue: 4

C₃ Whereby are given unto us exceeding great and precious promises:

C₄ that by these ye might be partakers of the divine nature,

C₅ having escaped the corruption that is in the world through lust. 5

BB

D And beside this, giving all diligence,

E add to your faith
 virtue; and to
 virtue

knowledge; 6 And to *(gnosis)*
knowledge

<u>temperance</u> ; and to	(<i>self control</i>)
temperance	

patience; and to (endurance)
patience

godliness; 7 And to
godliness

brotherly kindness; and to
brotherly kindness
charity.[1] 8

E For if these things be in you, and abound,

D they make you that ye shall neither be barren nor unfruitful

C₁ in the knowledge (epignosis)

C₂ of our Lord Jesus Christ. 9

C₃ But he that lacketh these things

C_4 is blind, and cannot see afar off,

C₅ and hath forgotten that he was purged from his old sins.[2] 10

B Wherefore the rather, brethren, give diligence to make your calling and election sure:
 for if ye do these things, ye shall never fall: 11
 For so an entrance shall be ministered unto you abundantly
 into the everlasting kingdom of our Lord and Saviour Jesus Christ.[3] 12

CC₁

A₁ Wherefore I will not be negligent

A₂ to put you always in remembrance of these things, though ye know them, and be established in the
 present truth. 13

A₁ Yea, I think it meet, as long as I am in this tabernacle,

A₂to stir you up by putting you in remembrance; 14

A₁ Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15
 Moreover I will endeavour that ye may be able after my decease

A₂to have these things always in remembrance.[4] 16

A For we have not followed cunningly devised fables, when we made known unto you the power and coming
 of our Lord Jesus Christ,

B but were eyewitnesses of his majesty. 17

C For he received from God the Father honour and glory,

D when there came such a voice to him from the excellent glory,

C This is my beloved Son, in whom I am well pleased. 18

D And this voice which came from heaven we heard,

C when we were with him in the holy mount. 19

B We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light
 that shineth in a dark place, until the day dawn, and the day star arise in your hearts:[5] 20

CC₂

A Knowing this first, that no prophecy of the *scriptures is given of any private will of man.* {scripture is of
 any private interpretation.} 21

 For the prophecy came not in old time by the will of man:

 but holy men of God spake as they were moved by the Holy Ghost. 2:1

But there were false prophets also among the people,

A even as there shall be false teachers among you,

B who privily shall bring in damnable heresies,

C even denying the Lord that bought them,

B and bring upon themselves swift destruction. 2

A And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
 3 And through covetousness shall they with feigned words make merchandise of you:
 whose judgment now of a long time lingereth not,
 and their damnation slumbereth not. 4

DD

For if God

- A spared not the angels that sinned,
- B but cast them down to hell,
and delivered them into chains of darkness,
- C to be reserved unto judgment; 5
- A And spared not the old world,
- B but saved Noah the eighth person,
a preacher of righteousness,
- C bringing in the flood upon the world of the ungodly; 6
- A And turning the cities of Sodom and Gomorrha into ashes
- B condemned them with an overthrow,
- C making them an ensample unto those that after should live ungodly; 7
- D And delivered just Lot,
vexed with
the filthy conversation of the wicked: 8
(For that righteous man dwelling among them,
in seeing and hearing,
vexed
his righteous soul from day to day with their unlawful deeds;)[6] 9

EE The Lord knoweth how to deliver the godly out of temptations,[7]

- DD A and to reserve the unjust unto the day of judgment to be punished: 10
- B But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.
- C Presumptuous are they, selfwilled, they are not afraid to
- D speak evil of dignities. 11
- E Whereas angels, which are greater in power and might,
- F bring not railing accusation against them before the Lord. 12
- E But these, as natural brute beasts, made to be taken and destroyed,
- D speak evil of the things that they understand not;
- C and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14
- B Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest;
- A to whom the mist of darkness is reserved for ever. 18

- A For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness,
- B those that were clean escaped from them who live in error. 19
- C While they promise them liberty,
- D they themselves are the servants of corruption:
- D for of whom a man is overcome,
- C of the same is he brought in bondage. 20
- B For if after they have escaped the pollutions of the world through the knowledge (*epignosis*) of the Lord and Saviour Jesus Christ,
- A they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb,
The dog is turned to his own vomit again;
and the sow that was washed to her wallowing in the mire. 3:1
- CC₁ A This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3
- CC₂ B Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8
- BB C₁ But, beloved, be not ignorant of this one thing, that
one day is with the Lord
as a thousand years,
and a thousand years
as one day. 9
The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward,
- C₂ not willing that any should perish, but that all should come to repentance. 10
- D₁ But the day of the Lord will come as a thief in the night;
- D₂ in the which
the heavens shall pass away with a great noise, and
the elements shall melt with fervent heat,
the earth also and the works that are therein shall be burned up. 11
Seeing then that all these things shall be dissolved,
- D₃ what manner of persons ought ye to be in all holy conversation and godliness, 12
- E₁ Looking for and hasting unto the coming of the day of God,
- E₂ wherein the heavens being on fire shall be dissolved,
- E₃ and the elements shall melt with fervent heat? 13

E₁ Nevertheless we, according to his promise, look for

E₂ new heavens

E₃ and a new earth, wherein dwelleth righteousness. 14

D₁ Wherefore, beloved, seeing that ye look

D₂ for such things,

D₃ be diligent that ye may be found of him in peace, without spot, and blameless.[8] 15

C₁ And account that the longsuffering of our Lord

C₂ is salvation;

B even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 18

AA A But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.[9]

Notes

1. This is perhaps the most beautiful example of paired echelon in all scripture. Charity is the focal point of this paired echelon, which is at the focal point of the (irregular) chevron in 1-15. This is not obvious in the linear text.
2. The C's taken together form a triple echelon. Notice that the third C₃ - C₅ are opposite those in the first two echelons.
3. The second B gives the ultimate realization of the grace and peace stated in the first.
4. The second A is a triple echelon.
5. The JST has, "We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" D&C 131:5 uses the original "more sure word of prophecy," and defines it.
6. Verses 4-8 have an emphasized triple echelon.
7. The point of emphasis of the overall chevron in 2 Peter.
8. The second D₃ answers the question in the first.
9. Here is the overall pattern

	First	Second
AA 1:1-4; 3:18	Grace; knowledge of God and of Jesus our Lord; glory.	Grace; knowledge of our Lord and Saviour Jesus Christ; glory.
BB 1:5-11; 3:8-17	Giving all diligence, add to your faith virtue, etc.; make calling and election sure.	God is not slack concerning his promise; what manner of persons ought ye to be? Be diligent.
CC ₁ 1:12-19; 3:1-2	I think it meet...to stir you up by putting you in remembrance...more sure word of prophecy.	I stir up your pure minds by way of remembrance...words...spoken before by the holy prophets.
CC ₂ 1:20-2:3; 3:3-7	Knowing this first...there shall be false teachers among you... whose judgment now of a long time lingereth not, and their damnation slumbereth not.	Knowing this first, that there shall come in the last days scoffers... heavens and earth...reserved unto fire against the day of judgment and perdition of ungodly men
DD 2:4-8; 2:9b-22	Examples of past evil generations.	Present and future evil.
EE 2:9a	The Lord knoweth how to deliver the godly out of temptations.	

1 John 1

- A *Brethren, this is the testimony which we give of that {That} which was from the beginning,*
 B *which we have heard,*
 C *which we have seen with our eyes, which we have looked upon,*
 D *and our hands have handled,*
 E *of the Word of life; 2 (For the life*
 B *was manifested, and*
 C *we have seen it, and*
 B *bear witness, and shew unto you that eternal life,*
 A *which was with the Father, and was manifested unto us;)* 3
 A *That which we have seen and heard declare we unto you,*
 B *that ye also may have fellowship with us:*
 B *and truly our fellowship is with the Father, and with his Son Jesus Christ.* 4
 A *And these things write we unto you, that your joy may be full.* 5
 This then is the message which we have heard of him, and declare unto you,
 A *That God is light, and in him is no darkness at all.* 6
 B *If we say that we have fellowship with him,*
 C *and walk in darkness,*
 D *we lie, and do not the truth:* 7
 C *But if we walk in the light,*
 A *as he is in the light,*
 B *we have fellowship one with another,*
 and the blood of Jesus Christ his Son cleanseth us from all sin. 8
 If we say that we have no sin,
 we deceive ourselves,
 and the truth is not in us. 9
If we confess our sins,
 he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10
 If we say that we have not sinned,
 we make him a liar,
 and his word is not in us. 2:1
 A *My little children, these things write I unto you, that ye sin not.*
 B *But {And} if any man sin and repent,*
 C *we have an advocate with the Father,*

- D Jesus Christ the righteous: 2 And he
- C is the propitiation for our sins:
- B and not for ours only, but also for the sins of the whole world. 3
- A And hereby we do know that we know him, if we keep his commandments. 4
- B He that saith, I know him,
- C and keepeth not his commandments,
- D is a liar,
- D and the truth is not in him. 5
- C But whoso keepeth his word,
- B in him verily is the love of God perfected: hereby know we that we are in him. 6
- A He that saith he abideth in him ought himself also so to walk, even as he walked. 7
- A Brethren, I write *a* {no} new commandment unto you,
- B but *it is the same* {an old} commandment which ye had from the beginning.
- B The old commandment is the word which ye have heard from the beginning. 8
- A Again, a new commandment I write unto you, which thing *was of old ordained of God; and* is true in him and in you: because the darkness is past *in you*, and the true light now shineth. 9
- He that saith he is in the light,
and hateth his brother, is in darkness even until now. 10
- He that loveth his brother abideth in the light,
and there is none occasion of stumbling in him. 11
- But he that hateth his brother is in darkness,
and walketh in darkness, and knoweth not whither he goeth,
because that darkness hath blinded his eyes. 12
- A I write unto you, little children,
because your sins are forgiven you for his name's sake. 13
- B I write unto you, fathers,
because ye have known him that is from the beginning.
- C I write unto you, young men,
because ye have overcome the wicked one.
- A I write unto you, little children,
because ye have known the Father. 14
- B I have written unto you, fathers,
because ye have known him that is from the beginning.
- C I have written unto you, young men,
because
ye are strong, and
the word of God abideth in you, and
ye have overcome the wicked one. 15

A Love not the world,
neither the things that are *of* {in} the world.
If any man love the world,

B the love of the Father is not in him. 16

C For all {that is} in the world *that is of*,
the *lusts* {lust} of the flesh, and
the lust of the eyes, and
the pride of life,

B is not of the Father,

A but is of the world. 17

And the world passeth away, and the lust thereof:
but he that doeth the will of God abideth for ever. 18

Little children, it is the last time:
and as ye have heard
that antichrist
shall come,
even now
are there
many antichrists;
whereby we know that
it is the last time. 19

They went out from us,
but they were not of us;
for if they had been of us, they would no doubt have continued with us:
but they went out,
that they might be made manifest that they were not all of us. 20

A₁ But ye have an unction from the Holy One,

A₂ and ye know all things. 21

B₁ I have not written unto you because ye know not the truth, but because ye know it, and that no lie
is of the truth. 22

B₂ Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the
Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father:

C [but} he that acknowledgeth the Son hath the Father also. 24

D Let that therefore abide in you,

E which ye have heard from the beginning.

F If that

E which ye have heard from the beginning

D shall remain in you,

C ye {also} shall continue in the Son, and *also* in the Father. 25 And this is the promise that he
hath promised us, even eternal life. 26

B₁ These things have I written unto you

B₂ concerning them that seduce you. 27

A₁ But the anointing which ye have received of him abideth in you,

A₂ and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 28

And now, little children, abide in him; that,
when he shall appear,
we may have confidence, and not be ashamed before him
at his coming. 29

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 3:1

AA Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:
therefore the world knoweth us not,
because it knew him not. 2

Beloved, now are we the sons of God,
and it doth not yet appear what we shall be:
but we know that, when he shall appear,
we shall be like him;
for we shall see him as he is. 3
And every man that hath this hope in him purifieth himself, even as he is pure. 4

BB Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5
And ye know that he was manifested to take away our sins;
and in him is no sin. 6
Whosoever abideth in him
sinneth not:
whosoever *continueth in sin* {sinneth}
hath not seen him, neither known him. 7
Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is
righteous. 8

A He that *continueth in* {committeth} sin is of the devil; for the devil sinneth from the beginning.

B For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9

C Whosoever is born of God

D doth not *continue in* {commit} sin;

E for *the Spirit of God* {his seed} remaineth in him:

D and he cannot *continue in sin*,

C because he is born of God, *having received that holy Spirit of promise*. 10

B In this the children of God are manifest,

A and the children of the devil:

CC whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11

A For this is the message that ye heard from the beginning, that we should love one another. 12

B Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him?
Because his own works were evil, and his brother's righteous. 13

C Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death
unto life, because we love the brethren.

B He that loveth not his brother
 abideth
 in death. 15
 Whosoever hateth his brother is a murderer:
 and ye know that no murderer
 hath eternal life
 abiding
 in him. 16

A Hereby perceive we the love of *Christ* {God}, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17

A But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue *only*; but in deed and in truth. 19

B And hereby we know that we are of the truth,

C and shall assure our hearts before him. 20

D For if our heart condemn us,

E God is greater than our heart, and knoweth all things. 21

DD

D Beloved, if our heart condemn us not,

C then have we confidence toward God. 22 And whatsoever we ask, we receive of him,

B because we keep his commandments,

A and do those things that are pleasing in his sight. 23

EE₁

And this is his commandment,

That we should believe on the name of his Son Jesus Christ, and love one another,
 as he gave us commandment. 24

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 4:1

EE₂

A Beloved, believe not every spirit, but try the spirits

B whether they are of God:

C because many false prophets are gone out into the world. 2

D Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3

E And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now *it is* already {is it} in the world. 4

D Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5

C They are of the world: therefore speak they of the world, and the world heareth them. 6

B We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A Hereby know we the spirit of truth, and the spirit of error. 7

- FF Beloved, let us love one another:
- A for love
 - B is of God;
 - C₁ and every one that loveth
 - C₂ is born of God, and knoweth God. 8
 - C₁ He that loveth not
 - C₂ knoweth not God;
 - B for God
 - A is love. 9
- GG A₁ In this was manifested the love of God toward us,
- A₂ because that God sent his only begotten Son into the world,
 - A₃ that we might live through him. 10
- A₁ Herein is love, not that we loved God, but that he loved us,
- A₂ and sent his Son
 - A₃ to be the propitiation for our sins. 11
- B Beloved, if God so loved us,
- C we ought also to love one another. 12
 - D No man hath seen God at any time, *except them who believe.*
 - C If we love one another,
 - B God dwelleth in us, and his love is perfected in us. 13
- A₁ Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14
- A₂ And we have seen and do testify that the Father sent the Son
 - A₃ to be the Saviour of the world.[1] 15
- HH Whosoever shall confess that Jesus is the Son of God,
- God dwelleth
 - in him,
 - and he
 - in God. 16
- GG A And we have known and believed the love that God hath to us.
- God is love;
 - and he that dwelleth in love dwelleth
 - in God,
 - and God
 - in him. 17
- B Herein is our love made perfect,

C that we may have boldness in the day of judgment: because as he is, so are we in this world. 18

D There is no fear

E in love;

E but perfect love

D casteth out fear:

C because fear hath torment. He that feareth

B is not made perfect in love. 19

A We love him, because he first loved us. 20

FF A If a man say, I love God,

B and hateth his brother,

C he is a liar:

B for he that loveth not his brother whom he hath seen,

A how can he love God whom he hath not seen? 21

EE₁ And this commandment have we from him, That he who loveth God love his brother also. 5:1

A Whosoever believeth that Jesus is the Christ

B is born of God:

C and every one that loveth him that begat

D loveth him also that is begotten of him. 2

D By this we know that we love the children of God,

C when we love God,
and keep his commandments. 3

For this is the love of God,
that we keep his commandments:
and his commandments are not grievous. 4

B For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5

A Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood.

B And it is the Spirit that beareth witness, because the Spirit is truth. 7

EE₂ C For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth)[2],

the spirit, and
the water, and
the blood:

and these three agree in one. 9

- B If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10
- A He that believeth on the Son of God hath the witness in himself:
- B he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11
- C And this is the record, that God hath given to us eternal life,
- D and this life
- E is in his Son. 12
- E He that hath the Son
- D hath life;
- C and he that hath not the Son of God hath not life. 13
- B These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,
- A and that ye may *continue to* believe on the name of the Son of God. 14
- DD And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 16
- CC If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.
- BB There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 18
- We know that whosoever is born of God
continueth not in sin {sinneth not};
 but he that is begotten of God
and keepeth himself, {and}
 that wicked one *overcometh* {toucheth} him not. 19
- And we know that we are of God, and the whole world lieth in wickedness. 20
- AA And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 21 Little children, keep yourselves from idols. Amen.[3]

2 John

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 For the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5

And now I beseech thee, lady, not as though I wrote a new commandment unto thee,
 but that which we had from the beginning,
 that we love one another. 6 And this is love, that we walk after his commandments.
 This is the commandment,
 That, as ye have heard from the beginning,
 ye should walk in it. 7

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9

Whosoever transgresseth, and abideth not in the doctrine of Christ,
hath not God.
He that abideth in the doctrine of Christ,
he hath both the Father and the Son. 10

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 12

Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. 13

The children of thy elect sister greet thee. Amen.

3 John

The elder unto the wellbeloved Gaius, whom I love in the truth. 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3

For I rejoiced greatly, when the brethren came and testified of the truth that is in thee,
even as thou walkest in the truth. 4
I have no greater joy than to hear
that my children walk in truth. 5

Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 Because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowhelpers to the truth. 9

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 11

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. 12

Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. 13

I had many things to write, but I will not with ink and pen write unto thee: 14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Notes

1. The A's taken together form a triple echelon.
2. 1 John 5:7-8 – The underlined words were added later, and are known as the Johannine Comma. All scholars consider them spurious.
3. The overall pattern in chapters 3-5 is as follows (abbreviated):

	first	second
AA 3:1-3 5:20-21	BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God... Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is...	And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.
BB 3:4-10a 5:16b-19	Whosoever abideth in him sinneth not: whosoever <i>continueth in sin</i> {sinneth} hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous...	We know that whosoever is born of God <i>continueth not in sin</i> {sinneth not}; but he that is begotten of God <i>and</i> keepeth himself, {and} that wicked one <i>overcometh</i> {toucheth} him not.
CC 3:10b-20 5:16a	(Brotherly loved expounded.)	If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.
DD 3:21-22 5:14-15	Beloved, if our heart condemn us not, [then] have we confidence toward God. And whatsoever we ask, we receive of him...	And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us...
EE ₁ 3:23-24 4:21-5:6	And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another...	And this commandment have we from him, That he who loveth God love his brother also...
EE ₂ 4:1-6 5:7-13	(details of witness of truth and error)	(details of witness of truth and error)
FF 4:7-8 4:20	Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.	If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
GG 4:9-14 4:16-19	In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him...	And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him... We love him, because he first loved us.
HH	Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.	