

# Exo-12-29-to-51 Vayhi Bachatzi it was at Midnight

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## Introduction

Tzur Yisrael Triennial Parasha [58](#) (#15.3): *Vayhi Bachatzi* it was at Midnight <sup>A</sup>

## Exodus chapter 12 <sup>verses 29-51</sup> – The firstborn are slain

<sup>29</sup> And it came to pass, that at midnight YHVH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

<sup>30</sup> And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

The Israelites are driven out of the land

<sup>31</sup> And he called for Moses and Aaron by night,<sup>B</sup> and said,

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<sup>A</sup> Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-03.htm>.

Living Messiah Oct 8 Exodus 12:13-28; Jeremiah 46:13-28; Colossians 1:13-14

Tzur Yisrael: Exo 12:29-5;1 Haftorah: Isa 21:9-12; Brit: Joh 6:4-15; Joh 21:1; Rev 18.

<sup>B</sup> Pharaoh being capricious because he said that he will kill him if they say him face to face Exo 10:29. Did he want to see them by night to hide that he is a capricious God. Compare to Num 23:19 “God is not a man that he should lie...”

“Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve YHVH, as ye have said. <sup>32</sup> Also take your flocks and your herds, as ye have said, and be gone; and bless me also.”

<sup>33</sup> And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ‘We be all dead men’.<sup>C</sup> <sup>34</sup> And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. <sup>35</sup> And the children of Israel did according to the word of Moses; and they borrowed ( וַיִּשְׁאֲלוּ ve-yish-’a-Lu )<sup>D</sup> of the Egyptians jewels of silver, and jewels of gold, and raiment: <sup>36</sup> And YHVH gave the people favor ( וַיִּנְצֵלוּ vai-yash-’i-Lum )<sup>E</sup> in the sight of the Egyptians, so that they lent ( וַיִּנְצֵלוּ vai-natz-tze-Lu )<sup>F</sup> the Egyptians.

They come to Succoth

<sup>37</sup> And the children of Israel journeyed from Rameses ( מֵרַעְמֵסֵס me-ra-me-Ses ) to Succoth, about six hundred thousand <sup>600</sup><sup>E</sup> on foot that were men, beside children. <sup>38</sup> And a mixed ( וְרַב עֲרָבָה ’E-rev )<sup>G</sup> multitude ( רַב rav ) went up also with them; and flocks, and herds, even very much cattle. <sup>39</sup> And they baked unleavened ( מַצּוֹת matz-Tzot )<sup>H</sup> cakes of the dough which they brought forth out of Egypt, for it was not leavened ( חֲמֵץ

cha-Metz ); because they were thrust ( גִּרְשׁוּ go-re-Shu )<sup>I</sup> out of Egypt, and could not tarry, neither had they prepared for themselves any victual. <sup>40</sup> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years <sup>430</sup>.

The time of their sojourning

<sup>41</sup> And it came to pass at the end of the four hundred and thirty years, <sup>430</sup> even the selfsame ( בְּעֵצָם be-’E-tzem )<sup>J</sup> day it came to pass, that all the hosts of YHVH went out from the land of Egypt.<sup>H</sup> <sup>42</sup> It is a night to be much

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<sup>C</sup> The Egyptians bypass the authority of Pharaoh and went directly to the people.

<sup>D</sup> See Word-Study-H7592-Shaal-borrowed-2 & Word-Study-H7592-Shaal-borrowed, article #686. (ToDo: merge these articles)

The final plague hasn't happened yet, so if the first born is killed before they “borrow the stuff”, then there could be a cloud on the title of the property. This is because the first born usually is the trustee of the family and therefore holds the title.

*In nubibus: In the clouds.* This is a figurative expression to signify a state of suspension or abeyance. <sup>1 Co. 137</sup>. Bouvier’s abeyance: a state of temporary disuse or suspension. e.g. “matters were held in abeyance pending further inquiries”.

See Word-Study-H7592-Shaal-borrowed-and-H7934-shaken-neighbor-and-H7453-reehhu-neighbor, article #???

<sup>E</sup> **Great Nation:** Gen 12:2, Gen 15:5, Gen 46:3. **600,000:** Exo 12:37, 38:26, Num 11:21; **603,550:** Num 1:46, 2:32; **601,730:** Num 26:51; **675,000** (sheep): Num 31-32.

Is Rameses one of the treasure cities and is this represented as the [DTC](#)? BDB: Raamses or Rameses = child of the sun; KJC: Gen 47:11; Exo 1:11, 12:37; Num 33:3,5

<sup>F</sup> Exo 11:1; see Bill of Divorce page 10 of “Biblical-Word-Study-and-Commentary-on-ones-Legal-Status”, article #210.

<sup>G</sup> **H6106 etsem** עצם From [H6105](#); a **bone** (as *strong*); by extension the **body**; figuratively the *substance*, that is, (as pronoun) *selfsame*: - body, bone, X life, (self-) same, strength, X very. See Exo 12:11 and Mat 26:26, Mar 14:22, 1Co 11:24.

See Word-Study-H6106-etsem-bones, article #???

<sup>H</sup> The [Samaritan Pentateuch](#) reads, "Now the sojourning of the children of Israel, and of their fathers in the land of Canaan and in the land of Egypt, was 430 years." Source TSK, see details below.

observed (שְׁמֵרִים *shim-mu-Rim*) unto YHVH for bringing them out from the land of Egypt: this is that night of YHVH to be observed of all the children of Israel in their generations.

The ordinance of the Passover

**43** And YHVH said unto Moses and Aaron,

“This is the ordinance (חֻקַּת *chuk-Kat*) of the Passover (הַפֶּסַח *hap-Pa-sach*): There shall no stranger (בֶּן־נֶכָר *ben-ne-Char*) eat thereof: **44** But every man's (אִישׁ *'ish*) servant (עֶבֶד *'E-ved*) that is bought for money (מִקְנֵת־כֶּסֶף *mik-nat-Ka-sef*), when thou hast circumcised (וּמִלַּתָּה *u-mal-Tah* אֹתוֹ *o-To*) him, then (אִז *'az*) shall he eat thereof.<sup>J</sup> **45** A foreigner (תּוֹשָׁב *to-Shav*) and an hired servant (וְשָׂכִיר *ve-sa-Chir*) shall not eat thereof.<sup>J</sup> **46** In one house (בְּבַיִת *be-Va-yit* אֶחָד *e-Chad*) shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break (וְתִשְׁבְּרוּ בוֹ *tish-be-ru-vo*) a bone (וְעֵצִים *ve-'E-tzem*) thereof.<sup>K</sup> **47** All the congregation (עֵדָת *'a-Dat*) of Israel shall keep it (וַיַּעֲשׂוּ *ya-'a-Su*).<sup>L</sup> **48** And when a stranger (גֵּר *Ger*) shall sojourn (וַיֵּגוֹר *ya-Gur*) with thee, and will keep (וַיַּעֲשֶׂה *ve-'A-sah*) the Passover (פֶּסַח *fe-Sach*) to YHVH, let all his males (זָכָר *za-Char*) be circumcised (הַמּוּל *him-Mol*), and then let him come near and keep it; and he shall be as one that is born (כְּאֶזְרַח *ke-'ez-Rach*) in the land (הָאָרֶץ *ha-'A-retz*): for no uncircumcised (עָרֵל *'a-Rel*) person shall eat thereof. **49** One law (תּוֹרָה *to-Rah*)<sup>M</sup> shall be to him that is homeborn (לְאֶזְרַח *la-'ez-Rach*), and unto the stranger (וְלִגֵּר *ve-lag-Ger*) that sojourneth (הֵגַר *hag-Gar*) among you.”<sup>N</sup>

**50** Thus did all the children of Israel; as YHVH commanded (צִוָּה *tziv-Vah*) Moses and Aaron, so did they. **51** And it came to pass the selfsame (בְּעֵצֶם *be-'E-tzem*) day, that YHVH did bring the children of Israel out of the land of Egypt by their armies.

<sup>J</sup> In contrast to the previous verse, here's the remedy from those that were not allowed at seat at the Seder Table.

**1Co 6:19-20** <sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? <sup>20</sup> For **ye are bought with a price**: therefore glorify God in your body, and in your spirit, which are God's.

<sup>J</sup> A foreigner (תּוֹשָׁב *to-Shav*) and a hired servant (וְשָׂכִיר *ve-sa-Chir*) are “non resident alien” to the Torah law form. Contrast this with Exo 12:48, where “a stranger (גֵּר *Ger*) shall sojourn (וַיֵּגוֹר *ya-Gur*) is someone in the process of becoming Yisrael and being adopted into one of the twelve tribes and therefore is required to operate in the Torah law form which is one law form. This is explicitly confirmed in Exo 12:49 one law (תּוֹרָה אֶחָד *to-Rah 'a-Chat*). Also notice that to sojourn is a “political” act in the sense that it is a voluntary act ... uncoerced ... a meeting of the minds

<sup>K</sup> Not one bone of the Passover lamb was to be broken (Exo\_12:46). This was prophetic of Yeshua's body, in that not one bone of His body was broken at His death. It was also prophetic of the Twelve Tribes of Israel who make up the “whole” body of Yeshua; not one “Tribe” will be missing, broken or split off from the main body. All twelve tribes are complete in Him. Yeshua's death was for the restoration of the Twelve Tribes of Israel; thus not one bone in His body was broken upon His death (Joh 19:32-33).

Source <http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/bo.html> by Written by Carl & Julie Parker

<sup>L</sup> The House of Israel has the right to be a part of the Passover. This is NOT one of the 613 *Mitzvot*.

<sup>M</sup> I reading of the bible concludes that there is “two houses and one covenant” (i.e. Torah) NOT “one house, two covenants”.

<sup>N</sup> This is also NOT one of the 613 *Mitzvot*. There is to be not “Wall of Separation” for redeemed Ephraim.

## E-Sword Notes

### Exodus 12:40 - the sojourning of the children of Israel for 430 year

#### TSK

The [Samaritan Pentateuch](#) reads, "Now the sojourning of the children of Israel, and of their fathers in the land of Canaan and in the land of Egypt, was 430 years." The Alexandrine copy of the LXX has the same reading; and the same statement is made by the apostle Paul, in Gal 3:17, who reckons from the promise made to Abraham to the giving of the law. That these three witnesses have the truth, the chronology itself proves; for it is evident that the descendants of Israel did not dwell 430 years in Egypt; while it is equally evident, that the period from Abraham's entry into Canaan to the Exodus, is exactly that number. Thus, from Abraham's entrance into the promised land to the birth of Isaac, was 25 years; Isaac was 60 at the birth of Jacob; Jacob was 130 at his going into Egypt; where he and his children continued 215 years more; making in the whole 430 years. See Kennicott's Dissertation on the Hebrew Text.

sojourning: Act 13:17; Heb 11:9

four hundred: Gen 12:1-3, Gen 15:13; Act 7:6; Gal 3:16-17

#### CB Notes

four hundred and thirty years. There are two reckonings of the sojourning: one starting from the "promise" to Abraham, Exo 12:40. Gal 1:3, Gal 1:14, Gal 1:17-430 years; the other starting from the recognition of his "seed" (Isaac), Gen 21:12. See Act 7:6 and =Gen 15:13400 years. N. B. 450 years to Samuel; 490 to Saul. See App-60

This dwelling in Egypt was only 215 years (see App-60); and is to be distinguished from the "sojourning", which was another 215 years. See note above.

### Gal 3:15-18 – Paul references 430 years

<sup>15</sup> Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup> And this I say, *that* the covenant <sup>G1242</sup>, that was confirmed before (*prokuroo* <sup>G4300</sup>) of God in Christ, the law, which was four hundred and thirty years <sup>430</sup> after, cannot disannul, that it should make the promise of none effect. <sup>18</sup> For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

#### Commentary

The earlier covenant stands. The *Brit Chadasha* is not replaced by the Avrahamic covenant, it enables it.

The 400 year period was when Isaac was born (Gen 15:13)

... all the descendents of Avraham beginning with Isaac, experienced a kind of bondage and a kind of servitude and they came out with great riches. A pattern can also be found with Jacob who was in bondage to Laban for 21 years and when he left he did so with great riches. Today Modern day Israel is influenced by America and

Europe and until we (Israel) throw off these shekels and become a head of the nations. There is an Egyptian influence to day except that it's not the Egyptian nation it's the western world (JKM: who is Ephraim and Manasseh...Great Britain and America who are dominate in the West and who are half breed Egyptians!)

	Years
Avraham makes the covenant at age 70	220
in Egypt	+ 210
Total	= 430

Tovia Singer is trying to make the argument in favor of the veracity of the Oral law. He says that this contradicts what is written when Elohim promises Abraham 430 years (400 years) ... but if Israel would have remained another day because in the Oral law the tradition is that Israel was in Egypt for 210 years but Christianity argues that Israel was in the Egypt for 430 years. <http://www.israelnationalradio.com/#tovia>

Source: C:\Documents and Settings\John\My Documents\My Audio\Religion\Jim Long, author of - The Riddle of the Exodus.mp3

**Gal 3:17 RSTNE** And this I say, that the Brit, that was confirmed by YHVH through Moshiach, the Torah, <sup>6035</sup> that came four hundred and thirty years later, cannot nullify the Avrahamic brit, so that it should make the promise of no effect. <sup>6036</sup>

**6035** The Messiah, or YHWH's brought-forth Word, is the actual giver of the Torah and not the Father YHWH who was the source.

**6036** The same principle must be applied to all covenants. A newer one never annuls a prior one. That would have to mean that just as Torah never negated the Avrahamic Covenant, neither does the Renewed Covenant annul the Torah.

## Exo 12:43-49 Who May Eat the Passover?

YHVH lists the people who may eat the Passover meal. He alone knows the hearts of the people and not all were eligible to partake in the Passover meal. The first category mentioned is the people who may not eat the Passover. They are: a foreigner, a temporary resident or a hired worker. Those people reflect hearts not interested in serving the God of Israel. The second category is the people who may eat the Passover. They are: all slaves, aliens and native born who desire to serve and walk in the ways of YHVH. They are those with circumcised hearts, who put aside their own desires to embrace and follow after the God of Abraham, Isaac and Jacob, and have entered into a Covenant relationship with YHVH by faith. **Circumcision is not the actual Covenant itself; it is the sign of the Covenant** as we see in Genesis 15 and 17. **Circumcision was given *thirteen years after Abraham received the Covenant of God by faith.***

There is a great debate among some believers today whether to allow an uncircumcised believer to come to the Passover Seder. Rabbi Shaul/Paul, one of Yeshua's top spokes persons, settled the argument for us. Of the great Messianic leaders among Paul, Timothy was circumcised and Titus, Paul's partner and fellow worker, was uncircumcised (Gal 2:3). Each year they would have celebrated the Passover. If Titus were alive today, would he be welcome at your Passover table?

The story of Hezekiah, in 2Ch 30:1-27 - 2Ch 31:1, sets the example for us to follow when considering Passover guests. The king of Judah sent invitations to the House of Judah and to the House of Israel inviting all twelve tribes to celebrate the Passover in Jerusalem. Since many of the priests had not consecrated themselves, the

Levites had to kill the Passover lambs for all those who were not ceremonially clean and could not consecrate their lambs to YHVH. Many people who came from Ephraim, Manasseh, Issachar and Zebulun had not purified themselves (they were uncircumcised), yet they ate the Passover contrary to what was written. Hezekiah prayed on their behalf: “ ‘May YHVH, who is good, pardon everyone who sets his heart on seeking God – YHVH, the God of his fathers – even if he is not clean according to the rules of the sanctuary.’ And YHVH heard Hezekiah and healed the people.”

Abraham is the father of the circumcised and the uncircumcised, and those who are of the law and those who are of faith (Gal 3:7, Gal 3:29; Heb 2:2-10 – Heb 3:1-6; Rom 4:9-18).

Scriptures <http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/bo.html> by Written by Carl & Julie Parker

## Exo 12:45 Table of non-Israelites having provision in the Torah

List of a short list of non-Israelites having provision in the law and nation of Yehovah

<a href="#">Exo 12:49</a>	<a href="#">Exo 22:21</a>	<a href="#">Exo 23:9</a>	<a href="#">Exo 23:12</a>	<a href="#">Lev 19:10</a>
<a href="#">Lev 19:33-34</a>	<a href="#">Lev 24:22</a>	<a href="#">Lev 25:35</a>	<a href="#">Num 15:15-16</a>	<a href="#">Deu 16:10-14</a>
<a href="#">Deu 26:12</a>	<a href="#">Rth 1:15-17</a> <sup>i</sup>	<a href="#">1Sa 26:6</a> <sup>ii</sup>	<a href="#">1Ki 8:41-43</a>	<a href="#">2Ch 6:32-33</a>
<a href="#">Isa 56:3-8</a>	<a href="#">Jer 26:20</a> <sup>iii</sup>			

<sup>i</sup> Foreigners could choose to worship Yehovah, <sup>ii</sup> Foreigners fought for King David, <sup>iii</sup> Non-Israelites can be prophets. source <http://jonathansdocs.com/>

## Exo 12:48 Private vs. Public regarding circumcision

private and public circumcision, the physical circumcision is your private remedy and keeping the Passover Seder is a very public thing.

## 1Co 7:17-24 – Circumcision, un-circumcision & being bought with a price

<sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. <sup>18</sup> Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called *being* a servant?<sup>G1401</sup> care not for it: but if thou mayest be made free,<sup>G1658</sup> use *it* rather.<sup>O</sup> <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

<sup>O</sup> Word-Study-G558-apeleutheros-freeman-1Co-7-21-22, article #689.

**Marsings-Rules-and-Key-Definitions #501, Rule #9: “To be a freeman, you need to be a bond servant”** Like the apparent contradictory rule “#8 - The law is for the lawless” more details are required. To be a freeman, i.e. one who is not a bond servant of another man, it is necessary to be a bond servant of Yeshua.

## Isa 21:9-12

<sup>9</sup> 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. <sup>10</sup> O my threshing, and the corn of my floor: that which I have heard of YHVH of hosts, the God of Israel, have I declared unto you.

Edom, scorning the prophet, is moved to repentance.

<sup>11</sup> The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? <sup>12</sup> The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

## Joh 6:4-15

<sup>4</sup> And the passover, a feast of the Jews, was nigh. <sup>5</sup> When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>6</sup> And this he said to prove him: for he himself knew what he would do. <sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup> 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. <sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup> 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. <sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

## Joh 21:1

<sup>21:1</sup> After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

## Rev 18

<sup>18:1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. <sup>2</sup> And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. <sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. <sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. <sup>5</sup> For her sins have reached unto heaven, and God hath remembered her iniquities. <sup>6</sup> Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. <sup>7</sup> How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. <sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is YHVH God who judgeth her. <sup>9</sup> And the kings of the earth, who

have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, <sup>10</sup> Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. <sup>11</sup> And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: <sup>12</sup> The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, <sup>13</sup> And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. <sup>14</sup> And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. <sup>15</sup> The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, <sup>16</sup> And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! <sup>17</sup> For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, <sup>18</sup> And cried when they saw the smoke of her burning, saying, What city is like unto this great city! <sup>19</sup> And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. <sup>20</sup> Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. <sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. <sup>22</sup> And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; <sup>23</sup> And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. <sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.