

THE
H O L Y B I B L E

THE
H O L Y B I B L E

CONTAINING THE
Old Testament

Translated from the
Biblia Hebraica Stuttgartensia
with inspiration drawn from the
Darby Bible, *La Bible Segond*
and *Young's Literal Translation*

Colby Goettel
Provo, UT

This project is open source and hosted on GitHub:

<https://github.com/cgoettel/bible/>

This file is part of Colby Goettel's translation of the *Biblia Hebraica Stuttgartensia* ("this project").

This project is free software: you can redistribute it and/or modify it under the terms of the GNU General Public License as published by the Free Software Foundation, either version 3 of the License, or (at your option) any later version.

This project is distributed in the hope that it will be useful, but WITHOUT ANY WARRANTY; without even the implied warranty of MERCHANTABILITY or FITNESS FOR A PARTICULAR PURPOSE. See the GNU General Public License for more details.

You should have received a copy of the GNU General Public License along with this project. If not, see <http://www.gnu.org/licenses/>.

*To Dad
For inspiring my
love of the Old Testament.*

PREFACE

THE BIBLE

The Bible is the word of God so far as it is translated correctly. Personally, the belief that the Bible is infallible shows a clear lack of understanding and education since the Bible is rife with poor translations, mistranslations, and even typos. However, having the Bible in as good of condition as we have it today is a miracle — one for which I thank the Lord.

TRANSLATION PHILOSOPHY

Growing up with the King James Version of the Holy Bible was a two-edged sword: on one hand, it's a beautifully written and well-accepted version; on the other hand, it's a poetic translation. Personally, non-idiomatic translations show a lack of understanding on the translator's part as to how language works. Poetic translations are difficult to render, but read beautifully; however, they are non-intuitive and therefore not properly suited for most audiences. Therefore, this translation is a rather idiomatic translation with few liberties taken.

THE TETRAGRAMMATON

The Tetragrammaton (lit., a word having four letters) is the holy name of God, written יהוה. In Orthodox Hebrew culture it is unlawful for this word to be uttered by man but once a year by the High Priest on the Day of Atonement in the Holy of Holies. Traditionally, the Tetragrammaton is rendered LORD (in small caps). This tradition has been adhered to in this edition except in the case of אֲדֹנָי יְהוֹה¹ where it is usually rendered as “the Lord GOD.”² See further in Appendix E.

TEXTUAL BASIS

This text was translated from the *Biblia Hebraica Stuttgartensia*. Inspiration for this translation was taken from the Darby English Bible and Young's Literal Translation. The lexicons used were *The Brown-Driver-Briggs Hebrew and English*

¹Ketiv. Qere “adonai elohim.”

²To avoid rendering it as “Lord LORD.”

Lexicon, Holladay's *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, and Koehler and Baumgartner's *Hebrew and Aramaic Lexicon of the Old Testament*.

FOOTNOTES AND APPENDIX

Footnotes are used to show alternate renderings and to provide historical, symbolical, and other, expository notes. An appendix appears in the back of the book and contains notes too long for inclusion in footnotes.

ABBREVIATIONS

alt. = alternatively

lit. = literally

pl. = plural

BH = Biblical Hebrew

Fr. = French

Aram. = Aramaic

Sp. = Spanish

KB = Koehler and Baumgartner's *Hebrew and Aramaic Lexicon of the Old Testament*

Davidson = *The Analytical Hebrew and Chaldee Lexicon* by Benjamin Davidson

Contents

Genesis	בראשית	1	Isaiah	ישעה	73
Exodus	שמות	7	Jeremiah	ירמיה	78
Numbers	במדבר	18	Daniel	דניאל	79
Deuteronomy	דברים	33	Obadiah	עבדיה	81
Joshua	יהושע	40	Jonah	יונה	82
Judges	שופטים	42	Zephaniah	צפניה	83
Ruth	רות	45	Malachi	מלאכי	84
1 Samuel	שמואל א	53	Notes on Psalm 110		87
2 Samuel	שמואל ב	56	Notes on Isaiah		88
1 Kings	מלכים א	57	Covenants in Antiquity		90
2 Kings	מלכים ב	61	Tabernacles and Temples		91
2 Chronicles דברי	הימים ב	63	Names of the Lord		92
Ezra	עזרא	65	Hebrew Idioms		94
Nehemiah	נחמיה	71			

GENESIS

1

God creates the world — the various acts of the creation enumerated — man and woman created in God's image — dominion of the earth given to man.

[1] In the beginning, God¹ created² the Heavens and Earth. [2] The earth was formless and void — darkness moved upon the face of the deep, and the Spirit of God moved upon the face of the waters. [3] God said, “Let there be light!” And there was light. [4] And God saw the light that³ it was good, so God divided the light from the darkness. [5] And God called the light, Day; and the darkness, Night. And there was an evening and a morning: the first day.

[6] And God said, “Let there be an expanse in the midst of the waters: let it separate the waters.”⁴ [7] So God made the expanse. And it separated between the waters which are under the expanse and the waters which are above the expanse — and thus it was. [8] And God called the expanse, Heaven. And there was an evening and a morning: the second day.

[9] God said, “Collect the waters under Heaven unto one place, and let the dry land be appear⁵ — and thus it was. [10] And God called the dry land, Earth; and the collection of waters He called, Seas. [11] God said, “Let Earth yield tender grass, seed producing herbs, and fruit trees yielding fruit after their kind (the seed of which is in them) on Earth”: and thus it was. [12] So Earth brought forth grass, seed producing herbs after its kind, and trees yielding fruit (the seed being⁶ in them) after their kind — and God saw that it was good. [13] And there was an evening and a morning: the third day.

¹It is not “the Gods” because every verb is conjugated for the third masculine singular, not plural. אֱלֹהִים is the plural of majesty for God. Theologically, Christ created the Universe under the direction of the Father. Although He had help throughout the planning and construction phases, the honor and glory go to Him and the Father solely, not the rest of the Gods that assisted.

²This verb, בָּרָא, means *to create*. It does not carry with it the notion of *ex nihilo* creation, but rather to organize. This can only be done by Deity — mortals cannot בָּרָא.

³for

⁴lit., the waters from the waters.

⁵seen

⁶which

[14] God said, "Let there be lights in the expanse of Heaven to separate¹ the day from the night. Let them be for signs and for seasons, for days and for years, [15] for² lights in the expanse of Heaven to illuminate³ Earth": and thus it was. [16] So God made the two great lights: the greater⁴ light to rule the day and the lesser⁵ light (and the stars) to rule the night; [17] and God placed them in the expanse of Heaven to illuminate Earth, [18] to rule during the day and night, and to separate the light from the darkness — and God saw that it was good. [19] And there was an evening and a morning: the fourth day.

[20] God said, "Let the waters teem with life⁶ and let fowls fly on the earth and before the Heavens." [21] God created the great sea monsters and every living, teeming creature⁷ which are innumerable in the waters after their kind and all the winged birds after their kind. And God saw that it was good. [22] God blessed them, saying, "Be fruitful and multiply. Fill the waters in the sea and let the birds multiply in the earth." [23] And there was an evening and a morning: the fifth day.

[24] God said, "Let living souls come forth from the earth⁸ after their kind, wild animals,⁹ reptiles,¹⁰ and the wild, untamed animals¹¹ of the earth, after their kind." And thus it was. [25] God made the wild, untamed animals of the earth after their kind, the wild animals after their kind, the ground reptiles after their kind. And God saw that it was good. [26] God said, "Let Us make man in Our image and according to Our likeness. Give them dominion over the fish of the sea, the birds in the sky, the wild animals — over the whole earth. And give them dominion¹² over all the reptiles which creep upon the earth." [27] God created man in His image. In the image of God created He him. Male and female created He them. [28] God

¹divide

²let them be for

³give light to

⁴great

⁵small

⁶teeming, living creatures

⁷lit., soul

⁸Let the earth bring forth living souls

⁹cattle, animals

¹⁰small animals, creeping things

¹¹חַיָּה rarely means a single animal. It means "animals, untamed animals, water or land animals, or wild, predatory animals."

¹²Verb repeated for idiomatic rendering.

blessed them and He¹ said to them, “Be fruitful. Multiply. Replenish the earth. Subdue² it. Have dominion over the fish of the sea, the birds in the sky, and on all life that moves on the earth.” [29] And God said, “Look, I have given you every seed-bearing herb in the whole world and every tree which has tree-producing seeds. These shall be your food.”³ [30] Every wild animal on the earth, every bird in the sky, all the reptiles in the world — in which is a living soul — and every green herb: these shall be for food.⁴ And thus it was. [31] God saw everything that He had made and it was good, very good. And there was an evening and a morning: the sixth day.

The Lord commands Abram to be perfect — continuation of Abrahamic covenant — name changed to Abraham — Canaan given to Abraham — covenant of circumcision set forth — Sarai changed to Sarah — Isaac promised — covenant to continue through him — Abraham and his household are circumcised.

17

[1] Abraham was 99 years old when the LORD appeared to him. He said, “I am God Almighty⁵ — walk before Me and be perfect. [2] I will give⁶ My covenant between us and I will greatly multiply you.” [3] Abraham fell on his face as God spoke with him, saying, [4] “Pay attention. My covenant is with you — you shall be like a father of a multitude of nations. [5] You shall no longer be called Abram, but rather Abraham, for I have made you a father of a multitude of nations. [6] You shall be exceedingly fruitful. You shall become many nations. Kings will be among your posterity.⁷ [7] I will establish a covenant between us and also between your offspring.⁸ It shall be an everlasting covenant: to be the God of you and your children. [8] I will give you and your descendants⁹ the land of your sojournings and the land of Canaan as an everlasting possession for I have become their God.” [9] God said to Abraham, “You and the generations that follow shall honor this covenant. [10] This is My covenant, between Me

¹lit., God

²subjugate

³lit., These shall be food to you.

⁴lit., for food

⁵Omnipotent — pl. for violence XXXX=[check unabridged Kohler-Baumgartner]

⁶set up, establish

⁷lit., Kings will come from you.

⁸progeny

⁹lit., seed after thee

and you and your progeny,¹ that you shall observe carefully: every male shall be circumcised.” [11] You shall circumcise the flesh of your foreskin as a sign of the covenant between Me and you. [12] Every male in your generations shall be circumcised when they are eight days old: those born in a house and those, not your offspring (the children of a resident alien), that are bought with money. [13] Those born in a house and those bought with your money shall certainly be circumcised. My covenant shall be an everlasting covenant in your flesh. [14] The uncircumcised male, the flesh of whose foreskin is uncircumcised, shall be cut off² from My people: he has broken My covenant. [15] God said to Abraham, “Your wife will no longer be known as Sarai, but Sarah. [16] I will bless her. Additionally, I will give you a son from her. I will bless her that she shall become a nation — people’s kings will be among her posterity.” [17] And Abraham fell on his face and laughed. He said in his heart, “Shall a son be born to a hundred year old man? And shall a ninety year old woman bear him?”³ [18] Abraham said to God, “O that Ishmael might live in Your presence!” [19] And God said, “On the contrary, your wife, Sarah, shall bear a son. You shall name him Isaac. I will establish My covenant with him and it shall be an everlasting covenant with his descendants. [20] Concerning Ishmael, I have heard you. Look, I will bless him, make him fruitful, greatly multiply him: he shall have⁴ twelve princes. I will make him a great nation. [21] My covenant shall be with Isaac whom Sarah shall bear to you at an⁵ appointed time next year.” [22] He finished speaking with him and God left⁶ Abraham. [23] Abraham took his son, Ishmael, all who were born in his house, those bought with his money (all of the men in Abraham’s house) and circumcised them⁷ that day like God had told him to. [24] Abraham was ninety-nine years old when the flesh of his foreskin was circumcised. [25] His son, Ishmael, was thirteen when the flesh of his foreskin was circumcised. [26] ⁸That same day, Abraham and his son, Ishmael, were circumcised. [27] All of the men in the house —

¹lit., your seed after you

²Great word choice

³More lit., Shall one be born to an hundred year old? Shall a daughter who is ninety bear?

⁴beget, sire

⁵this

⁶went up from

⁷lit., the flesh of their foreskins

⁸In

those born in the house and those bought with a resident alien's money — were circumcised as well.¹

Abraham commanded to sacrifice his only son, Isaac — Abraham and Isaac both submit to God's will — continuation of Abrahamic covenant — Rebekah born to Bethuel.

22

[1] After these things, God tested Abraham. He said to him, “Abraham,” and Abraham replied, “Yes?” [2] He said, “Please take your son Isaac — your only son — whom you love,² and get you yonder³ to the land of Moriah. You shall raise him up as a burnt offering upon one of the mountains which I shall tell you.” [3] So Abraham rose early in the morning and saddled his donkey. He took two of his young servants and his son Isaac with him. He chopped up some wood for the burnt offering, rose, and went to the place where God told him to go. [4] On the third day, Abraham looked up⁴ and saw the place afar off.⁵ [5] Abraham said to his young servants, “Stay here with the donkey while the boy and I go off, worship, and return.” [6] Abraham took the wood for the burnt offering and had his son, Isaac, carry it.⁶ He took some fire, a knife, and the both of them went off together. [7] Isaac said to Abraham, “Dad?” and he responded, “Yes, my son?”⁷ “I see the fire and the wood, but where is the lamb for the burnt offering?” [8] Abraham replied, “My son, God Himself will provide a lamb for the burnt offering,” and they went on together. [9] They came to the place which God had before told them and Abraham built an altar and arranged the wood. Then he bound Isaac and placed him on the wood of the altar. [10] Abraham took the knife in his hand to slay his son. [11] And the messenger of the LORD called to him from the heavens and said, “Abraham! Abraham!” and he said, “Yes?” [12] ⁸“Don’t slay⁹ the boy, neither do anything to him because now I know that you fear God — you have not withheld your son — your only son — from me.” [13] Abraham looked up and saw behind him a ram caught by its horns in an

¹lit., with him

²This is poignantly repetitive.

³lit., “go for thyself”

⁴lifted up his eyes

⁵“from afar,” but this is written from his perspective

⁶lit., placed it on his son Isaac

⁷“And Isaac said” has been removed to help the flow.

⁸“He said”

⁹lit., put forth your hand

underbrush. So Abraham went and took the ram and offered it as a burnt offering in place of his son. [14] Abraham named that place *Jehovah-yireh*, and it is said there¹ today, “The LORD provides on the² mountain.” [15] The angel of the LORD called unto Abraham a second time from the heavens [16] and said, “I swear of myself, declares the LORD, that, because you have done this and not held back your son from me³ — your only son — [17] I will richly bless you. I will greatly multiply your posterity as the stars of the heavens and as the sand of the seashore. Your descendants shall possess the gates of their enemies. [18] Because you have hearkened to my words, through your posterity shall all the nations of the earth be blessed.” [19] And Abraham returned to his young servants and they rose up and went together to Be’er Sheva; and Abraham lived in Be’er Sheva. [20] After all this, word came to Abraham, saying, “Milcah has birthed sons to your brother, Nahor.” [21] Uz was his first-born, Buz his brother, Kemuel the father of Aram. [22] Chesed, Hazo, Pildash, Jidlaph, and Bethuel. [23] And Bethuel fathered Rebecca. Milcah bore these eight sons to Nahor, Abraham’s brother. [24] His concubine, Reumah,⁴ she also gave birth to Tebah, Gaham, Thahash, and Ma’acah.

¹inferred

²Understood: this

³Understood

⁴lit., *named* or *whose name is*

Israel to be a peculiar treasure, a kingdom of priests, a holy nation — they are sanctified — the Lord appears in Sinai.

[1] In the third month since the departure of the children of Israel from the land of Egypt, ¹they came into the Sinai wilderness. [2] They left Rephidim, came into the Sinai wilderness, and camped² before the mountain. [3] And Moses went up to God, and the LORD called to him from the mountain, saying, “Thus shall you say to the children of Jacob and tell to the sons of Israel: [4] ‘You — you’ve seen what I’ve done to the Egyptians, how I bear you on eagles’ wings, and how I have brought you to Myself. [5] And now, if you will truly obey Me and keep³ My commandments, you shall be a treasure^{4,5} from among all people:⁶ for all the earth is Mine. [6] You shall be⁷ a kingdom of priests and a holy nation.’ These are the words which you shall say to the children of Israel.” [7] So Moses entered in⁸ and called the elders of the people. He laid before them all these things that the LORD had commanded him. [8] Then all the people answered together, saying, “We will do everything the LORD has said.” So Moses returned to tell the LORD what the people had said.⁹ [9] The LORD said to Moses, “I will come to you in a thick cloud so that the people may hear my words when I speak with you. So shall they believe you forever.” Then Moses told the words of the people unto the LORD. [10] And the LORD said unto Moses, “Go to the people and sanctify them today and tomorrow. Let them wash their clothes [11] because on the third day the LORD will descend in the eyes of all the people before Mount Sinai. [12] You shall set bounds around the people, saying, ‘Hearken to these words’¹⁰ and don’t go up into the mountain. Anyone touching the base

¹in that day

²in the Sinai wilderness

³observe

⁴to Me

⁵Refers to a temple treasure, therefore having covenantal implications.

⁶above all people

⁷to Me

⁸i.e., to the camp

⁹the words of the people

¹⁰lit., them

of the mountain will certainly be put to death. [13] No hand shall touch it¹ or he² will surely be stoned or shot:³ whether beast or man, they shall not live while the trumpet sounds⁴ as they approach the mountain.’” [14] So Moses went down from the mountain to the people and sanctified⁵ the people and they washed their clothes.⁶ [15] He said to the people, “Prepare yourselves. Do not sleep with⁷ a woman for three days.” [16] On the third morning, when it was morning, there were noises and flashes of lightning, a thick cloud over the mountain, and the tremendously powerful sound of a trumpet:⁸ and all the people in the camp were afraid. [17] Moses brought the people out from the camp to meet God and they stationed themselves at the base of the mountain. [18] All of Mount Sinai was smoking because the LORD descended on it in fire. And the smoke went up like the smoke of a furnace. The whole mountain shook. [19] The sound of the trumpet grew continually louder⁹ while Moses spoke and God answered.¹⁰ [20] The LORD descended on the summit of Mount Sinai and He¹¹ called unto Moses.¹² And Moses went up. [21] The LORD said to Moses, “Go down and solemnly charge the people, otherwise many of them will break through, see the LORD, and perish.”¹³ [22] Also, the priests who come near the LORD shall sanctify themselves, otherwise the LORD will tear them down. [23] Moses said to the LORD, “The people will not be able to come up to Mount Sinai because You have charged us, saying, ‘Make a border around the mount and sanctify it.’” [24] The LORD said unto him, “Go down — you and Aaron with you — and the priests will come up. Don’t let the people break through to come up to the LORD, otherwise His glory will break out against them.” [25] So Moses went down to the people and spoke to them.

20

The Decalogue — Israel commanded to bear witness that the

¹the mountain

²whomever touches it

³with arrows

⁴continues

⁵consecrated, made holy

⁶As a way of preparing themselves to go up into the mountain.

⁷lit., approach

⁸One used for ritualistic purposes, a שֹׁפָר.

⁹more and more powerful

¹⁰with a voice

¹¹lit., the LORD

¹²at the summit

¹³Not because of some great iniquity, merely because of the glory of the LORD and His inherent power.

Lord has spoken — altars of unhewn stone are to be built — sacrifices performed thereon.

[1] And God spake all these words unto them, saying, [2] PREFACE. “I am the LORD your God who brought you out of the land of Egypt, from the house of captivity.¹ [3] I.² Never³ shalt thou have other gods besides me.^{4,5} [4] II. Never shalt thou make for yourselves graven images,⁶ neither any image that is in the heavens above, nor in the earth, nor beneath the earth, nor in the waters beneath the earth. [5] And thou shalt not bow down to them, neither shalt thou worship them: for I, the LORD your God, am a jealous God and will seek retribution unto the third and fourth generation of them that hate me, [6] but showing kindness⁷ with⁸ those who love me⁹ and¹⁰ keep my commandments. [7] III. Never shalt thou use¹¹ the name of the LORD thy God with vain intent¹² for the LORD will not hold him innocent¹³ who uses His name with vain intent.¹⁴ [8] IV. Remember the Sabbath day to sanctify it.¹⁵ [9] Six days shalt thou labor and do all thy work, [10] but the seventh day, the Sabbath of the LORD thy God, never shalt thou do any work: neither thee, nor thy son, nor thy daughter, nor thy male or female servant,¹⁶ nor thy beast, nor thy stranger that is within thy gates: [11] for it took six days for the LORD to make the heavens and the earth and all that is upon the face thereof, and on the seventh day he rested. Therefore,

¹servitude, bondage, slavery

²There are varied approaches to numbering the commandments. The Philonic tradition is used here.

³The Hebrew negator **לֹא** is used here. It is used when someone in authority is speaking to an inferior. When Moses speaks, he uses **אַל** — a word that is spoken between equals.

⁴lit., my face. The Greek rendering is used herein.

⁵In the BHS there is no *sof pasuq* (:). This could possibly be used to argue the Philonic tradition.

⁶idols

⁷keeping my covenant

⁸unto

⁹lit., my lovers

¹⁰to those who

¹¹take, lift up

¹²in vain, with vanity, to/with no good purpose

¹³guiltless

¹⁴The real meaning here is to not take an oath in the name of God and not intend to keep it.

¹⁵consecrate, make it holy. The notion of *making* the Sabbath day holy is more powerful than merely *keeping* it holy for the responsibility then rests upon us to be an holy nation.

¹⁶lit., nor his/thy manservant, nor his/thy maidservant

the LORD blessed the Sabbath day and consecrated it. [12] v. Take thy father and thy mother seriously¹ so that thy days may be lengthened upon the land the LORD thy God giveth² thee. [13] vi. Never shalt thou murder.³ [14] vii. Never shalt thou commit adultery. [15] viii. Never shalt thou steal. [16] ix. Never shalt thou answer falsely.⁴ [17] x. Never shalt thou desire⁵ thy neighbor's house, neither⁶ thy neighbor's wife, nor his male or female servant, nor his ox, nor his male donkey, nor anything that is thy neighbors." [18] Then all the people were witnesses to the thunder,⁷ lightning, the sound of the trumpet, and the smoke of the mount. And they were witnesses and removed themselves.⁸ [19] They then said to Moses, "Speak on our behalf that we hear, and let Him not speak with us lest we die." [20] So Moses said unto the people, "Do not be afraid,⁹ because in order to test thee, God is coming; and in order that thy reverence for Him be before you, that you don't sin." [21] The people stood back as Moses approached the thick cloud where God was. [22] The LORD said to Moses, "Thus shalt thou say unto the sons of Israel: 'You have seen that I have spoken with you from the heavens. [23] Never shalt thou make of me gods of gold or silver for yourselves. [24] Thou shalt make for me an altar of earth and shalt offer unto me a burnt offering and a peace offering. [25] But if you make an altar of stones to me, thou shalt not build it of hewn stones¹⁰ nor¹¹ fashion those stones with tools: if thou wielded thine tool¹² and lay it upon it¹³ thou wilt defile it. [26] Thou shalt not ascend on the steps to my altar in order that thy nakedness be not revealed on this altar.' "

¹make their words heavy, honor them

²Referring to the Promised Land that they have yet to inherit. It is rendered in the participle form thereby showing an ongoing action.

³It is not "kill." The root that appears in the BHS (רצה) has behind it the idea of malicious forethought.

⁴bear false witness/testimony

⁵covet

⁶...shalt thou desire...

⁷lit., His voice

⁸In other words, they recognized the power and glory of God and stood back so as to not be consumed by His almighty power.

⁹Fear not

¹⁰Lest to be confused with an idol or graven image.

¹¹lit., Never shalt thou

¹²A metal instrument or tool. Not really a sword, although that is the word used in the BHS.

¹³i.e., the altar

The Lord's law of servants, marriage, and the death penalty — eye for an eye, tooth for a tooth — damage caused by oxen.

[1] These are the judgments¹ that you shall set before them.² [2] If you acquire a Hebrew slave³ six years, he shall serve thee; in the seventh year he shall go free without having to pay.⁴ [3] If he comes alone, alone shall he go out. If he is married,⁵ his wife shall go with him. [4] If his master giveth him a wife and she bears sons or daughters to him, their⁶ offspring⁷ shall belong to the master and the man shall go forth by himself. [5] If the servant actually says, “I love my master, my wife, my children — I will not be freed.” [6] Then his master will bring him⁸ to the presence of God, to the door, and his master shall pierce his ear with an awl and he shall be his⁹ slave forever. [7] If a man sells his daughter to be a handmaid, then she shall not go out as the bondsmen do. [8] However, if she is unacceptable to her buyer¹⁰ (who has taken her for himself), then he shall let her be ransomed. However, because he has dealt with her unfairly, he shall not have power to sell her to foreigners. [9] If he designates¹¹ her to his son, then it shall be done to her according to the law of daughters. [10] If he takes another for himself, then her food, clothing, and right to motherhood^{12,13} shall not be taken away. [11] But if he doesn't do these three things for her, she shall go free without money. [12] Anyone who strikes¹⁴ a man to death shall certainly be killed. [13] However, if he has not lain in wait, but God has delivered him¹⁵ into his hand, then I will appoint a place where he can flee. [14] If a man schemes¹⁶ against his neighbor to

¹laws

²Lit., “their face”

³male slave, servant. This person is subject to Jewish jurisprudence as evidenced by the use of the word עבד

⁴Like indentured servanthood.

⁵The husband/lord of a woman.

⁶her

⁷children

⁸cause him to approach

⁹the master's

¹⁰lit., master

¹¹assigns, but not necessarily marry. Kohler-Baumgartner simply says of יִעַדְנָה (יעד) in the qal: designate, assign a woman

¹²alt., marital intercourse. Right to motherhood is more fitting contextually.

¹³How does this cover consent? Is that an issue in the ancient world?

¹⁴smite, (deal a) blow

¹⁵i.e., the killed

¹⁶acts presumptuously

kill him by deceit,¹ you shall take him from my altar to kill him. [15] He who strikes his father or his mother² shall surely be put to death. [16] Anyone who kidnaps³ someone⁴ and he is caught with the man still in his possession:⁵ he shall surely be put to death.⁶ [17] He who curses⁷ his father or his mother shall surely be put to death. [18] And if men quarrel⁸ and one man hits another (whether with a stone or his fists), but not to kill him — merely to put him to bed — [19] if he rises and walks about outside⁹ on his staff,¹⁰ then the smiter shall be declared exempt from punishment.¹¹ Only, he shall pay for his lost time until he is thoroughly healed. [20] If a man strikes¹² his male or female servant with a staff¹³ and that person dies under his hand then he will surely be punished in proxy for him.¹⁴ [21] But if a day or two goes by and he¹⁵ gets up, he¹⁶ will not be punished for it is his¹⁷ property. [22] If men fight and strike a pregnant woman so that she has a miscarriage,¹⁸ but there is no further harm, he will surely be fined according to what the husband deems right, and he¹⁹ will give according to what is assessed. [23] If there is a serious injury or death, you shall take life in place of²⁰ life: [24] an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,²¹ [25] burning for burning, wound for wound, strike for strike. [26] If a man strikes the eye of his male or female servant and knocks it out,²² he will let him go

¹design, scheme, subtlety

²...he...

³steals

⁴to sell them

⁵power

⁶In other words, kidnapping is a capital offense.

⁷reviles, insults — but harsher than we tend to think

⁸fight

⁹KB: the area outside a house.

¹⁰For the sick.

¹¹alt., acquitted of relevant charges

¹²hits

¹³rod

¹⁴or her.

¹⁵i.e., the slave

¹⁶the master

¹⁷Understood: own.

¹⁸lit., “her children go forth.”

¹⁹the other man

²⁰for

²¹This is significantly more merciful than people let on. In other ancient civilizations (e.g., Hammurabi’s code) there were different punishments depending on the person’s social status.

²²lit., destroys it

free in penance for his eye. [27] If the tooth of a male or female servant is knocked out, he must let them go free because of their tooth. [28] If an ox¹ gores a man or a woman and that person dies, the ox will surely be stoned to death, his flesh shall not be eaten, and the owner shall not be liable. [29] If the ox has been known to gore in the past and this was known² to its master(s), and his master didn't keep him under guard, and it kills a man or a woman, the ox will be stoned and his master will be put to death as well. [30] If a payment is laid upon him, he shall pay³ a redemption⁴ for his life according to everything that is laid upon him. [31] Whether it runs down⁵ a son or a daughter, then you shall do to it according to this judgment. [32] If the ox runs down a male servant or a handmaid, then he shall pay the master thirty pieces of silver⁶ and the ox shall be stoned. [33] If a man uncovers⁷ or digs a pit, doesn't properly cover it,⁸ and a donkey or an ox falls in, [34] then the owner of the pit shall make it right: he shall give money to the owner⁹ and the dead animal shall be his. [35] If a man's bull strikes the bull of his neighbor¹⁰ and he dies, then he shall sell the live ox and half the money and the dead ox. [36] If it is known that the bull has previously run people down¹¹ and its owner has not kept watch of him, then the owner will have to compensate the owner of the dead ox and the dead ox will belong to him.¹² [37] If a man should steal an ox or a sheep¹³ and slaughters¹⁴ or sells it, he shall recompense¹⁵ with five oxen for the ox, or four sheep for the lamb.

Laws relating to honesty and conduct given, especially as relating to peer pressure — sabbatical year expounded — three feasts set forth — an angel will guide Israel — Canaanite nations will slowly be driven out.

23

¹“Bull” can be supplied for every following instance of “ox” in this chapter.

²made known

³give

⁴ransom

⁵alt., butts, thrusts, gores

⁶Thirty shekels

⁷opens

⁸Probably meant “at night.”

⁹of the animal

¹⁰associate

¹¹lit., is known to run people down

¹²i.e., the one who paid.

¹³lamb

¹⁴use it for food

¹⁵make peace

[1] You shouldn't bear fraudulent hearsay. Don't extend your hand to the wicked to be a violent witness. [2] Don't follow the multitude for evil; don't testify concerning a strife, to go after the multitude to turn others aside. [3] Don't treat the helpless with distinction in their dispute.¹ [4] If you encounter your enemy's ox or donkey wandering,² then you shall definitely bring it back to him. [5] If you see your hater's donkey lying down under its burden, then you shall stop it³ from leaving. You shall certainly set it free.⁴ [6] Don't turn aside the judgment of the poor in their dispute. [7] Stay away from falsehood.^{5,6} And don't kill the innocent and the righteous because I will not vindicate the wicked. [8] Don't take a bribe because bribes blind the clear-sighted and distort⁷ the words of the righteous. [9] Don't oppress⁸ foreigners because you know what it's like to be a foreigner⁹ because you used to be foreigners in Egypt.¹⁰ [10] For six years you shall sow your land and harvest the¹¹ increase. [11] But in the seventh year,¹² you shall leave it untilled; you shall leave it untilled and let the needy among your people eat it and let the beasts of the field eat the leftovers.¹³ You shall do likewise¹⁴ in your vineyards and olive orchards. [12] You shall do your work for six days and rest on the seventh day in order that your ox and your donkey may rest, that the son of your handmaid and the foreigners may catch their breath. [13] Be on your guard concerning everything I've told you. Don't mention the names of other gods — it shall not be heard coming from¹⁵ your mouth. [14] You shall celebrate a feast in my honor¹⁶ three times ¹⁷a year. [15] You shall keep the Feast of Unleavened Bread: you shall eat unleavened bread for seven days in the way that I have commanded you: in

¹alt., case, lawsuit

²lit., going back and forth

³alt., leave it alone

⁴alt., abandon it

⁵lit., the thing of falsehood

⁶alt., lie, deception

⁷alt., twist, mislead, perverse

⁸alt., press (someone in a given direction), torment, crowd

⁹lit., know the soul of the foreigner

¹⁰lit., the land of Egypt

¹¹lit., its

¹²Understood

¹³lit., what they leave

¹⁴lit., thus shall you do

¹⁵lit., in

¹⁶lit., to me

¹⁷in

the appointed time, the month of Abib.¹ This because you have come out of Egypt and no one shall appear empty in my presence. [16] The Feast of Harvests: the first-fruits of your work that you have sown in the field. The Feast of In-Gathering: at the end of the year, when you gather your work² from the field. [17] Three times during the year shall all of the men appear before the face of the Lord GOD. [18] Don't offer the blood of My offering on top of leavened bread. The fat of my Festival shall not remain until morning. [19] You shall bring the choicest of the first-fruits of your land to the house of the Lord your GOD. Do not boil a kid³ in its mother's milk. [20] I will send a messenger⁴ before you to guard you in the way and to bring you to the place I have prepared. [21] Keep his face before you and hear his words. Do not anger him because he will not forgive your sins because my name is in his midst. [22] For if ye shall surely hearken unto his voice and do all that I have said: I will be an enemy to thy enemy and a foe to thy foe. [23] For my messenger shall go before you and bring you to the Amorites and the Hittites and the Perezites and the Canaanites and the Jebusites; and I will annihilate⁵ them. [24] You shall not bow down to their gods, nor shall you worship⁶ them. You shall not do as they do, but you shall overthrow them and shall smash their stone images to pieces. [25] You shall serve the LORD thy God and He will bless your food⁷ and water. I will remove sickness from among you. [26] There shall not be a woman who miscarries, neither is sterile⁸ in your land. And you shall live a full life.⁹ [27] I will send forth reverence¹⁰ of me before thee and confuse all the people that come out against thee. I will make all thy enemies flee¹¹. [28] I shall send hornets before thee and it shall drive out the Hivites, the Canaanites, and the Hittites from before thee. [29] I will not drive them out before you in one year lest the land become desolate and the beasts of the field multiply and they will not be able to be controlled. [30] Little

¹The first month, the month of grain (אֲבִיב meaning *barley*).

²"The first-fruits of your work" is what is probably intended.

³of a goat

⁴i.e., a heavenly messenger

⁵cut them off, efface

⁶serve

⁷bread

⁸infertile, barren

⁹lit., I will complete the number of thy days.

¹⁰fear

¹¹lit., give to you all your enemies' backs

by little will I drive them out from before you until you become¹ fruitful enough to take possession of the land. [31] I will set your boundaries from the Reed Sea² to the sea of the Philistines, and from the desert to the river;³ for I will place the inhabitants of the land in your hand and you will drive them out from before yourselves. [32] You shall not make⁴ a covenant with them, neither with their gods. [33] They shall not dwell⁵ in your land lest they cause you to deviate⁶ from⁷ me in that you serve their gods: that you become a snare to yourselves.”

24

Israel, by covenant, accept the Lord — Moses, Aaron, Nadab, Abihu, and the Seventy see God — the Lord calls Moses to the mountain to receive the stone tablets.

[1] And He saith unto Moses: “Go up unto the LORD — you, Aaron, and seventy of the elders of Israel — and you shall bow down⁸ from afar. [2] And Moses will approach the LORD alone. The people⁹ will not go up with him.” [3] And Moses came and told the people all the words and judgments of the LORD; and all of the people answered with one voice, saying, “All the words that the LORD hath spoken we will do.” [4] Moses wrote all the words of the LORD. Then, he rose early in the morning, and built an altar at the foot of the mountain. He also made¹⁰ twelve memorial stones¹¹ for the twelve tribes of Israel. [5] And he sent lads¹² of the children of Israel and they offered burnt offerings and sacrificed sacrifices, peace offerings, and bulls.¹³ [6] Then Moses took half of the blood and placed it in bowls;¹⁴ and half¹⁵ of the blood he sprinkled¹⁶ on¹⁷ the altar. [7] He took the scroll of the covenant

¹are

²Red Sea

³It's difficult to tell if it's the Jordan or the Tigris.

⁴cut

⁵live

⁶miss the mark, sin, transgress

⁷against

⁸i.e., to worship

⁹i.e., Aaron and the Seventy

¹⁰built

¹¹pillars

¹²young men, servants

¹³oxen

¹⁴basins

¹⁵i.e., the other half

¹⁶cast

¹⁷at

and he read¹ out in the ears² of the people and they said, “Everything that the LORD hath said we will do.”³ [8] And Moses took the blood and he sprinkled⁴ it upon the people and said, “This is the blood of the covenant which the LORD hath made with you concerning all these things.” [9] Then Moses, Aaron, Nadab, Abihu, and seventy elders of Israel went up [10] and saw the God of Israel. Under His feet was a slab of sapphire as bright as heaven. [11] He did not lay His hand on the eminent children of Israel. They saw God and they ate and they drank.⁵ [12] The LORD said to Moses, “Come up to me in the mountain⁶ and be there. I will give you stone tablets, the Law and the Commandments that I have written for their instruction.” [13] Moses rose up — and Joshua, his minister, too — and Moses went to the mountain of God. [14] To the elders he said, “Wait here⁷ for us until we return for you. And look, Aaron and Hur are here⁸ with you, and whoever has any problems, bring it up with them.”⁹ [15] Moses went up into the mountain, and the cloud covered the mountain. [16] The glory of the LORD settled on Mount Sinai, and the cloud covered the mountain for six days. On the seventh day, He called to Moses from the thick¹⁰ of the cloud. [17] In the people’s view, the appearance of the LORD in His glory was like fire consuming the peak of the mountain. [18] Moses came into the thick of the cloud and climbed up the mountain. And Moses was in the mountain for forty days and forty nights.

¹it

²hearing

³hear, obey

⁴cast

⁵xxxx: reference to the sacrament?

⁶lit., mountain-ward

⁷lit., in this place

⁸Understood

⁹lit., approach them with it

¹⁰lit., midst

NUMBERS

5

How to deal with lepers — repentance necessary for forgiveness — dealing with women accused of immorality.

[1] The LORD spoke to Moses, saying, [2] “Command the people of Israel that they send everyone outside the camp who has a skin disease, a discharge,¹ or who has become ritualistically unclean from coming in contact with² a corpse. [3] Send both men and women outside — send them out of the camp so that they don’t make the camp wherein I live ritualistically unclean.” [4] The people of Israel did so and sent them outside the camp. The people of Israel did just as the LORD had told Moses. [5] The LORD spoke to Moses, saying, [6] “Speak to the people of Israel. When a man or a woman commits any human sin by being unfaithful³ to the LORD and that person is guilty: [7] they shall confess the sin that they’ve committed, he shall restore his wrong⁴ by its total amount plus one fifth, and give it to the person he wronged. [8] But if the man doesn’t have a redeemer to give the compensating gift to, then the guilt shall be recompensed to the LORD shall be the priest’s in addition to the reconciliatory ram by which the priest makes an atonement for the man. [9] Every tribute offering of any of the holy things of the people of Israel which they present to the priest, these shall be his. [10] Everyone’s sacred things shall be his. Whatever people give to the priest shall be his.” [11] And the LORD spake unto Moses, saying, [12] “Speak unto the children of Israel and say unto them: ‘If any man’s wife go astray and trespasses against him [13] in that a man lies sensually with her and it is hidden from the eyes⁵ of her husband — kept secret — and she is defiled, but there is no witness against her, neither is she caught in the act: [14] if the spirit of jealousy is passed over him and he suspects her of infidelity and she is defiled, or if the spirit of jealousy passes over him and he suspects her of

¹KB: **mucous discharge** of a man (*gonorrhea benigna*); **discharge of blood** of a woman (within & outside the menstrual period).

²Understood

³**זָנָה** is always against God.

⁴KB: (equivalent amount of) **wrong** (in case of property damage)

⁵kept from the knowledge

infidelity and she is not defiled:¹ [15] the man shall bring his wife before the priest. He² shall bring an offering for her (a tenth of an ephah of barley wheat), but he shall not pour upon it any oil neither will he place incense upon it since it is a memorial offering to bring to mind³ wrong-doing. [16] The priest shall bring her and cause her to stand before the LORD. [17] The priest shall take holy water in a jar of clay and from the dust that is on the floor of the Tabernacle. And the priest shall take it and put it⁴ in the water. [18] And the priest shall make the woman stand before the LORD.⁵ And he will uncover the woman and he shall place in her hands the memorial offering as an offering of jealousy. The bitter waters that cause the curse shall be in the priest's hand. [19] And the priest shall place her under oath and say to the woman, "If no man has laid with thee, and if thou hast not gone astray to be unclean, you will be free from these waters of bitterness that caused the curse."⁶ [20] But if you have gone astray to another besides your husband, or if you have defiled yourself in that a man other than your husband has lain with you,"⁷ [21] the priest shall charge the woman⁸ with an oath of cursing and the priest shall say to the woman, "May the LORD make you a curse and an oath amongst your people." The LORD shall cause your thigh to waste⁹ away and your womb to swell. [22] These cursed waters have come into your intestines and caused your belly¹⁰ to swell and your crotch¹¹ to shrink. The woman shall say, "Surely! Surely!"¹² [23] And the priest shall write these words on a scroll and he shall wash them out into the bitter waters. [24] He will have the woman drink the bitter waters that cause the curse and the waters will enter into her. [25] And the priest shall take the offering of jealousy from the hand of the woman and he shall wave the offering before the LORD and he shall bring

¹E.g., if he's jealous, whether or not she's defiled, the following needs to happen.

²the husband

³remembrance

⁴i.e., the dust

⁵In front of the Holy Place. It is unknown whether or not she is allowed into the grounds of the Tabernacle complex.

⁶i.e., to take effect

⁷lit., if a man other than your husband has given you his line

⁸place the woman under oath

⁹fall

¹⁰KB: of a man. Womb for a woman.

¹¹KB: the fleshy portion of the **upper thigh**, seat of procreation, area of sexual organs.

¹²See Appendix F

it¹ to the altar. [26] And the priest shall take a handful of the burned meal-offering² from the altar as her memorial offering and he will burn it on the altar, and afterwards he will have the woman drink the waters.³ [27] And he shall cause her to drink the waters of bitterness if she has transgressed in that she is defiled. And the waters of bitterness that caused the curse shall enter into her and her stomach shall swell and her uterus shall waste away and she shall be a curse in the midst of her people. [28] And if the woman is not defiled in that she acted unfaithfully, but she is clean, she shall be guiltless,⁴ and she, conceiving, will give birth to a child.⁵ [29] This is the law concerning those suspected of infidelity (when the wife goes astray while married to her husband and is defiled). [30] When a spirit of jealousy passes over a man and he's jealous of his wife, he shall cause his wife to stand before the LORD and the priest shall do everything in this law to her. [31] The man is then free from wrong-doing, but the woman will pay for her iniquity."

6

Law of the Nazirite — Aaronic blessing.

[1] The LORD spoke to Moses, saying, [2] "Speak with the people of Israel and say to them, 'If a man or woman vows the oath of the Nazirite, to consecrate themselves to the LORD, [3] then they⁶ shall not drink beer⁷ or vinegar beer,⁸ neither shall they drink grape-juice or grape-extract or eat dried or fresh grapes. [4] The entire time⁹ he's a Nazirite¹⁰ he shall not eat anything made from the wine grapevine or from the peel of unripe grapes. [5] The whole time he's vowed to be a Nazirite, a razor shall not pass over his head until the time¹¹ that he's consecrated to the LORD is completed. The hair¹² of his head shall grow. [6] He shall not have dealings with a dead body the whole time he's a consecrated as a Nazirite to the LORD. [7] He shall not be ritualistically unclean for his father, mother, or

¹i.e., the offering

²KB: the portion of the meal-offering which is burned; suggested meanings: reminiscence; summons; invocation; sign-offering.

³Understood: the waters of bitterness.

⁴clean

⁵i.e., eventually

⁶lit., *he*, but *they* is gender neutral which agrees better with verse 2.

⁷KB: intoxicating drink, evid. a kind of **beer**.

⁸xxxx: Archaic way of saying "wine"? Check KB.

⁹lit., all the days

¹⁰KB: live as a nāzîr, accept the obligations of a Nazirite.

¹¹lit., his days

¹²KB: loose or unbraided

brother when they die because his head is consecrated to his God.

[8] For the whole time that he's consecrated he shall be holy to the LORD. [9] If the dead suddenly die because of him, and his consecrated head has become ritualistically unclean, then he shall shave his head on the day of his ritualistic cleansing — he shall shave his head on the seventh day. [10] In the eighth day he shall bring either two turtle doves or two pigeons to the priest at the entrance of the meeting tent. [11] The priest shall offer one as a sin-offering and the other¹ as a burnt-offering to atone for his sin with the dead body. On that same² day he shall reconsecrate³ his head. [12] He shall vow the days of his consecration to the LORD. He shall bring a year-old lamb to be a compensating gift, but the first days shall be forfeited because he was ritualistically unclean.

[13] This is the law of the Nazirite. When his time of consecration is complete,⁴ he shall be brought to the entrance of the meeting tent. [14] He shall bring his offerings near to the LORD: a year-old lamb that is free of blemish for the burnt-offering, a year-old ewe lamb that is free of blemish for the sin offering, a ram free of blemish for the peace offering, [15] a basket of matzo, ring-shaped bread moistened with balsam oil, unleavened wafers with balsam oil spread on them, their offering, and their drink-offerings.⁵ [16] The priest shall bring them before the LORD and offer his sin- and burnt-offerings. [17] The ram shall be offered as a peace offering before the LORD along with the basket of matzo; the priest shall offer his sacrifice and his drink-offering. [18] The Nazirite shall shave his consecrated head at the entrance of the meeting tent, take the hair of his consecrated head, and place it on the fire which is under the peace offering. [19] The priest shall take the boiled ram shoulder, one piece of matzo from the basket, and one unleavened wafer and place them on the Nazirite's palms after he has shaved his consecrated head. [20] The priest shall wave them as wave offerings before the LORD; in addition to the brisket of the wave offering and the tribute thigh, it is holy to the priest. Afterwards, the Nazirite may drink wine.

¹lit., one

²Understood

³lit., consecrate; understood as reconsecrate.

⁴lit., in the day of the completion of his days of consecration

⁵of wine

[21] This is the law of the Nazirite who vows his offering to the LORD in addition to ¹being set apart, and besides what he is able to get his hands on. He shall do according to his vow that he has sworn — the law of the Nazirite.” [22] God spoke to Moses, saying, [23] “Speak unto Aaron and his sons, saying, ‘Thus shall you bless the children of Israel, saying unto them, [24] “May the LORD bless and preserve you. [25] May the LORD cause His face to shine upon you and show you favor. [26] May the LORD lift His face toward you and may He give peace unto you.”’ [27] They shall put my name upon the children of Israel and I will bless them.”

10

Trumpets to be used in calling and assembling Israel — cloud removes from camp — Israel sets forth in their orders — the Ark of the Covenant goes before the people.

[1] The LORD spoke to Moses, saying, [2] “Make two silver trumpets^{2,3} for yourselves. You shall make them of hammered⁴ metalwork. They shall serve you when the assembly is gathered and when the order of departure for the camp is given. [3] When they blow them, the whole company shall gather to you at the entrance of the meeting tent. [4] If they blow with one, then the princes, the heads of thousands, shall gather to you. [5] When you’ve blown an alarm, the camps which are encamped eastward shall break camp and march on. [6] When you blow the alarm the second time, the camps which are encamped southward shall set forward. They shall blow an alarm when they set forward. [7] In the assembling of the congregation of people, you shall blow the horn, but you shall not shout. [8] The descendants of Aaron the High Priest shall blow the trumpets. They shall be an eternal, diving statute for you. [9] If you go to war in your land against the enemy who is being hostile toward⁵ you, then you shall blow the trumpets and you shall be remembered by⁶ the LORD your God and be saved from your enemies. [10] In the day that you rejoice, in your assemblies and in your new moons, you shall blow the trumpets because of and in addition to⁷ your burnt offerings and your communal peace sacrifices. These⁸

¹lit., his

²KB: long, straight instrument of metal for signaling.

³Not to be confused with a *shofar*.

⁴or embossed

⁵alt., in a state of conflict with

⁶alt., in the sight of

⁷לְ, here, carries with it both of these meanings.

⁸lit., they

shall be a reminder for you ¹of your God: I, the LORD, am your God. [11] And in the second year, in the second month, on the twentieth of the month, that the cloud was taken up from the dwelling place of the reminders.² [12] The children of Israel set forth on their journey from the wilderness of Sinai and the cloud rested in the wilderness of Paran. [13] And the first went not before the face of the LORD by the hand of Moses. [14] The banner of the camp of Judah set forth first off, according to their ranks; and over its host was Nahshon the son of Amminadab. [15] Over the host of the tribe of the children of Issachar: Nethaneel the son of Zuar. [16] Over the host of the tribe of the children of Zebulun: Eliab the son of Helon. [17] The utensils of the tabernacle were taken down, and the sons of Gershon and the sons of Merari — who carried the tabernacle and its accouterments — set forth. [18] The banner of the camp of Reuben traveled according to their ranks; and over its host was Elizur the son of Shedeur. [19] Over the host of the tribe of the children of Simeon: Shelumiel the son of Zurishaddai. [20] Over the host of the tribe of the children of Gad: Eliasaph the son of Deuel. [21] The carriers of the Holy Place³ — the Kohathites — went forth; and they would be the ones to set up the tabernacle at their⁴ coming to a particular spot. [22] The banner of the camp of the children of Ephraim traveled according to their ranks; and over its host was Elishama the son of Ammihud. [23] Over the host of the tribe of the children of Manasseh: Gamaliel the son of Pedahzur. [24] Over the host of the tribe of the children of Benjamin: Abidan the son of Gideon. [25] The banner of the camp of the children of Dan set forth, which was the rear of all the camps throughout their armies: and over its rank was Ahiezer the son of Ammishaddai. [26] Over the host of the tribe of the children of Asher: Pagiel the son of Ocran. [27] Over the host of the tribe of the children of Naphtali: Ahira the son of Enan. [28] Such were the journeys of the children of Israel according to their ranks when they set forth.” [29] And Moses said to Hobab,⁵ the son of Reuel the Midianite, the father-in-law of Moses, “We are setting off to the same place that the LORD said, ‘I will give to you.’ Come with us and we will treat you kindly because the LORD hath dealt kindly with Israel.” [30] But

¹xxxx: Check KB on לָפָנַי.

²See Appendix ??

³Inferred: the Holy of Holies as well.

⁴i.e., the Israelites

⁵Jethro

he said, “I will not go; rather, I will go unto mine own land and to mine own home country.” [31] And he¹ said, “Please don’t leave me because you know how we should encamp in the desert — you shall be our eyes. [32] “If you will go with us, it will be good to you in the same measure as the LORD will be² with us.” [33] So they set out from the mountain of the LORD a journey of three days, and the Ark of the Covenant of the LORD went before them three days to seek out a place of rest for them. [34] And the LORD, as a cloud, went over them by day when they journeyed from the camp. [35] And when the Ark went forth, Moses said, “Rise up, O LORD, and let thine enemies be scattered; yea, let thine haters flee from before thy face.” [36] And when it rested he said, “Return, O LORD, to the tens of thousands of Israelites.”³

11

The Lord destroys the rebels with fire — Israel complains about manna — Moses cannot take the burden alone — the Lord commands Moses to call the Seventy — meat will be given until it is loathsome — Seventy are called and chosen — Eldad and Medad prophesy — the people lust — many are destroyed by a plague.

[1] And the people complained that which is evil⁴ in the ears of the LORD, and the LORD heard it and was angry;⁵ and the LORD’s fire burned against them and consumed the outer part of the camp. [2] Then the people complained to Moses, so Moses prayed unto the LORD and the fire was quenched. [3] He called the name of the place Taberah for the fire of the LORD burned there among them. [4] And the crowd that was in its midst⁶ as well as the children of Israel lusted and cried again, saying, “Who shall give us flesh to eat? [5] We remember the fish that we would eat in Egypt for no cost;⁷ and the cucumbers, melons, leeks, onions, and garlic — [6] now our souls are dried up for there is nothing that we can see besides manna!” [7] The manna was like coriander⁸ and was the color of

¹Moses

²was. Some slight eisegesis here, but I feel the rendering is more accurate with an eternal perspective. However, it works perfectly well with “was” because the Israelites have already been delivered from Egypt.

³10,000 is the largest root describing numbers in Biblical Hebrew.

⁴complained bitterly, complained and it was evil

⁵His anger was kindled

⁶among them

⁷free fish, but not freely eat. That connotes something different.

⁸Sp. *cilantro*. However, this probably refers to the fruit (seed), not the leaves, and is referring to the taste, not its color.

bdellium.¹ [8] The people roamed and they gathered the manna and they ground with millstones, beat in a mortar, and cooked,² or made round loafs. Its taste was like the taste of a cake with olive oil. [9] When the dew descended on the camp at night the manna would likewise descend upon it. [10] Moses heard the people crying according to their tribes³ — every man at the opening of his tent — and the anger of the LORD was great. And Moses was displeased. [11] Moses said to the LORD, “Why have you afflicted your servant? How have I not found favor in your sight in that you lay the burden of all this people on me? [12] Have I conceived all this people? Have I given birth to them? You say to me, ‘Carry them in your bosom as a nursing father the infant,’ to the land which you swore by oath to their fathers. [13] Where am I supposed to get⁴ meat to give to this entire people? Because they bemoan to me, saying, ‘Give us meat to eat!’ [14] I am not able to bear all this people alone because they are too heavy for me. [15] If you deal thusly with me, just kill me — please — if I have found favor in your eyes, that I may not dwell on my displeasure.” [16] The LORD said to Moses, “Gather seventy men for me among the elders of Israel whom you know to be elders and overseers of the people. Take them unto the meeting tent⁵ and cause them to stand there with you. [17] I will come down and converse with you there. I will take from the spirit that is upon you⁶ and shall put it upon them. They shall bear the load with you — you shall not bear it alone. [18] You shall say to the people, ‘Sanctify yourselves for tomorrow. You shall eat meat because you have whined in the ears of the LORD, saying “Who will give us meat to eat? Because we had it good in Egypt.” The LORD will give you meat to eat.’ [19] You shall not eat meat⁷ for one day, neither two days, nor five, ten, or twenty days,⁸ [20] but for an entire month until it comes out your nose and becomes nauseating to you. Because you have despised the LORD who is among you and cried in front of Him, saying, ‘Why did we come out of Egypt?’” [21] Moses said, “There are six hundred thousand

¹ A tree resin varying from yellow to green, but usually a brown color.

² boiled in a pot

³ each with about five generations

⁴ lit., From where do I have

⁵ part of the tabernacle complex

⁶ the burden of the people; delegation of priesthood responsibility

⁷ Understood

⁸ A lot of repetition of *days* omitted.

footman among this people and I am in their midst.¹ And now You say, ‘I will give them meat which they shall eat for a month’? [22] Shall we slay all the flock and cattle for them? That would suffice. Or should we gather all the fish in the sea for them? That would be enough to satisfy them.” [23] But the LORD said to Moses, “Is the hand of the LORD shortened? You shall see whether or not My word shall come to pass.” [24] Moses went forth and he spoke the LORD’s words unto the people. He gathered up seventy of the elders of the people and caused them to stand surrounding the tent.² [25] The LORD went down in the cloud and spoke unto them. He took of the spirit that was on Moses and he conferred it on the seventy elders and they prophesied without ceasing. [26] Two men remained in the camp. One was named Eldad and the other Medad. They were in the register, but did not go to the tent. When the spirit rested upon them they went into the camp and prophesied. [27] And a youth ran and told Moses, saying, “Eldad and Medad are prophesying in the camp.” [28] Joshua, the son of Nun and the servant of Moses, answered saying, “My lord, Moses, restrain them!” [29] But Moses said unto him, “Are you jealous on my behalf? I wish that all the LORD’s people were prophets and that the LORD would so place His spirit upon them all.” [30] So Moses gathered himself and the elders of Israel [31] and the spirit of the LORD went forth and drove quails from the sea who passed over and fell on the camp: a day’s journey this way and about a day’s journey that way round about the camp: ten cubits above the face of the earth. [32] The people arose all that day, that night, and the morrow to gather quail. The least gathered ten homers³ and they spread out for themselves a place surrounding the camp. [33] While the flesh was still in between their teeth, before it was consumed, the anger of the LORD was kindled against the people and the LORD smote the people with a great plague. [34] He called the name of that place Kibroth-hattaavah⁴ because there they buried the people who had lusted. [35] The people traveled from this place to Hazeroth and they stayed there.

12

Miriam and Aaron complain against Moses — Miriam is cursed with leprosy — Moses prays and Miriam is healed.

¹lit., in whose midst I am

²probably the tabernacle

³An ancient Hebrew measure of capacity, equal to ten ephahs or ten baths, and approximately equal to ten or eleven bushels. About eight gallons

⁴lit., burial place of the lusters

[1] Miriam and Aaron spoke against Moses because of the Kushite¹ woman whom he married; for he had taken a Kushite woman in marriage. [2] They said, “Has the LORD only spoken through Moses? Hasn’t He also spoken through us?” And the LORD heard it. [3] Now, the man (Moses) was incredibly unassuming² — more than any other man on the face of the earth.³ [4] The LORD spoke suddenly unto Moses, Aaron, and Miriam, “The three of you shall go forth unto the tent of meeting.” So the three of them went forth. [5] Then the LORD went down in the pillar of a cloud and stood in the door of the tent. He called for Aaron and Miriam and they both came out. [6] He said, “Heed my words: if you have a prophet the LORD will reveal Himself unto him in a vision. I will speak unto him in a dream. [7] Is it not true that Moses is My servant? That of all My house he is faithful? [8] I speak to him face to face: visibly. Not in riddles. He has seen the form of the LORD. Why weren’t you hesitant to speak against my servant Moses?” [9] The LORD grew angry with them and He left. [10] The cloud turned away from the tent⁴ and Miriam was leprous⁵ as snow. Aaron turned to face Miriam and she was leprous. [11] Moses said, “My LORD, please do not lay this sin that we foolishly sinned upon us. [12] Please, don’t let her look like⁶ a stillborn, half of whose skin is eaten when it comes out of its mother’s womb.”⁷ [13] Moses cried unto the LORD, saying, “Oh God, please heal her!”⁸ [14] So the LORD said to Moses, “If her father had spat in her face, would she not be in disgrace for seven days? Let her be removed from the rest of the people and after that⁹ she shall be received.”¹⁰ [15] Miriam was confined outside the camp for seven days, and the people did not travel until she was received back into the camp. [16] Then the people up and left Hazeroth and camped in the desert of Paran.

¹Possibly Midianite

²meek, humble

³In other words, he is too humble to fight his own battles. Instead, he lets the Lord fight for him.

⁴The Tabernacle. See Appendix D.

⁵What is mentioned here as “leprosy” is a curable skin condition. See Appendix A.

⁶lit., be like

⁷i.e., a malformed stillborn.

⁸נִי is used twice to emphasize Moses’ plea.

⁹Understood

¹⁰We don’t know why nothing happened to Aaron. Perhaps it’s because he merely gave in to peer pressure (as he was wont to do).

13

Scouts are sent to do reconnaissance in Canaan — they perform their duties, return, and give a false report of the land.

[1] The LORD spoke to Moses, saying, [2] “You shall send men to do reconnaissance in the land of Canaan — the land¹ that I shall give to the people² of Israel. You shall send one man — just one man — for each father’s tribe, each of whom is a prince among these men.”³ [3] And Moses sent them from the desert of Paran according to the commandment of the LORD. All of the men were chiefs of the tribes of Israel. [4] These are their names: for the tribe of Reuben: Shammua, the son of Zaccur. [5] For the tribe of Simeon: Shaphat, the son of Hori. [6] For the tribe of Judah: Caleb, the son of Jephunneh. [7] For the tribe of Issachar: Igal, the son of Joseph. [8] For the tribe of Ephraim: Hoshea, the son of Nun. [9] For the tribe of Benjamin: Palti, the son of Raphu. [10] For the tribe of Zebulun: Gaddiel, the son of Sodi. [11] For the tribe of Joseph: for, the tribe of Manasseh, Gaddi the son of Susi. [12] For the tribe of Dan: Ammiel, the son of Gemalli. [13] For the tribe of Asher: Sethur, the son of Michael. [14] For the tribe of Naphtali: Nahbi, the son of Vophsi. [15] For the tribe of Gad: Geuel, the son of Machi. [16] Here are the names of the men whom Moses sent to do reconnaissance in the land. Moses renamed Hoshea the son of Nun, Jehoshua. [17] Moses sent them to explore the land of Canaan, and said to them, “Go up by the south and go up into the mountains. [18] You shall examine the land, what it is; the people who live there, if they’re strong or feeble, few or numerous; [19] what the land that they live in is like, if it’s good or bad; what cities they live in, if they’re camps or fortified cities; [20] what the land is like, if it’s fertile or lean; whether or not there are trees in it.”⁴ Show some courage and bring back the fruit of the land.” It was the time of⁵ the first grapes. [21] And they went up and did reconnaissance from the Zin Desert to Rehob where you enter Hamath. [22] They went up in the south and came into Hebron where were the children of Anak: Ahiman, Sheshai, and Talmai. Hebron was built seven years before Zoan, Egypt. [23] They came to the Wadi Eschol, and there they cut down a branch with a bunch of

¹Repeated

²lit., descendants

³lit., among them

⁴lit., are there trees in it or are there not?

⁵lit., The days were the days of

grapes on it and carried it between two people¹ on a pole. They also brought some pomegranates and figs. [24] That place was called the Wadi Eschol because of the bunch of grapes that the people of Israel cut down from there. [25] They returned after forty days of reconnaissance in the land. [26] They came and went in to Moses and Aaron and the entire congregation of the people of Israel (to the Paran Desert and to Kadesh). They brought back word to them² and to the entire congregation and showed them the fruit of the land. [27] They proclaimed to the people and said, “We came into the land that you sent us to. Additionally, it flows with milk and honey and here is its fruit. [28] However,³ the people who live in the land are strong,⁴ the cities are inaccessible and very great. Furthermore, we have seen Anak’s descendants there. [29] Amalek lives in the land to the south. The Hittites, Jebusites, and Amorites live in the mountain range. The Canaanites live by the sea and by the Jordan River.”⁵ [30] Caleb hushed the people about Moses, and said, “We will definitely go up and possess it because we are totally capable of doing so.” [31] But the men who went up with him said, “We actually⁶ aren’t able to go up against the people because they’re stronger than us.” [32] They discredited^{7,8} the land that they had done reconnaissance in to the people of Israel, saying, “The land that we passed through to do reconnaissance is a land that devours its inhabitants. Everyone we saw who lives there is huge. [33] We saw giants there, the sons of Anak. We were grasshoppers in our own estimation —their’s, too!”

The people of Israel complain to Moses and Aaron, wishing to have died in Egypt — Joshua speaks up in favor of the land of Canaan — the Lord and Moses discuss the future of Israel — the men who gave a false report are reprovved by Moses.

14

[1] All the congregation raised their voices and the people cried on that night. [2] All the children of Israel murmured against Moses and Aaron. The entire congregation said to them, “Would that we had died in the land of Egypt. Or would that we had died in this desert. [3] Why did the LORD

¹Understood

²Moses and Aaron

³KB: limiting, **only that**

⁴alt., defiant, shameless

⁵Understood: river

⁶Idiomatically supplied to help with negation.

⁷KB: bring bad news of, bring into discredit

⁸KB: rumor, calumny

bring us to this land? To fall by the sword? That our wives and little ones become prey? Wouldn't it be better for us to return to Egypt?" [4] Everyone said to their brother, "We will choose a leader and return to Egypt." [5] So Moses and Aaron fell on their faces before the entire congregation of the people of Israel. [6] Joshua, the son of Nun, and Caleb, the son of Jephunneh, from among the explorers of the land, rent their clothes. [7] They said to the whole congregation of the people of Israel, saying, "The land that we have explored is really good. [8] If the LORD is pleased with us and brings us to this land, then He will give it to us: the land that is flowing with milk and honey. [9] Only, don't rebel against the LORD. Do not fear the people of the land for they shall be our food. Their shadow is turned away and the LORD is with us. Don't be afraid of them." [10] All the congregation said to stone them¹ with stones. But the glory of the LORD appeared over the tabernacle² in front of all of the people of Israel. [11] The LORD said to Moses, "For how long will this people despise Me? How long will they not believe Me despite all the signs that I have performed in their midst? [12] I will smite them with a pestilence³ and I shall disinherit them. I shall make you⁴ a great nation, mightier and more powerful than them." [13] But Moses said to the LORD, "The Egyptians shall hear how You have, by Your power, brought up this people out of their midst [14] and they will tell the other inhabitants of the land how they have heard that you, LORD, are in this people's midst, that you have appeared eye to eye, that your cloud stands above them. That you walk before them, a cloud by day, a pillar of fire by night. [15] If you kill this people together,⁵ then the nations will say that which they've heard of You, saying, [16] 'The LORD was not able to bring this people to the land that He swore to them because He has destroyed them in the desert.' [17] And now, I plead with You, let the power of the LORD be great according as You have previously spoken, saying, [18] 'The LORD is full of patience, incredibly merciful, forgiving wrongdoing and sin, not clearing those who are guilty, visiting the wrongdoings unto the third and fourth generation.' [19] Please, pardon the transgression of this people according to Your great kindness, even as You have borne this

¹Joshua and Caleb, possibly Moses and Aaron, too.

²Probably over the Holy of Holies.

³alt., plague

⁴Just you.

⁵lit., as one man

people from Egypt until now.” [20] The LORD said, “I have forgiven according to your word. [21] And yet, even as I live, the whole earth will be filled with the glory of the LORD. [22] All mankind¹ who see My glory and signs that I have done in Egypt and the desert, those who have tested Me these ten times and have not hearkened to My voice: [23] surely they shall not see the land that I have sworn to their fathers. Everyone who has provoked me shall not see it. [24] My servant Caleb, because there was another spirit in him and because he fully follows² Me: I shall bring him into the land that he has entered. His posterity shall possess it, [25] and the Amalekites and the Canaanites who are dwelling in the valley. On the morrow, turn yourselves unto the desert by the way of the Red Sea.” [26] The LORD spoke unto Moses and Aaron, saying, [27] “How long do I have to bear this wicked congregation that murmur against me? I have heard the murmurings of the people of Israel which they whine against me. [28] Say to them: ‘As I, the LORD live, as you have spoken in My ears, I will not do to you. [29] Your corpses shall fall in this desert. All of your numbered ones, even all those numbered from a son twenty and up who has murmured against Me. [30] You will not come into the land that I have raised My hand³, which I have caused you to settle in with the exception of Caleb, the son of Jephunneh, and Joshua, the son of Nun. [31] Your small children — who have become the objects of plunder, you said — I have brought them in. They know the land that you hate. [32] Your corpses will fall in this desert. [33] Your children shall be shepherds in this desert. I will bear your fornications until your corpses are consumed in the desert. [34] By the number of the days in which you spied out the land (forty days), a day for a year⁴ shall you bear your iniquities — forty years — and you shall know My displeasure. [35] I, the LORD, have spoken. Surely I shall do this thing to this whole, evil company XXXX’” [36] The men that Moses sent to explore the land, they returned and caused the entire congregation to murmur against Moses by bringing an evil report of the land. [37] Even those men who brought an evil report of the land died by the plague before the LORD. [38] Joshua, the son of Nun, and Caleb, the son of Jephunneh, survived all the men who went out to explore the land. [39] Moses spake these words to all the people of Israel

¹Referring simply to the Israelites

²is fully after

³Raised His arm to the square and sworn to them.

⁴lit., a day for a year (again)

and the people mourned exceedingly. [40] They rose early in the morning and went up to the top of the mountain, saying “Here we are. Because we have sinned, we have come up to the place that the LORD told us.” [41] Moses said, “Why is this? All of you are transgressing the LORD’s commands. It shall not succeed.¹ [42] Don’t go up! The LORD is not in your midst and all of you are not smitten before your enemies. [43] The Amalekites and the Canaanites are before you there and you will fall on the sword because you have turned from following the LORD and therefore² the LORD is not with you. [44] They have the audacity to go up to the base of the mountain. However, the Ark of the Covenant of the LORD and Moses did not leave the midst of the camp. [45] The Amalekites and the Canaanites who are dwelling in the mountain shall come down and smite you and beat you even as far as Hormah.”

16

XXXX.

[1] Korah, the son of Izhar, the son of Kohath, the son of Levi, XXXX Dathan and Abiram, the sons of Eliab, XXXX [2] They rose up before Moses with two hundred and fifty men of the sons of Israel, leaders of the congregation, and called men³ from the congregation. [3] They were assembled against Moses and against Aaron. They said to them,⁴ “XXXX- > That’s enough!⁵ All of the congregation are holy and the LORD is in their midst. Why do you lift yourselves up above the congregation of the LORD?” [4] And Moses and Aaron heard this⁶ and fell on their faces.⁷ [5] He said to Korah and to all of his assembly, saying, “XXXX Let the LORD make His known — who is holy — and bring them near to Him XXXX. [6] Do this: get some censers for yourselves: for Korah and all his assembly. [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20]

¹For two reasons: they had sinned and they would be consumed by the glory of the Lord.

²Understood

³XXXX: other men?

⁴To Moses and Aaron

⁵It is too much for you (to do this).

⁶Understood

⁷A sign of distress.

DEUTERONOMY

Moses restates the Decalogue and lends historical context to it — commands Israel to follow the Lord in all they do.

5

[1] Moses proclaimed to all of Israel, and said to them, “Listen, Israel, to the statutes and legal decisions that I am speaking into your ears today. Learn them. Observe¹ them. [2] The LORD our God made a covenant with us in Horeb. [3] The LORD did not make this covenant with our fathers, but with us: all of us who are here and alive today. [4] On the mountain, the LORD spoke face to face with you from the midst of the fire. [5] I stood between you and the LORD at that time in order to declare the word of the LORD to you because you were afraid of² the fire and didn’t go up into the mountain, where he said,³ [6] PREFACE. ‘I am the LORD your God. I brought you out from the land of Egypt — from the house of captivity. [7] I. There will be no other gods in preference to me. [8] II. Never make for yourselves graven images, or any image,⁴ in the heavens above, neither that is in the earth nor the waters underneath the earth. [9] Never bow down to them or worship⁵ them because I, the LORD your God, am a jealous God: I visit the punishment⁶ unto the third and fourth generation of my haters [10] Showing mercy unto thousands who love me and obey my commandments. [11] III. Never take the name of the LORD thy God with vain purpose for the LORD shall not hold him guiltless who uses His name to vain purpose. [12] IV. Keep the Sabbath day holy, just as the LORD your God has commanded you. [13] You shall work and perform all your responsibilities⁷ in six days, [14] but the seventh day is the Sabbath of the LORD your God: you shouldn’t work, neither your son, daughter, handmaid, ox, donkey, any of your cattle, nor an outsider who’s living in Israel. This so that your manservant and maidservant may

¹to do

²lit., by reason of

³lit., saying. This rendering is meant to clarify that it was the Lord speaking, not Moses or Israel.

⁴an idol, picture, image, or any likeness

⁵serve

⁶iniquity

⁷tasks, errands

rest just like you. [15] Remember when you were slaves in the land of Egypt and the LORD your God brought you from there with a strong hand and an outstretched arm.¹ Therefore the LORD your God has commanded you to keep the Sabbath day. [16] v. Take your mom and dad seriously just as the LORD your God has commanded you. This that your days may be lengthened and in order that it may be well for you upon the land which the LORD your God is going to give you. [17] vi. Don't murder. [18] vii. Don't commit adultery. [19] viii. And don't steal. [20] ix. Never give a vain witness against your neighbor. [21] x. Don't desire your neighbor's wife or his house, field, bondman, handmaid, ox, donkey, or anything that's his.' [22] The LORD spoke these words on the mountain to the entire congregation. With a great voice from out of the midst of the fire, the cloud, the gloom, and he added no more. He wrote it on two stone slabs and gave them to me. [23] When you heard the voice from out of² the darkness and the mountain burned with fire, all of the heads of your tribes and your elders came to me³ [24] and said, 'The LORD our God showed us His magnificence and greatness today. We have seen that God speaks with man — that He lives. [25] Now, why should we die? Because this great fire consumes us? Additionally, if we again hear the voice of the LORD our God, we shall die. [26] Because who among all living⁴ has heard the LORD's voice speaking from out of the fire as we have and lived? [27] You,⁵ come here and hear everything that the LORD God is going to say. You shall tell⁶ us everything that the LORD our God has told⁷ you. We will hear it and obey.' [28] The LORD has heard your voice⁸ when you spoke to me, and the LORD said, 'I have heard the sound of this people's words that they've spoken to you. Everything they've spoken has been well put.'⁹ [29] Who shall give?¹⁰ There was a heart in them to fear Me and to keep all of My commandments forever¹¹ so that it's good for them and their children forever.' [30] Go. Say to them, 'Return to your

¹So that He can show the way; fight our battles

²alt., the midst of

³Moses, not the Lord

⁴lit., flesh

⁵Referring to Moses

⁶lit., speak to

⁷lit., spoken to

⁸lit., the sound/voice of your speaking/words

⁹lit., spoken

¹⁰xxxx: check KB

¹¹lit., all of the days

tents.’ [31] However, you shall remain¹ here and shall certainly stand² by Me as I tell you all of the commandments and statutes and legal decisions that you shall teach them; they shall observe these in the land that I shall give them to possess:

[32] Observe to do as the LORD your God commands you; don’t fall away to the right or to the left.

[33] In all His ways that the LORD your God commands you to walk in order that you live, these are good for you and shall prolong your³ days in the land which you shall possess.

Moses promises Israel that if they keep the commandments they will be blessed.

6

[1] “These are the commandments, statutes, and legal decisions that the LORD your God has commanded me⁴ to teach you, that you apply them in the land thither that you will pass through and⁵ possess. [2] Fear the LORD your God so that you keep all of His statutes and commandments that I have command you and your children and your children’s children. Keep them⁶ all the days of your life so that your days may be prolonged. [3] You, Israel, shall hear and observe to do that which is good for you in order that you may greatly multiply in the land flowing with milk and honey, even as your fathers’ God, the LORD, has told you. [4] Hear, O Israel! I, the LORD am God: there is only one LORD⁷. [5] Thou shalt love the LORD thy God with all thy heart, with all thy soul, and with all thy being⁸. [6] These are the words⁹ that I am going to command you in your heart. [7] You shall repeat them to your children. You shall talk about them when you sit in your home, when you go in the road, or when you rise¹⁰ up. [8] You shall bind them as a sign upon your hand. They shall be as frontlets. [9] Ye shall write them upon the lintel posts of your

¹Understood through context. Without it is simply “you here,” but it’s the LORD telling Moses to remain where he is.

²Repeated

³lit., the; understood as *your*.

⁴Understood

⁵lit., to

⁶Repeated

⁷lit., the LORD is one

⁸strength

⁹commands

¹⁰stand

house and gate¹. [10] It shall be, when the LORD your God brings you into the land that He swore to your fathers — to Abraham, Isaac, and Jacob — that He would give to you, the great and good cities that you didn't have to² build. [11] Houses that you didn't fill, but which are full of everything good; hewed cisterns that you did not quarry; vineyards and olive orchards that you did not plant; of these³ you have eaten and been satiated. [12] Be careful lest you forget the LORD who brought you out from the land of Egypt, from the house of servitude. [13] Reverence the LORD your God, serve Him, swear by His name. [14] You shall not follow⁴ other gods, the gods of the people who are round about you, [15] because the LORD your God, who is⁵ in your midst, is an envious God. Don't do this⁶ lest the LORD your God becomes indignant with you and exterminates you from off the face of the land. [16] Don't put the LORD your God to the test as you did⁷ in Massah. [17] You shall constantly⁸ keep the commandments, testimonies,⁹ and statutes of the LORD your God that He has commanded you. [18] You shall do what the LORD sees as¹⁰ fitting and good so that it's good to you. That you may go and possess the good land that the LORD has sworn to your fathers, [19] He shall drive out all of your enemies from before you, even as the LORD has spoken. [20] In the future, when your son asks you,¹¹ 'What are the testimonies, statutes, and judgments that the LORD our God has commanded you?' [21] You shall say to your son, 'We were servants to Pharaoh in Egypt and the LORD brought us out of Egypt with a powerful¹² hand.' [22] The LORD gave great and sad signs¹³ and omens,¹⁴ while we watched,¹⁵ upon Egypt and upon Pharaoh and upon all of his household. [23] He

¹i.e., any official entrance to your house, even doors to separate rooms: these words shall be upon them.

²Understood

³Understood

⁴alt., adhere to

⁵Understood

⁶Understood

⁷lit., put Him to the test

⁸Repetition

⁹From KB, seems to be more in a legal sense.

¹⁰lit., in His opinion is

¹¹lit., saying

¹²alt., strong, firm, violent, severe. All of which fit.

¹³alt., distinguishing marks

¹⁴alt., wonders

¹⁵lit., in our eyes, in our view

brought us out from there in order to bring us in so that¹ to give to us the land that He swore to our fathers. [24] The LORD commanded us to keep all his statutes, to reverence the LORD our God. This² that it would be good for us all of our days, that He would keep us alive, even as He has³ at this time. [25] It shall be righteousness to us if we observe to keep all of these commandments before the LORD our God, even as He has commanded us.

Rules about beating transgressors — Levirate law given — fair measurements to be used — commandments regarding how and why to deal with Amalek enumerated.

25

[1] “If there’s a lawsuit between men and they come to⁴ judgment, then they shall judge and pronounce the righteous not guilty and pronounce the transgressor guilty. [2] If the transgressor is supposed to be beaten, the judge shall cause him to fall down and someone shall hit him in the judge’s presence, sufficient by number for his transgression. [3] He shall be smitten no more than forty times. They shall not add to this, otherwise, if they hit him more than these many strikes, then your brother shall be of low esteem in your eyes. [4] You shouldn’t muzzle an ox while it’s threshing.⁵ [5] When brothers dwell together⁶ and one of them dies and he has no son⁷, his wife shall not go unto foreigners⁸ to find a husband, but her brother-in-law will come to her and he shall take her unto himself as a wife. And thus⁹ shall he perform the duty of a brother-in-law. [6] He shall raise up for the deceased¹⁰ the oldest child that she shall bear that his¹¹ name be not erased from Israel.¹² [7] And if the man is not inclined¹³ to take his sister-

¹Understood

²Understood

³Understood

⁴decide upon, resort to

⁵Seems like something is missing here. This is very *non sequitur*.

⁶This does not necessarily denote two men with the same parents, but rather male relatives. Same goes for whenever sister-in-law is said: it is simply a female relative.

⁷there is not a son to him

⁸outside

⁹“Thus” is not in the verse, but helps the flow.

¹⁰over the name of the deceased

¹¹i.e., the deceased

¹²lit., The oldest child that she shall bear, he shall raise up for the deceased that his name be not erased from Israel.

¹³pleased

in-law then let her¹ go up to the gate to the elders and say, “My brother-in-law hath refused to raise up into his brother a name in Israel.” [8] The elders of the city will call for him and he will stand and he shall say, “I do not desire to take her.” [9] Then his sister-in-law will approach him in the eyes² of the elders and she will remove his sandal from off his foot. And she shall spit in his face and say,³ “So shall it be done⁴ to the man who will not build up the house of his brother.” [10] And his name will be called *The house of the man whose sandal was removed*. [11] When men quarrel together⁵ and one of their wives comes near to deliver her husband from the guy who’s hitting him,⁶ and she’s stretched out her hand and grabbed⁷ his shame,⁸ [12] then you shall cut off her hand. You shall not pity her.⁹ [13] There shall not be any stones in your bag, even a great or a small stone. [14] There shall not be an ephah, great or small, in your house. [15] You shall have a complete and just stone. You shall have a complete and just ephah. This¹⁰ in order that your days may be lengthened in the land that the LORD your God shall give you. [16] Because anyone doing these things — anyone doing wickedness — is abhorred by the LORD your God. [17] Remember what Amalek did to you in the road on your way out of Egypt, [18] how he happened upon you in the way and seized and destroyed the rear-guard (all those who are unfit to travel¹¹ who were behind you); and you were weary and tired.¹² But he did not fear God. [19] Since the LORD your God has given you peace and quiet¹³ from all the enemies which surround you in the land that the LORD your God has given

¹lit., his sister-in-law

²presence

³and she will answer and say

⁴it is done

⁵lit., one with another

⁶lit., from the hand of his smiter

⁷alt., taken hold of, seized

⁸KB doesn’t seem to have a rendering which means *privates* or *private parts*. The verb form, בּוֹשׁ, means *to be ashamed* from which we surmise that the noun form refers to something of which a man would be ashamed, therefore his genitals.

⁹lit., You shall not be troubled about (or look compassionately) in your opinion (understood: on her).

¹⁰Understood

¹¹alt., stragglers

¹²alt., extremely weary. Both עָיַף and יָגַע mean weary, but the latter also means tired.

¹³נָח means to give rest or quiet.

to you — a hereditary possession for you¹ to possess — that²
the remembrance of Amalek shall be wiped out from under the
heavens. You shall not forget it.

¹Understood

²Understood

JOSHUA

3

Joshua commands the Israelites regarding how to follow the Ark — the people are commanded to be pure — priests and Levites commanded to enter the Jordan — the Jordan River is stopped in its course.

[1] Joshua got up early in the morning. He, and all the children of Israel, journeyed from Shittim until they came to Jordan where¹ they passed the night² before passing through. [2] At the end of three days, the officers³ passed through into the midst of the camp [3] and commanded the people, saying, “When you see the Ark of the Covenant of the LORD your God with the priests and Levites carrying it, and they journey from where you are:⁴ you shall follow them. [4] However, there shall be a distance between you and⁵ them — by measurement, about 2 000 cubits.⁶ In order for you to know the way that you’re supposed to go — because you’ve never passed over this way before now — don’t come near it.” [5] Joshua said to the people, “Sanctify yourselves because the LORD is going to do something extraordinary in your midst tomorrow.”⁷ [6] Joshua spoke to the priests, saying “Carry the Ark of the Covenant, pass over in front of the people.” So they carried the Ark of the Covenant and walked before the people. [7] The LORD said to Joshua, “Today⁸ I will begin to make you great in the opinion of all of Israel, so that they will know that I am with you even as I was with Moses.⁹ [8] You shall command the priests to carry the Ark of the Covenant, saying, ‘When you come to the edge of the waters of Jordan, stand in the Jordan.’” [9] Joshua said to the children of Israel, “Come here and hear the words of the LORD your God.” [10] And Joshua said, “By this you know that the living

¹Understood

²lit., they passed the night there

³alt., record-keepers

⁴lit., your place

⁵lit., between

⁶A little over half a mile (0.568 mi). At a good walking pace, that’s about ten minutes following distance.

⁷alt., in the future, in time to come. However, we know through context that it is literally the next day.

⁸lit., this day

⁹Moses actually comes first, but this is more idiomatic in English.

God is in your midst. He will certainly take possession of the Canaanites', Hittites', Perizzites', Girgashites', Amorites', and Jebusites' property from before you. [11] Look, the Ark of the Covenant of the Lord of the whole earth is passing before you into the Jordan. [12] Now, take¹ twelve men from the tribes of Israel, but only one man² from each tribe. [13] When the soles of the priests' feet who bear the Ark of the LORD — the Lord of the whole earth — when they³ rest in the waters of Jordan, the waters of Jordan shall be cut off. The waters that come down from above⁴ shall be dammed up.”⁵ [14] During the people's journey from their tents to pass over the Jordan, the priests bore the Ark of the Covenant before the people. [15] And when those bearing the Ark came to the Jordan, the feet of the priests bearing the Ark dipped into the edge of the waters (the Jordan being full over all its banks all the days of harvest) [16] and the flowing waters stood and rose up in a dam, far above Adam city (which is beside Zaretan); and those going down by the sea of the plain — the Salt Sea — were completely cut off. And the people passed through to Jericho. [17] And the priests bearing the Ark of the Covenant of the LORD stood established on the dry ground in the midst of the Jordan. And all Israel passed over on dry ground, even until the whole nation had completely passed over the Jordan.

¹lit., for you

²lit., one man one man

³Repeated

⁴xxxx: precipitation, spring water, upstream?

⁵Other translations render this as *stand in one heap*, but “standing in a heap” idiomatically is to be dammed up.

JUDGES

7

Gideon brings the Israelites to the River Jordan — through revelation, Gideon dismisses men until only three hundred remain — they surround the Midianite camp, wreak havoc, and are miraculously protected through combat.

[1] Jerubbaal (formerly¹ Gideon) and all the people who were with him rose early. They set up² a military camp by Harod's well. And they lied in wait³ in the valley by the hill Moreh. [2] And the LORD said unto Gideon, "The people with thee are too great⁴ for me to just give the Midianites into their hand, lest Israel vaunt themselves against me, saying, 'My own hand hath saved me!'" [3] Now, please proclaim within earshot of the people, saying, 'Whosoever is fearful and trembling, let him turn back and leave⁵ early from Mount Gilead.' And 22,000 of the people turned back, and 10,000 remained. [4] And the LORD saith unto Gideon, "Still, the people are too many. Bring them down to the water and I shall refine⁶ them for you there. It shall be that he to whom I say to thee, 'This man shall go with you,' shall go with you; and any that I say unto you, 'This man shall not go,' shall not go." [5] So he brought the people down to the water. And the LORD said unto Gideon, "Any who laps water with his tongue (like a dog), you shall set by himself. Likewise with those that kneel down to drink." [6] The number of those who lapped — putting their hands to their mouth — was 300 men; but all the rest of the people knelt down to drink water. [7] And the LORD saith unto Gideon, "I will deliver you with the 300 men who lapped; and I will give the Midianites into your hand. Let all the rest go unto their homes." [8] They took the people's provisions⁷ and trumpets

¹lit., who is

²alt., pitched

³alt., to conceal oneself

⁴many

⁵go

⁶test

⁷צָדָה, from the root צוּד, is not attested in the KB. However, Davidson includes a Hithpael rendering which can mean to *furnish oneself with provision* (641) from which we can ascertain the root to have something to do with provisions. YLT renders it as "provision" and DARBY renders it as "victuals" so this seems to be verified.

into their hands. And he sent every male Israelite away, every man to his tent; but he held onto the three hundred men. The Midianites' camp was in the valley below him. [9] That night, the LORD said to him, "Get up. Go down into the camp because I have delivered the camp into your hand. [10] But if you're afraid to go down, then go down — you and your servant Phurah — to the camp [11] and hear what they have to say.¹ Afterwards, your hands shall be strengthened and you shall go down to the camp." So he went down with his servant, Phurah,² to the border of the fifty men who were in the camp. [12] And Midian and Amalek and all the Easterners³ were lying in the valley like a swarm⁴ of locusts. Their camels are beyond number,⁵ as multitudinous as the sand on the seashore. [13] Gideon came and, look, a man was telling his friend about a dream; he said, "I've had⁶ a dream: a round loaf of barley bread was turning this way and that in the Midianites' camp, and it entered the tent, smote it, and the tent⁷ fell and was turned upside down. The tent had fallen." [14] His friend replied and said, "This is nothing other than the sword of Gideon the son of Joash, an Israelite. God put Midian and the entire camp in his hand." [15] When Gideon had heard the dream being told⁸ as well as its interpretation, he bowed down and returned to the Israelites' camp and said, "Get up because the LORD has given you⁹ the Midianites' camp." [16] He divided the three hundred men into three companies, and gave everyone a trumpet,¹⁰ an empty jar,¹¹ and a torch to put in it. [17] He said to them, "Watch me and do what I do.¹² I will come to the edge of the camp, and when I've done that, do the same. [18] When we¹³ blow the trumpet, me and everyone who's with me, blow your trumpets as well all around the camp and say, 'For the LORD and for Gideon.'" [19] Gideon and

¹lit., what they say

²xxxx: If he has more than one servant, remove commas.

³lit., children of the east

⁴alt., multitude

⁵lit., to their camels there is no number

⁶lit., dreamed

⁷Understood

⁸lit., the telling of the dream

⁹lit., placed in your hands

¹⁰lit., gave a trumpet into the hand of everyone

¹¹alt., pitcher; KB: large (pottery) jar for flour or water.

¹²lit., thus do ye

¹³Conjugated 1cs, but understood 1cp.

his hundred¹ came to the edge of the camp and got there at the beginning of the middle watch;² however, the guards just took their station.³ They blew their trumpets and smashed the jars in their hands. [20] The three companies blew their trumpets and smashed the jars. With the lamp in their left hand and the trumpets blowing in their right, they cried out, “The sword of the LORD and of Gideon.” [21] The men stood in their places surrounding the camp, the entire camp running, shouted in alarm, fleeing. [22] The three hundred blew their⁴ trumpets and the LORD set every man’s sword against his friend throughout the entire camp. And the camp fled to Beth-shittah towards Zererah, to the border of Abel-meholah towards Tabbath. [23] Israelites were called⁵ from Naphtali, Asher, and from all of Manasseh to pursue the Midianites. [24] Gideon sent messengers to the mountains⁶ of Ephraim, saying, “Come here to meet Midian. Capture them at the waters by Beth-barah and the Jordan River.” The Ephraimites were summoned and they captured the waters from Beth-barah to the River Jordan. [25] They captured two Midianite officials, Oreb and Zeeb. They slew Oreb at the Oreb Boulder, they slew Zeeb at the Zeeb Wine-vat, and they pursued the Midianites. They brought Oreb’s and Zeeb’s heads to Gideon to the opposite bank of the Jordan River.

¹lit., the hundred men who were with him

²KB notes this as being “evidently the last watch of the night.” However, since it is modified by הַתִּיכּוֹנָה (middle) it refers to the middle watch. This watch runs from 10 PM till 2 AM.

³lit., however, it confirmed confirmed [verily/just confirmed] the guards.

⁴lit., the

⁵alt., summoned

⁶lit., all the mountains (alt., mountain range)

RUTH

Naomi's husband and sons die — one of her daughters-in-law, Orpah, leaves — the other, Ruth, promises to stay.

1

[1] In the days when the judges judged there was a famine in the land. A man of Bethlehem-Judah went to sojourn in the field of Moab¹ — he, and his wife, and his two sons. [2] And the name of the man — Elimelech; and the name of his wife — Naomi; and the names of his two sons — Mahlon and Chilion: Ephrathites from Bethlehem-Judah. And they entered the field of Moab and they stayed² there. [3] And Naomi's husband, Elimelech, died, and she was left with³ her two sons. [4] And they took to⁴ themselves Moabite wives, the name of the one, Orpah; and the name of the other, Ruth. And they stayed there about ten years. [5] Both Mahlon and Chilion died. And the woman was bereft of her two boys and her husband. [6] And⁵ she rose up with her daughters-in-law to return to the land of Moab, for she had heard that in the land of Moab the LORD had visited His people by giving them bread. [7] She went out from the place where she was with her two daughters-in-law and they went on the road to return to the land of Judah. [8] And Naomi said to her two daughters-in-law to go return to their mothers' houses. "The LORD will do kindly with you according as ye have done with the dead and myself. [9] The LORD will give you rest in your husbands' houses." Then she kissed them, and they lifted up their voices and wept. [10] But they said to her, "Surely we will return to thy people." [11] But Naomi said, "Return, my daughters. Why would you go with me? Do I yet have sons in my womb that they may be husbands to you? [12] Return, my daughters, for I have grown too old to have a husband ⁶. If I were to say I have hope, and if I were to have a man tonight, and have sons, [13] would you wait for them until they were grown and keep yourselves from a husband? Not so, my daughters, for it grieveth me greatly for your sakes that

¹Moabite territory or country

²continued, sojourned

³and

⁴raised up unto

⁵Then

⁶I have grown old from having a man.

the hand of the LORD is against me.” [14] They lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her. [15] And she¹ said, “Your sister-in-law² is returning to her people and to her gods. Return after your sister-in-law.” [16] And Ruth said, “Do not ask me to abandon you nor to turn from following thee: for wherever you go, will I go; and where you lodge, I will lodge; your people shall be my people; and your God shall be my God; [17] and where thou diest, will I die and be buried there: the LORD do to me, and more also, if anything but death parts me and thee.” [18] When she saw how bold³ she⁴ was to go with her, she ceased speaking with her. [19] And the two of them went to Bethlehem. And when they got to Bethlehem the city was abuzz about them, saying, “Is this Naomi?” [20] And she said unto them, “Don’t call me Naomi. Call me Mara, for the Almighty hath treated me harshly. [21] I left full, and empty the LORD returned me. Why would you call me Naomi since the LORD hath afflicted me and the Almighty hath broken me in pieces?” [22] And Naomi returned with Ruth the Moabitess, her daughter-in-law, with her to the land of Moab and they entered into Bethlehem in the beginning of barley harvest.

2

Ruth gathers gleanings of grain — Boaz asks about Ruth, gives her permission to glean, and has his servants make sure that there will be gleanings to gather.

[1] Naomi got to know one of her husband’s relatives, a heroic landowner from Elimelech’s extended family whose name was Boaz. [2] Ruth the Moabitess said to Naomi, “Please, let me go to the field and I’ll glean grain⁵ behind the man⁶ in whose opinion I shall find grace.” And she said to her, “Go, my daughter.” [3] So she went and she came and gleaned behind the harvesters. And it so happened that she came upon one of the fields allotted to Boaz (who is in Elimelech’s extended family). [4] Boaz came from Bethlehem and said to the harvesters, “The LORD be with you!” And they said to him, “The LORD bless you!” [5] Boaz said to his servant who

¹Naomi

²The Hebrew, **בַּמָּת**, denotes a relationship by marriage, not necessarily that they are sisters.

³steadfastly minded

⁴Ruth

⁵lit., ears of grain

⁶Understood

was in charge of the harvesters, “Who is this girl?”¹ [6] The servant who was in charge of the harvesters answered and said, “The girl is a Moabitess who came back from the fields of Moab with Naomi. [7] She has said, ‘Please let me gather gleanings. I have harvested ears of grain² behind the harvesters.’ She’s come and been here³ from morning until now. She did⁴ sit in the house a little.” [8] So Boaz said to Ruth, “Hey girl,^{5,6} haven’t you heard? Don’t go gather gleanings in another field. Also, don’t pass through here, but⁷ stick with my girls.⁸ [9] Let your eyes be on the field that is being harvested and go after them. I’ve commanded the servants to not hurt⁹ you, haven’t I? When you’re thirsty, go to the vessels and drink from the water¹⁰ the servants draw.” [10] She fell on her face and bowed to the ground, and said to him, “Why have I found grace in your eyes that you recognize me, ¹¹a stranger?” [11] And Boaz, answering, said unto her, “I’ve been told about everything¹² you’ve done to your mother-in-law: how you left¹³ your father and your mother and the land of your birth, and you’ve come to a people you’ve never before known. [12] May the LORD recompense your efforts and may your reward be full¹⁴ from the LORD God of Israel under whose wings you have come to seek refuge.” [13] And she said, “May I find grace¹⁵ in your eyes for you have been kind to us, and because you have been kind to your maidservant even though I am not like¹⁶ your maidservants.” [14] And Boaz said to her at mealtime, “Come hither and eat bread and dip the morsel¹⁷ in vinegar.” And she stayed by the harvesters and he¹⁸ offered¹⁹ her parched²⁰ grain

¹נערה, in this context, refers to an unmarried girl (who is a virgin).

²KB: not sheaves; the stalks were cut off right under the ears.

³lit., remained

⁴Understood

⁵lit., my daughter

⁶This is not meant to sound as informal as it does.

⁷lit., thus

⁸alt., female servants

⁹alt., touch

¹⁰Understood; lit., what, that, which

¹¹lit., I am; I being

¹²emphasis on everything

¹³abandoned

¹⁴complete

¹⁵favor

¹⁶among one of

¹⁷broken pieces

¹⁸refers to either Boaz or the harvesters. It is ambiguous.

¹⁹reached out, extended

²⁰roasted

and she ate, was satiated, and had some left over. [15] And she stood up to go glean, and Boaz commanded his servants saying, “Let her glean between the sheaves and do not bother¹ her. [16] And also draw out for her some bundles² and leave and she shall gather. And rebuke her not.” [17] And she gathered in the land³ until eventide and she threshed that which she had gathered⁴: about an ephah of barley. [18] And she took it up and went into the city. And her mother-in-law saw her and she⁵ took that which she⁶ had gathered and she brought it out to her and she was satiated. [19] And her mother-in-law said unto her, “Where did you glean today? And where did you work? May her who helped thee be blessed.” And she told her mother-in-law, “The person with whom I worked today was Boaz.” [20] And Naomi said to her daughter-in-law, “May he be blessed of the LORD who did not abandon his loving-kindness toward the living nor toward the dead.” And Naomi said to her, “The man that is near to us, he is our levir^{7,8}.” [21] And Ruth the Moabite said, “He also said to me, ‘You shall stay with my workers until they have ended my harvests.’” [22] And Naomi said to Ruth her daughter-in-law, “My daughter, it is well that you go out with the maidservants and that they don’t molest you in any other field.” [23] And she stayed fast by the maidservants of Boaz to glean until the end of the barley and wheat harvests. And she stayed with her mother-in-law.

3

Naomi has Ruth entreat herself to Boaz, their levir — Boaz tells Ruth that there is another levir who has more immediate responsibility over her than he — he comes up with a plan to redeem her himself — she spends the night and he sends her off.

[1] So Naomi, her mother-in-law, said to her, “My daughter, rest that it may be well for you. [2] Is not Boaz our kinsman among whose maidservants you were with? He is threshing barley at the threshing floor tonight. [3] Wash and anoint thyself, put your clothes on, and get down to the threshing floor, but don’t make thyself known to the man until he’s done eating and drinking. [4] And when he lies down you

¹rebuke

²sheaves

³field

⁴gleaned

⁵Naomi

⁶Ruth

⁷is among our levirs

⁸A levir was a tribal leader, avenger of blood, or a redeemer.

shall know the place where he lieth. And you shall enter¹ and uncover his feet and lie down. And he shall tell you that which you shall do.” [5] And she² said unto her, “All that thou hast said unto me I will do.” [6] And she went down to the threshing floor and she did just about everything that her mother-in-law told her. [7] And Boaz ate and drank and was happy. So he entered to lie down at the edge of the heap of grain. And she entered in quietly³ and uncovered his feet and lied down. [8] And night came, and the man was shocked and turned and there was a woman lying at his feet. [9] And he said, “Who is there?” And she said, “I am Ruth, thy handmaiden. Spread the hem of thy garment over thy maidservant for you have the right of a levirite.” [10] And he said, “Blessed be thou of the LORD, my daughter. You’ve done a finer act of kindness at the end than in the beginning in not going after the young men,⁴ be they rich or poor. [11] Now, my daughter, fear not⁵ for all I have said unto you, that will I do. All of my people think that thou art a virtuous woman. [12] And now, truly I am a levir; however, there’s a levir nearer than I. [13] Stay the night. If he redeems you in the morning, great. If he’s not inclined to redeem you, then as the LORD lives, I will redeem you. Lie down till the morning.” [14] She laid at his feet till morning and got up before you can tell who’s who.⁶ He said, “Don’t let it be known that a woman came to the threshing floor.” [15] He said, “Give me the scarf from off your head.” And he measured out for her six measures of barley. Then he⁷ went into the city. [16] And she came to her mother-in-law and she⁸ said, “How did it go, my daughter?” And then she told her everything that the man had done for her, [17] saying⁹, “He gave me six measures because he said to me, ‘Don’t go to your mother-in-law empty-handed.’” [18] Then she said, “Sit, my daughter, until you know how the thing will play out, for the man will not be quiet until he has finished the matter today.”

The other levir refuses Ruth because it would hurt him

4

¹go in

²Ruth

³secretly

⁴KB: fully grown, vigorous, still unmarried.

⁵do not be afraid

⁶lit., before you can tell a man from another.

⁷The Septuagint version can be translated as either “he” or “she.” The BHS leaves no such ambiguity and can only be rendered as “he.”

⁸Naomi

⁹Literally, “and she said”

economically — Boaz redeems Ruth and they are married — Ruth gives birth to Obed whom Naomi takes care of — Boaz's genealogy given to show that David comes from this line.

[1] And Boaz went up the the gate and he sat down there. And the levirite¹ was passing by, and he² said, "Turn away, sit here." And he turned aside and sat down. [2] And he took ten men from among the elders of the city and told them, "Sit down here." And they sat down. [3] And the levir said to his kinsman³, "Naomi — who is returned from the plains of Moab — is selling the land of our kinsman Elimelech. [4] Now, let me speak to you⁴ to acquire it before⁵ of those who are sitting here⁶ and before the elders of my people. If you are going to redeem it, then redeem it. If he will not⁷ redeem it, tell me so that I can know since there is no one besides you to redeem it⁸." And he said, "I will redeem it." [5] And Boaz said, "When you⁹ acquire the property¹⁰ from the hand of Naomi, you will acquire Ruth the Moabite — the wife of the¹¹ deceased kinsman — to raise up the name of the deceased over¹² his inheritance." [6] Then the levir¹³ said to him, "I will not be able to redeem it for myself lest I dilute¹⁴ my inheritance. Redeem my right¹⁵ to thyself for I cannot redeem it." [7] (Now this was the manner of redemption in Israel in order to effect¹⁶ redemption or exchange¹⁷ in order to establish anything. The man took off his sandal and gave it to his neighbor as a testimony to his neighbor.) [8] The levir said to Boaz, "Acquire

¹The text renders this in such a fashion as to not give away the man's identity out of respect to his posterity. It can be determined, though, that this man was the levirite.

²Boaz

³The levir

⁴lit., I will uncover thy ear

⁵in the presence

⁶by

⁷It seems that at this point Boaz has turned and is addressing the people standing by.

⁸I am next after you

⁹In the day that you

¹⁰land, field

¹¹aforementioned

¹²upon

¹³redeemer

¹⁴mar

¹⁵i.e., the property that I would redeem

¹⁶concerning

¹⁷of Levirate marriage or property

it for thyself.” And he took off his sandal¹. [9] So Boaz said to the elders and to all of the people, “Today you are all witnesses that I have acquired all that which belonged to Elimelech, Chilion, and Mahlon, from the hand of Naomi. [10] And also Ruth the Moabitess — the wife of Mahlon — have I obtained² to be my wife, to raise up the name of the deceased over his inheritance that the name of the deceased be not cut off from among his brethren and from the gate of his place³: of this ye are witnesses this day.” [11] Then all the people that were within the gates⁴ and the elders said, “We are witnesses. May the LORD make the wife come into thine house like Rachel and Leah who built⁵ the house of Israel⁶. Now, do thou worthily⁷ in Ephratah and make a name for thyself in Bethlehem. [12] And now let thy house be as the house of Pharez, whom Tamar bare for Judah, of the seed which the LORD will give thee of this young woman.” [13] So Boaz took Ruth unto himself to be his wife. And he went in unto her and the LORD gave unto her conception⁸ and she bare a son. [14] And the women⁹ said unto Naomi, “Blessed be the LORD who hath not abandoned thee this day without a redeemer: that His name may be glorified in Israel. [15] And He shall restore your soul¹⁰ and sustain¹¹ your old age because your daughter-in-law, who loves you, hath given birth to him, and she is better to you than seven sons.” [16] And Naomi took the child¹² and laid him¹³ on her bosom and became his nurse. [17] And the women gave him a name, saying, “A son is born to Naomi.” And they called his name¹⁴ Obed. He is the father of Jesse the father of David. [18] These are the generations of Perez: Perez fathered Hezron; [19] Hezron,¹⁵ Ram; Ram, Amminadab; [20] Amminadab, Nahshon; Nahshon,

¹In Deuteronomy 25:5-10 we learn that the spurned woman — Ruth in this case — would have removed the man’s sandal and then spit in his face.

²lit., ...for myself

³dwelling

⁴city limits

⁵the two of whom built

⁶§- Quite the thing to say especially considering there is no mention of the Patriarchs.

⁷act virtuously

⁸pregnancy

⁹female neighbors

¹⁰shall be a restorer of life unto thee

¹¹support you in

¹²boy

¹³lit., it

¹⁴named him

¹⁵For all following, *begat*, *fathered*, or *sired* is understood.

Salmon; [21] Salmon, Boaz; Boaz, Obed; [22] Obed, Jesse; and Jesse, David.

The sum total of the verses of this manuscript:

Seventy-five.

The end of it is “Ruth the Moabitess said”

Number of sections: 2.

1 SAMUEL

15

Samuel commands Saul to annihilate the Amalekites — Saul and the people disobey God, spare Agag, and bring back some of the animals to sacrifice — Saul is sharply reprimanded by Samuel, denies any wrongdoing, and is stripped of his royalty.

[1] And Samuel spake unto Saul, “The LORD didst send me to anoint thee king over His people — over Israel — therefore, now, hearken unto the voice¹ of the words of the LORD: [2] Thus saith the LORD of Hosts, ‘I have reviewed² that which Amalek did to Israel, that which he placed for himself in the way going up out of Egypt. [3] Go now, and smite Amalek and all that he hath; show no mercy³. Put to death every man, woman, infant, suckling, ox, sheep, camel, and ass.” [4] So Saul summoned the people and inspected them in Telaim: 200,000 footmen and 10,000 men of Judah. [5] Then Saul came unto the city of Amalek and waited in a valley. [6] And Saul saith to the Kenite, “Go, turn aside. Leave from the midst of Amalek lest I consume thee as well, for thou didst show kindness unto the children of Israel when they came up out of Egypt.” So the Kenite turned aside from the midst of Amalek. [7] Then Saul smote Amalek from Havilah to Shur (on the borders of Egypt). [8] He caught Agag, king of Amalek, alive; but all the people were destroyed by the sword. [9] But Saul — and the people as well — had pity on Agag, the best of the flocks, herds, garments, rams, and all that was beautiful and they would not destroy them. [10] Then the word of the LORD came unto Samuel, saying, [11] “I’m sorry that I made Saul king: he hath forsaken Me in that he did not keep My commandments.” And Samuel was grieved and cried unto the LORD all night. [12] So Samuel rose early in the morning to meet Saul. And it was declared to Samuel, saying, “Saul hath come in to Carmel and is setting up to himself a monument. Then he shall go round, pass over, and go down into Gilgal.” [13] Samuel came to Saul, and Saul saith to him, “Blessed be thou of the LORD; I have done what the LORD hath said.” [14] So Samuel said, “Why then do I hear bleating of sheep and the noise of a herd?” [15] And Saul said, “We brought

¹sound

²looked after

³have no pity on them

them from Amalek because the people had pity on the best of the flocks and herds so that we could sacrifice them to the LORD thy God; the rest we destroyed.” [16] Samuel said to Saul, “Hold on,¹ let me tell you what the LORD told me tonight.” And Saul said, “Go on.” [17] Samuel said, “When you were little², were you not made head of the tribes of Israel and anointed by the LORD to be king over Israel? [18] And the LORD sent you on a journey and said, ‘Go and utterly destroy the Amalekites and all that they hath.’ [19] Why then did you not obey the voice of the LORD, but instead did fly on their spoil and do evil in the eyes of the LORD?” [20] And Saul said to Samuel, “I *have* hearkened to the voice of the LORD. I went the way the LORD sent me, and I have brought Agag, king of Amalek, and destroyed the Amalekites. [21] And the people took the spoil of the flocks and herds³ — the choicest⁴ part of the devoted things⁵ — to sacrifice unto the LORD their God in Gilgal.” [22] And Samuel saith:

:“Doth the LORD delight in sacrifices and burnt offerings So much as He delighteth⁶ in hearkening to the voice⁷ of the LORD?

:Listen! Obedience is better than sacrifice⁸. Paying attention is more important than ram’s fat. [23] :Since rebellion is like the sin of witchcraft And stubbornness is like idolatry:

:Because you’ve rejected the word of the LORD He hath you from being king. [24] Then Saul said to Samuel, “I have sinned, for I transgressed the commandment of the LORD⁹ and thy words¹⁰ in that I showed reverence to¹² the people by hearkening¹³ to their voice.¹⁴ [25] Please forgive me¹⁵ and come with me as I bow down before the LORD.” [26] Samuel said to Saul, “No, I’m not going with you¹⁶ because you’ve rejected the

¹Relax, wait

²in your own eyes

³Idiomatically rendered in definite plural

⁴chief, first, best

⁵i.e., that which should have been destroyed

⁶Poetic: therefore the verb’s repetition is implied.

⁷Implied: commandments

⁸Interesting Hebrew grammatical construct here. It is literally “Obedience sacrifice good.” That is how comparatives are done.

⁹Literally, I have passed over (or by) the command (or mouth) of the LORD

¹⁰Repetitious because they’re the same in this instance.¹¹ Shows a serious lack of understanding on Saul’s part.

¹²feared

¹³listening

¹⁴i.e., instead of the LORD

¹⁵Literally, Now, please bear my sin

¹⁶Literally, I will not turn back with thee

word of the LORD and because the LORD hath rejected you from being king over Israel.” [27] Then Samuel turned around to go, but he¹ caught hold of his² robe’s mantle³ and it rent. [28] And Samuel said to him, “The LORD hath rent the Kingdom of Israel from thee today and given it to thy neighbor (who is better than thee). [29] Additionally, the eminence⁴ of Israel⁵ neither lies nor repents for He is not a man, that He is penitent.”⁶ [30] And he said, “I have sinned. Come, now, and honor me before the elders of the people⁷ and before Israel. Come with me as I bow down before the LORD.” [31] So Samuel turned back after Saul as Saul bowed before the LORD.⁸ [32] And Samuel said, “Bring Agag, king of Amalek, unto me.” And Agag came in unto him delicately and said, “Certainly the bitterness of death has past.” [33] Samuel said, “As thy sword hath bereaved women, even so shall thy mother be bereaved among women,” and Samuel hewed Agag into pieces before the LORD in Gilgal. [34] Samuel went to Ramath and Saul went to his house in Gibeah of Saul. [35] Samuel never again came to see Saul, even until his death; nevertheless, Samuel mourned for Saul. And the LORD was sorry that he had made Saul king over Israel.

¹Saul

²Samuel’s

³upper skirt

⁴preeminence, perpetuity, everlastingness

⁵Is this a name-title of the LORD?

⁶repents, is repentant

⁷This is horribly pretentious on Saul’s part: if Samuel wouldn’t bow down to the LORD with Saul, why in the world would he honor him before the elders of the people and all of Israel? It’s like Saul doesn’t think before he speaks.

⁸I know, I’m as shocked as you.

2 SAMUEL

6

xxx.

[1] David once again gathered every firstborn in Israel, 30 000. [2] David and all the people that were with him got up and went from Baale-Judah¹ to take up the Ark of God. God,² whose name has been invoked upon it — that name being “The LORD of Hosts who sits between the cherubs.” [3] The Ark of God rode on a new wagon.³ They lifted it up from Abinadab’s house in Gibeah. Uzzah and Ahio, Abinadab’s sons, led the new wagon. [4] They carried the Ark of God from Abinadab’s house on the hill, Ahio going before the Ark. [5] David and ⁴the Israelites played ⁵all kinds of instruments⁶ before the LORD, instruments⁷ of juniper wood,⁸ lyres,⁹ harps, drums, sistrums,¹⁰ and cymbals. [6] They came to Nachon’s threshing floor and Uzzah put forth his hand¹¹ to the ark of God and took hold of it because the oxen stumbled. [7] And the LORD was exceedingly wroth with Uzzah,¹² so God smote him there for his error that he died there before the ark of God.¹³ [8] It was angering to David that the LORD had torn a breach through Uzzah. This place, to this day, is called Perez-Uzzah — the breach of Uzzah.¹⁴ [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21]

¹Known as Kiriath-jearim in 1 Chronicles 13:6.

²Understood

³KB: not a chariot.

⁴lit., all

⁵lit., with

⁶Understood

⁷Understood

⁸KB: Phoenician juniper, *Juniperus phoenicea* (tree & wood).

⁹alt., harp

¹⁰KB: small percussion instrument which is rattled.

¹¹Understood

¹²And the anger of the LORD burned against Uzzah

¹³Referring to this passage (v. 6-7), John Taylor said, “The ark of God does not need steadying, especially by incompetent men without revelation and without knowledge of the kingdom of God and its laws.” (*The Gospel Kingdom*, 166)

¹⁴Translation provided in-line.

1 KINGS

Elijah prophesied no rain — Elijah stays with the widow of Zarephath — the widow's son dies — the Lord heals the lad.

17

[1] [2] [3] [4] [5] [6] [7] [8] And the word of the LORD came unto him, saying, [9] “Arise. Go unto Zarephath — that is, unto Zidon — and dwell there. Behold! I have there commanded a widow woman to sustain thee.” [10] So he arose and went unto Zarephath, came unto the city’s entrance, and lo! there was a widow woman gathering sticks. So he called unto her and said, “Please bring me a little water in a vessel so I can drink.” [11] So she went to bring it and he calleth after her, and said, “Please bring me some bread in thy hand.” [12] Then she said, “As the LORD thy God liveth, I don’t even have a cake, but only a handful of meal in a pitcher and a little oil in a dish. Behold, I am gathering two sticks so that I can go in, prepare it for myself and my son, so that we can eat it and then die.” [13] Elijah said unto her, “Fear not: go and do as I’ve said, only make for me from thence a little cake first and bring it out to me. Then make for thee and thy son last. [14] “For thus saith the LORD God of Israel, ‘The pitcher of meal shall not be consumed and the oil dish shall not be lacking until the day the LORD makes it rain on the face of the land.’ ” [15] So she went and did as Elijah had said. And she ate — she, he, and her household — for days. [16] And the pitcher of meal was not consumed, neither did the oil dish lack, even according to the word of the LORD that He had spoken by the hand of Elijah. [17] After these things, the son of the woman (the mistress of the house) became sick. And his sickness was so severe that there was no breath left in him. [18] And she said unto Elijah, “What’s this to me and thee, O man of God? You came to me to make me remember my iniquity and to kill my son!” [19] So he said to her, “Give me your son.” And he took him from her bosom, and took him to the upper chamber where he was abiding, and laid him on the bed. [20] Then he cried unto the LORD and said, “O LORD my God, have you really brought evil upon the widow with whom I sojourn by killing her son?” [21] He stretched himself upon the child thrice and cried to the LORD and said, “O LORD my God, please let this child’s soul return to him!” [22] And the LORD heard the voice

of Elijah and the child's soul returned and he lived. [23] And Elijah took the child and brought him down from the upper room into the house and gave him to his mother. And Elijah said, "Look, your son lives." [24] And the woman said to Elijah, "By this I now know that thou art a man of God and that the word of the LORD in thy mouth is true."

18

xxxx.

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] was so that when Ahaz saw Elijah, Ahaz said unto him, "Are you the troubler¹ of² Israel?" [18] So he³ said, "I have not troubled Israel, rather you and your father's house have in forsaking the commandments of the LORD and going after Baalim.⁴ [19] Send now and gather all of Israel unto me at Mount Carmel as well as the 450 prophets of Baal and the 400 prophets of Asherah who eat at Jezebel's table." [20] So Ahaz sent unto all the children of Israel and gathered all the prophets unto Mount Carmel. [21] Elijah drew near to all of the people and said, "How long will you stall between two opinions?⁵ If the LORD is God, follow him; but if Baal, then follow him." And the people didn't say a thing. [22] Then Elijah said unto the people, "I alone remain a prophet of the LORD, yet the prophets of Baal are 450 men. [23] Alright, have them⁶ bring⁷ two bullocks: they shall choose one bullock for themselves, cut it in pieces, and place it on wood, but they shall not put any fire on it;⁸ and I shall prepare the other bullock, place it on wood, and not light it. [24] You shall call on the name of your god and I will call on the name of the LORD⁹. And thus it shall be that the god who answers by fire, He is God." And all the people answered and said, "Sounds good."^{10,11} [25] And

¹the one who causes trouble

²in

³Elijah

⁴false gods. The definite article precedes the noun so "Baalim" is probably more accurate than "false prophets."

⁵lit., How long will you hop between two branches?

⁶the false prophets

⁷lit., let them give us

⁸lit., place no fire

⁹That's pretty powerful language (i.e., the Tetragrammaton) to be using around heathens.

¹⁰lit., Good is the word.

¹¹This brings up an interesting thought: either the prophets of Baal had before been able to call down fire from heaven or they knew that since they couldn't do it that Elijah couldn't either, and they would use that in the soon to come (or so they thought) argument.

Elijah said unto the prophets of Baal, "Choose a bullock and prepare it first because there are more of you.¹ But don't put any fire on it, merely call on the name of your god."² [26] So they took the bullock given to them, prepared it, and called on the name of Baal from the morning until noon, saying, "Baal, answer us!" Yet there was no voice³ and no one answered. And they leapt on the altar they had made. [27] And when it was midday, Elijah toyed with them and said, "Call with a loud voice for he is a god and maybe he is meditating or busy or gone on an adventure.⁴ Perhaps he is asleep and just waking up!" [28] So they cried with a loud voice and cut themselves (according to their ordinances) with swords and spears until their blood flowed. [29] And when midday had passed, they prophesied until the time of the evening sacrifice, and yet there was neither a voice nor an answer nor any that regarded them. [30] Then Elijah said unto all the people, "Come here." So all the people drew near as he repaired the altar of the LORD that was broken down. [31] And he took twelve stones (according to the number of the tribes of the sons of Jacob — unto whom the word of the LORD was, saying, "Thy name shall be Israel.") [32] and built an altar from the stones in the name of the LORD. And he made a trench about the space of two measures of seed encircling the altar. [33] And he arranged the wood, cut the bullock in pieces, and placed it on the wood. [34] ⁵ And he said, "Fill four pitchers of water and pour them on the burnt offering and on the wood." And he told them to do it a second time, and they did it a second time; and he told them to do it a third time, so they did it a third time. [35] ⁶ And the water encircled the altar insomuch that the trench was filled with water. [36] And at eventide, Elijah the prophet drew near and said, "LORD God of Abraham, Isaac, and Israel: let it be known today that Thou art God in Israel, that I am Thy servant, and that by Thy word I have done all of these things. [37] Answer me, LORD. Answer me and this people shall know that Thou art the LORD God: that Thou hast turned back their heart."⁷ [38] Then the fire of the

¹you are the multitude, you are many

²lit., Call on the name of your god and (but) place no fire.

³sound

⁴journey

⁵V. 33 still in English translations.

⁶Back to normal versing.

⁷i.e., That they shall know that Thou, Lord, hast turned back their hearts. Not me. Not this miracle that Thou shalt perform. But that Thou has done this thing.

LORD fell and consumed the burnt offering, wood, stones, and dust; it licked up the water that was in the trench. [39] And all the people saw it, fell on their faces, and said, “The LORD is God! The LORD is God!” [40] Elijah said unto them, “Seize the prophets of Baal — don’t let one of them escape!” So they seized them. Then Elijah brought them down to the brook¹ Kishon and slew them there.² [41] Elijah said unto Ahab, “Get up. Eat. Drink. You can hear a bunch of rain coming.”³ [42] So Ahab went up to eat and drink. Elijah went up to the summit of Carmel, bowed down on the earth, and put his face between his knees. [43] Then he said unto his servant, “Go up⁴ and look at the sea.” So he went up, looked, and said, “There’s nothing.”⁵ So Elijah said, “Go again seven times.” [44] And on the seventh time he said, “Behold! There is a cloud — small as a man’s hand — rising up out of the sea!” And he⁶ said, “Go up and say to Ahab, ‘Prepare⁷ and go down that the rains do not restrain thee.’” [45] In the meantime the heavens blackened with clouds and wind, and there was a great pouring of rain. And Ahab got on his chariot and went to Jezreel. [46] Thus the hand of the LORD was upon Elijah, and he girded up his loins and ran before Ahab to the border of Jezreel.

¹torrent

²That’s 450 men. This doesn’t even talk about the other 400 false prophets of Asherah who were probably slain as well.

³There is a sound of an abundance of rain.

⁴Go up where? They’re at the summit.

⁵I don’t see anything.

⁶Elijah

⁷i.e., thy chariot

2 KINGS

TEXT.

2

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] he went from there up to Bethel, and as he was going up on the highway, little boys came out of the city and mocked him, saying unto him, “Go up, bald head! Go up, bald head!” [24] And he turned back, faced them, and cursed them in the name of the LORD. And two mama bears came forth and out of the woods and tore 42 children among them. [25] He then went from there up to Mount Carmel, and from there he returned to Samaria.

TEXT.

5

[1] And Naaman the head of the king of Aram’s¹ army was a great and honorable man before the his superior officer² because through him the LORD delivered Aram. Yea, he was a mighty man of valor, but he was a leper. [2] And the Aramæans had gone forth in bands and captured a little maid from out of the land of Israel; and she waited upon Naaman’s wife. [3] And she said unto her maidservant, “I wish that my lord was in the presence of the prophet in Samaria! Then he might be healed of his leprosy.” [4] So he went and told his lord, saying, “Thus and thus said the maid that is from the land of Israel.” [5] The king of Aram said, “ [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21] [

TEXT.

6

[1] [2] [3] [4] [5] [6] [7] [8] The king of Aram hath been fighting against Israel and took counsel with his servants, saying, “My encamping is wherever.”³ [9] The man of God sent unto the king of Israel, saying, “Beware of passing through this place for the Aramæans are coming down thence.” [10] So the king of Israel sent to the place of which the man of God

¹Syria

²lord, master

³Seriously “wherever.” They use אִלְמָנִי פִלְנִי which means “whoever” or “whatever.” It’s the same usage as found in Ruth 4:1 to obfuscate who or what is being referred to.

had told and warned him. And he¹ stayed on guard. This happened not once, but twice. [11] And the heart of the King of Aram was troubled because of this thing², so he called his servants and saith unto them, “Will you not tell me which of us is for the king of Israel?”³ [12] One of the servants said, “None, my lord the king. However, Elisha, the prophet that is in Israel, tells the king of Israel the things you have spoken in private.”⁴ [13] Then he said, “Go and see where he is. Then I will send for and fetch him.” It was then told him, saying, “He is in Dothan.” [14] So he sent forth horses, chariots, and a great host, and they came by night and surrounded the city. [15] And the man of God’s servant arose early and went out, and lo! an army, horses and chariots, surrounded the city. Then his servant said unto him, “My lord, what shall we do?”⁵ [16] And he said, “Don’t be afraid — there are more with us than with them.”⁶ [17] And Elisha prayed and said, “LORD, I pray that thou wilt open his eyes and let him see.” So the LORD opened the servant’s eyes and he saw, and lo! the mountain was full of fiery horses and chariots surrounding Elisha. [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30]

¹the king of Israel

²i.e., these words

³i.e., Is there a double agent among us?

⁴in thy bedchamber.

⁵lit., how do we do? Or, how will we do?

⁶greater are they who are with us than they who are with them.

2 CHRONICLES

TEXT.

26

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] How
ever, when he become strong, his heart was lifted up unto
destruction. And he transgressed against the LORD his God by
going unto the temple of the LORD and offering incense upon
the altar of incense. [17] And Azariah the priest went in after
him with the priests of the LORD: eighty valiant men. [18] And
they withstood Uzziah the king and said unto him, "This is
not for thee, Uzziah, to burn incense unto the LORD; rather
for the priests — the sons of Aaron — that are set apart¹ to
burn incense. Leave this holy place² for you have transgressed.
And neither shall this be for thine honor from the LORD
God." [19] Uzziah was wroth (and in his hand he had a censer
of incense). And while he was angry at the priests, leprosy
appeared³ in his forehead in the presence of the priests in the
House of the LORD next to the altar of incense. [20] Azariah,
the chief priest, and all the priests looked upon him, and lo!
he was leprous in his forehead. So they thrust him out from
thence, yea, even he⁴ hurried out because the LORD has smitten
him. [21] Uzziah the king was leper unto his dying day — he
dwelt in a separate house (being a leper) because he was cut off
from the House of the LORD. And Jotham, his son, took over⁵
the king's affairs,⁶ judging the people of the land. [22] [23]

TEXT.

31

[1] [2] [3] [4] [5] As the matter spread forth, the
children of Israel multiplied the first-fruits of corn, new wine,
oil, honey, and all the increase of the field: they brought
in the tithe of the whole in abundance. [6] The children of
Israel and Judah (those dwelling in the cities of Judah) also

¹consecrated, sanctified

²Go out from this sanctuary

³rose up

⁴Uzziah

⁵was over

⁶house

brought forth a tithe of their herds and flocks,¹ as well as a tithe of the holy things that are consecrated unto the LORD their God: heaps and heaps brought in. [7] In the third month they began to lay the foundation of the heaps and finished in the seventh month. [8] Hezekiah and the heads of the people² came in to see the heaps and to bless the LORD and His people Israel. [9] Hezekiah asked³ the priests and the Levites about the heaps [10] and Azariah, the chief priest (of the house of Zadok), spoke unto him and said, “Since we began taking in the heave offerings to the House of the LORD, there’s plenty to eat, be satisfied, and leave abundantly for the LORD hath blessed his people, and this is the surplus.” [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21]

¹ “[T]heir” is taken from context (unless they’re presenting a tithe of things they do not own in which case they’re following the poor example of Saul (cf. 1 Sam. 15:15)) and the plurality is given for idiomatic purposes.

² lit., heads. “[O]f the people” is understood, unless we’re to assume that Hezekiah came in with a bunch of heads.

³ inquired at

Rehum, Shimshai, and others conspire against Israel to halt the building of the temple — they write a letter to Artaxerxes who commands that the construction cease.

[1] [2] [3] [4] [5] [6] [7] [8] Rehum the commander and Shimshai the scribe wrote a letter to the king, Artaxerxes. [9] Then Rehum the commander and Shimshai the scribe and all their companions — the judges, envoys, officials, secretaries, Urukites, Babylonians, Susaites (who are Elamites), [10] and the rest of the people whom the great and noble Osnappar brought over and settled¹ in the cities of Samaria; the rest on this side of the river, and so forth. [11] Here is a copy of the letter which they sent to him — to Artaxerxes the king — the servants, the men on this side of the river, and so forth [12] [13] [14] [15] [16] We make it known to the king that if this city is built and its walls finished, because of this you will have no portion on this side of the river.” [17] The king sent a decree to Rehum the chief of report² and to Shimshai the scribe and the rest of their companions who live in Samaria and the rest³ on the other side of the river: “Peace and so on. [18] The document which you sent to us has been interpreted and read to me. [19] I have established a decree and they have investigated and found that this city, from the days of old, raises itself against the kings — rebellion and sedition are made therein. [20] And xxxx xxxx kings over Jerusalem, mighty officers on all the other side of the river, to them is given toll, tribute, and customs. [21] Now, make a decree to stop these men. This city will not be built until I make a decree. [22] And be warned of doing this negligence: why should hurt come to the detriment of the kings?” [23] Then, from the time that a copy of king Artaxerxes’ letter was read before Rehum and Shimshai the scribe and their companions, they went in haste to Jerusalem against the Jews and stopped them by force.⁴ [24] The work of the house of God in Jerusalem ceased and remained stopped until the second year of king Darius of Persia’s reign.

¹Understood: *them*

²commander

³Understood: *of the people*

⁴With a strong arm.

5

Haggai and Zechariah prophesy — Zerubbabel and others begin construction of the temple — Tatnai, Shethar-boznai, and others write a letter to King Darius asking for an order to stop the Jews.

[1] Haggai the prophet and Zechariah the son of Iddo prophesied in the name of the God of Israel concerning the Jews in Judah and in Jerusalem. [2] Then Zerubbabel, son of Shealtiel, and Jeshua, son of Jozadak, rose and began to rebuild the house of God in Jerusalem. And the prophets supported them. [3] At that time, Tatnai, the governor on the other side of the river, came to them with Shethar-boznai and their companions; and they said to them, “Who gave you orders to build this house¹ and to finish this wall?” [4] They then said thus unto them, “What are the names of the men who are building this house?” [5] The eye of their God had been upon the elders² of the Jews and they had not caused them to stop until the matter went to Darius. They then sent back a letter concerning this. [6] A copy of the letter that Tatnai the governor on the other side of the river, Shethar-boznai, and his companions the Apharsachites³ who are on the other side of the river sent unto Darius the king. [7] In the letter they sent to him was written: “Peace be unto Darius the king. [8] Be it known to the king that we have gone to the province of Judah, to the great temple of God, and it is build with square stones, wood is placed in the walls, and this work is done speedily. This work prospers in their hand. [9] Then we asked these elders — thus did we ask them: ‘Who hath made a decree for you for this house to be built and this wall to be completed?’ [10] Additionally, we asked them for their names, to make it known unto you, so we can write the names of their leaders.⁴ [11] Thus have they returned the word, saying, ‘We are the servants of the God of heaven and earth. We have been building the house for many years’⁵ and that a great king of Israel had built and finished it. [12] But after that, they made the God of heaven angry and He delivered them into the hands of the Chaldean Nebuchadnezzar, king of Babylon, who demolished this house and removed the other people to Babylon. [13] But in the first year of Cyrus, king of Babylon, Cyrus, the king, gave an order to build this house of God. [14] Furthermore, the gold

¹temple

²hoar-headed

³title for an official

⁴the men who are at the head

⁵from before this year

and silver vessels from the house of God that Nebuchadnezzar removed from the temple in Jerusalem and brought to the temple in Babylon, Cyrus, the king, removed them from the temple in Babylon and brought them to Sheshbazzar whom he had appointed as governor. [15] He¹ said to him, “Lift up these vessels and go and put them in the temple in Jerusalem. Let the house of God be build on its place.” [16] Then did Sheshbazzar come and lay the foundations of the house of God in Jerusalem. From then until now it has been being built and is not finished. [17] And now, if it be good to the king, let an investigation² be made into the treasury of the house of the king in Babylon whether it be that Cyrus the king made a decree to build this house of God in Jerusalem. Let the king’s will concerning this be sent to us.”

Darius starts an investigation to find if sanctions were ever given to the Jews to build a temple — evidence is found that Cyrus gave sanctions through a decree — Darius states that this decree is still in effect — he commands that the Jews be provided with whatever they need to build the temple — the temple is completed and dedicated.

6

[1] King Darius then made a decree and they investigated in the records house where the treasures of Babylon were laid up. [2] A scroll was found in Achmetha, a fortress in the province of Media, in the midst of which was written a record: [3] “In the first year of Cyrus, the king, King Cyrus made an order regarding the house of God in Jerusalem: let the house be built in the place where they are sacrificing sacrifices. Let its foundations be strongly laid: its height sixty cubits and its breadth sixty cubits. [4] ³Three layers of square stones and a layer of new wood. Let the expense be charged⁴ to the king’s house. [5] Additionally, the gold and silver of the house of God which Nebuchadnezzar removed from the Jerusalem temple and brought to Babylon, let it be returned to the Jerusalem temple: you shall put it in the house of God. [6] And now, Tatnai, governor of the trans-Euphrates,⁵ Shethar-boznai, and your companions the Apharsachites⁶ of the trans-Euphrates, stay away from this.⁷ [7] Leave behind the work of the house of God;

¹Cyrus

²search, inquiry

³Understood: *with*

⁴lit., given

⁵on the opposite side of the river

⁶officials

⁷lit., be ye far from thence

let the governor of the Jews and the elders of Judah build this house of God in its place. [8] From me I give an order regarding what you should do to the work of those elders of Judah and the building of this house of God: the riches of the king which are on the other side of the river, the expenses be speedily given to these men that their work cease not. [9] What they need, both young bullocks, rams, and lambs, for burnt offerings to the God of heaven; wheat, salt, wine, and oil, according to the saying of the Levite priest who is in Jerusalem, let it be given to them daily without negligence [10] so that they can offer sweet odors to the God of heaven and pray for the life of the king and his sons. [11] From me I give a command to anyone¹ who changes this decree: let wood be pulled out from their house and let them be impaled² and their house shall be made a dunghill for this. [12] God caused His name to dwell there. He overthrew all the kings and people who try and cause His hand to change and hurt this house of God in Jerusalem. I, Darius, have made a decree — let it be done with all diligence.”³ [13] Then Tatnai, the governor of the trans-Euphrates, Shethar-boznai, and their companions speedily did as King Darius had sent. [14] The elders of the Jews were continuing to build and prosper because of the prophecies of Haggai the prophet and Zechariah the son of Iddo. Since the decree of the God of Israel, Cyrus, Darius, and Xerxes⁴ king of Persia, they built and finished.⁵ [15] This house was completed on the third day of the month Adar which was in the sixth year of the reign of King Darius, [16] and the sons of Israel, the priests, Levites, and the rest of the sons of the captivity made a joyous dedication to this house of God. [17] They brought one hundred bullocks, two hundred rams, four hundred lambs, and twelve young goats (for a sin offering for all Israel according to the number of tribes of Israel) near to this temple of God for its dedication. [18] They put their priests in their divisions, the Levites in their courses over the work of God that is in Jerusalem according to the writing in the scroll of Moses. [19] [20] [21] [22]

7

לללל.

¹all mankind

²in impaling let them be impaled

³lit., let it be speedily done

⁴It says Artaxerxes (אַרְתַּחְשָׁתָרְסָא), but historically this is more probably Xerxes

⁵Presumably understood: *the house of God in Jerusalem*

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the perfect God of heaven,¹ and so forth: [13] “From me has a declaration been made to all of the people of Israel in my kingdom: any priest or Levite who is willing to go to Jerusalem with them shall go. [14] Because that from before the king and his seven counselors you are sent to investigate concerning the Jews and Jerusalem with the law of God which is in your hand. [15] To bring the silver and gold which the king and his counselors willingly offered to the God of Israel whose tabernacle² which is in Jerusalem. [16] All the silver and gold you find in all the provinces of Babylon with the donations³ of the people and of the priests shall be freely offered⁴ to the house of their God which is in Jerusalem. [17] Therefore, you shall speedily buy with this money⁵ bullocks, rams, lambs, and their presents and libations, and bring them to the altar which is in the house of their God in Jerusalem. [18] That which is good to you and your brethren with the rest of the silver and gold to do according to the will of your God, that shall you do. [19] The vessels which are given to you for the service of your God’s house — completely finish it before the God of Jerusalem. [20] The remainder of the needful things of your God’s house which have fallen to you to give, give them⁶ from the treasure house of the king. [21] From me, I, Artaxerxes the king, an order is made to all treasures of the trans-Euphrates that all the requirements of Ezra the priest, scribe of the law of the God of heaven, let them be diligently done [22] unto one hundred talents of silver, one hundred cords of wheat, one hundred baths of wine, and one hundred baths of oil. And salt without writing.⁷ [23] All that is from the decree of the God of heaven, let it be done with zeal⁸ to the house of the God of heaven: for why should there be wrath upon the kingdom of the king and his sons? [24] We are informing you that there is no officer to lift a tribute or tax upon all the priests, Levites, singers, gate keepers, sanctuary servants, and servants of this house of God. [25] You, Ezra, according to the wisdom of your

¹Horribly ambiguous: *perfect* could modify *law*, *God*, or *heaven*. Most probably God.

²The root of this word means “a dwelling place”

³Free-will offerings

⁴donated

⁵silver and gold. Think *argent*

⁶understood

⁷i.e., permission

⁸with eagerness

God which is in your hand, place judges and magistrates who will judge all the people of the trans-Euphrates and all who know the laws of your God; and unto those who don't know, teach them. [26] All who will not do the law of your God and the law of the king with exactness, let judgment come upon the, whether to death, banishment, or a fine of riches and a bond." [27] Blessed be the LORD God of our fathers [28]

TEXT.

[1] And when Sanballat, Tobiah, Geshem the Arabian, and the rest of our enemies had heard¹ that I had built the wall and that there was no breach in it (also, up until that time² I had not set up the gates) [2] that Sanballat and Geshem sent unto me, saying, “Come, and we shall meet together in the villages of³ the valley of Ono,” but they were thinking of doing me wrong.⁴ [3] So I sent messengers unto them, saying, “I am doing a great work so I cannot come down. Why should the work cease⁵ while I leave it and come down to you?” [4] So they sent unto me — as I’ve said⁶ — four times, and I told them likewise. [5] So Sanballat sent his servant unto me — as I’ve said — the fifth time with an open letter in his hand, [6] and it was written therein: “It hath been heard among the nations, and Gashmu hath said, ‘You and the Jews are thinking of rebelling. Therefore, you are building the wall and hast been a king unto them. Even according to these words! [7] Moreover, thou hast appointed prophets who⁷ call for thee in Jerusalem, saying, “A king is in Judah!”’ Now, it hath been heard by the king, even according to these words. Come now and let us reason together.” [8] So I sent unto him, saying, “No, it hath not been as thou hast said⁸ because you’ve made this up⁹ from thine own heart. [9] For all of them are making us afraid, saying, ‘Their hands are too weak¹⁰ for the work — that’s why it’s not done.’ O God, strengthen my hands!”¹¹ [10] Then I entered the house

¹When it was heard by

²until then

³in

⁴thinking to do evil unto me.

⁵*sabbath* is used here. That is the concept being conveyed.

⁶according to this word

⁷to

⁸according to these words that thou hast said

⁹devised

¹⁰feeble

¹¹Some slight eisegesis to get “O God” into this clause, but other translations seem to agree with me. Logic: why would he be asking his enemies to strengthen his hands?

of Shemaiah, son of Delaiah (son of Mehetabeel), who was shut up,¹ and he said,

:“Let us meet at the House of God, Inside the temple.

:So we shall shut the doors of the temple Because they are coming to slay thee.

:Even by night are they coming to slay thee.” [11] And I said, “Would a man like me flee?² And who, like me, would go in unto the temple to³ live? I will not go.”⁴ [12] And I perceived that lo! God had not sent him because he had prophesied this word against me: Tobiah and Sanballat had hired him.⁵ [13] He was hired to frighten me.⁶ That I might do so: sin — that I might have something to go off of to spread an evil report so that they could reproach me. [14] My God, remember Tobiah and Sanballat according to these, their works. And also the prophetess Noadiah and the rest of the prophets who would have made me afraid. [15] So the wall was finished in fifty-two days: on the twenty-fifth of Elul. [16] And when all of our enemies had heard it, and when all the nations round about us were afraid (and much cast down in their own perception) for they knew that this work was brought to pass by our God. [17] Additionally, in those days, the noblemen of Judah sent a lot of letters to Tobiah, so those who are with Tobiah came to them. [18] For there are many in Judah sworn to him: ⁷he hath a son-in-law of Shechaniah, son of Arah; his son Johanan hath married the daughter of Meshullam, son of Berechiah. [19] They also spoke before me of his goodness and then reported my words to him. So Tobiah sent letters to make me afraid.

¹locked in, under house arrest, not going outside

²A man such as I (or, like me) — would he flee?

³and

⁴go in

⁵That's some serious transgression of taking the name of the Lord in vain.

⁶Therefore was he hired, that I might be afraid

⁷for

ISAIAH

See Appendix B for more information on the book of Isaiah.

Few in Israel remain faithful to the Lord — the Lord rejects their sacrifices and feasts — repentance proclaimed — Zion to be redeemed in the latter days.

1

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17]
:Judge the fatherless;¹ Learn to do good. [18] I pray thee, come and let us reason together,” Saith the LORD.

:“If your sins are as scarlet, As snow they shall be white.

:If they are blood² red, They shall be as wool.³ [19] If you’re willing and hearken You shall consume⁴ the good of the land. [20] And if you refuse and rebel The sword shall consume you:

:For the mouth of the LORD hath proclaimed it.⁵ [21] [22] [23] [24] Therefore, thus saith the LORD of Hosts, The Mighty One of Israel:⁶

:“Ah, now I will be relieved⁷ of mine adversaries: I am avenged of mine enemies. [25] Lest I turn my hand on thee⁸

:I will purify thine dross — I will turn aside all thine tin.⁹ [26] I will restore¹⁰ thine judges as at first And thy counselors as in the beginning.

:After this though shalt be called *A City of Righteousness: A Faithful City*. [27] Zion is redeemed through judgment — Also those who are returned^{11,12} in righteousness. [28] The sinners

¹orphans

²earth

³The dye that was used back then was permanent. The cloth could fade, but would never again be truly white.

⁴eat of

⁵so spoken.

⁶The one in Israel who is mighty

⁷eased

⁸I will turn my hand back on thee

⁹Tin *is* useful. It is used to make brass (a copper and tin alloy). One of the symbolisms here is that although tin is useful, the Lord has a greater plan in mind for each of us. Therefore, we need to listen to Him and do as He commands although we may think that what we are doing in lieu of obeying is important and useful.

¹⁰return

¹¹rescued ones, captives

¹²i.e., they are also redeemed

and transgressors are destroyed together; Those forsaking the LORD are consumed. [29] You are ashamed of the oaks¹ That you've desired.

:And you're confused because of the groves² That you've chosen. [30] For you are as an oak Whose leaf is fading

:And as a grove That hath no water. [31] The strong shall be as tow³ And its maker as spark.

:They shall burn together: None shall quench them."

2

Isaiah sees in vision the latter day temple, the gathering of Israel, the Millennium — the proud to be humbled at the Savior's Second Coming.

[1] The thing that Isaiah the son of Amoz foresaw concerning Judah and Jerusalem. [2] ::And in the last days:the mountain of the LORD's house will be established

::in the tops of the mountains.:It shall be lifted up above the hills.

::All nations shall flow⁴ unto it. [3] Tons of people will walk to it and say,

:"Come, and let us ascend unto the LORD's mountain — :to the house of the God of Jacob.

::He will teach us of His ways.:We will walk in His paths⁵

::For the law⁶ goes forth from Zion:and the word of the LORD from Jerusalem." [4] He shall judge among the nations;: He's arbitrates between many people.

::They'll forge ploughshares from their swords:and pruning hooks from their spears.

::One nation shall not lift its sword against another,:neither shall they learn warfare anymore. [5] ::Come, O house of Jacob, that we may walk in the LORD's light. [6] :For you have left your people — the house of Jacob — to themselves

:because they've been filled⁷ from the east — :they're sorcerers like the Philistines.

¹Idols used for fertility worship.

²gardens

³Synonymous to oakum (n): Loose fiber from untwisted rope, used esp. to caulk wooden ships.

⁴Like a river

⁵Theologically it should be "path"

⁶teaching, instruction. Traditionally rendered "law"

⁷Possibly missing "with superstition." i.e., "filled with superstition from the east." There is no expressly-stated object

:They please themselves¹ with foreigner's² children.³ [7] :Their land is full of silver and gold — :there is no end to their treasures.

:Their land is full of horses — :there is no end to their chariots. [8] :Their land is full of idols

:They bow down before the work of their own hands — :that which their fingers have made. [9] The low shall be bowed down; the haughty humbled. :Don't forgive them. [10] Enter into a boulder, :hide in the dust,

:from before the LORD's face and the glory of His majesty. [11] [12] [13] [14] [15] [16] ⁴Upon the ships of Tarshish⁵ :and upon the ships all the beautiful vessels.⁶ [17] [18] [19] [20] [21] [22]

Rabshakeh comes to besieged Jerusalem, blasphemes against the Lord, implores the people to not listen to King Hezekiah.

36

[1] In the fourteenth year of King Hezekiah,⁷ king of Judah, the Assyrian king, Sennacherib, came up against all the fortifications of Judah and conquered them. [2] The king of Assyria sent Rabshakeh^{8,9} with a strong force from Lachish to Jerusalem unto King Hezekiah. He stood by the aqueduct of the upper pool on the highway of the fuller's field. [3] He then came unto Eliakim, son of Hilkiah (who's over the household affairs), Shebna the scribe, and Joah the son of Asaph (the clerk). [4] Rabshakeh said to them, "Please say to Hezekiah, 'Thus says the great king, the king of Assyria, "What is this confidence in which you trust? [5] You say, 'It's just lip service,'¹⁰ but there is strength for war. Now, who do you rely on that you have revolted against me?¹¹ [6] You trust in the staff of a broken reed — on Egypt — whom if a man leans it goes into his hand and pierces it: such is Pharaoh, king of Egypt, to his allies. [7] If you say to me, 'We rely upon the

¹Or "clasp hands" or "make sufficient"

²Outsiders of Israel — foreigners, infidels, pagans, etc.

³This is to be understood in a sexual context

⁴See Appendix B.1

⁵Going to Tarshish. Either in Asia Minor (where Paul was from) or in present-day Spain.

⁶excellent ships

⁷his reign

⁸See Appendix B.2

⁹This is either his literal name or it should be rendered "(his) great commander."

¹⁰lit., a word for the lips

¹¹i.e., who do you trust that you feel comfortable in revolting against me?

LORD our God’ — is it not he whose high places and altars Hezekiah has removed, saying to Judah and Jerusalem, ‘You shall worship before this altar?’” [8] And now, I pray thee, make a bargain that my master, the king of Assyria, and I will give you up to two thousand horses if you’re able to put riders on them.¹ [9] How then will you turn away the face of the least of my master’s servants when you trust in Egypt for chariots and horsemen? [10] And now, have I come up against this land without the LORD to destroy it? The LORD said to me, “Go up against this land and destroy it.”’” [11] Eliakim, Shebna, and Joah said to Rabshakeh, “Please speak to your servants in Aramaic² because we can understand it. But don’t speak to us in Hebrew³ while in earshot of the people on the wall.” [12] And Rabshakeh said, “Did my master send me to speak these words to just you and your master and not to the men who sit on the wall so that they can eat their own feces and drink their own piss with you?”⁴ [13] Rabshakeh stood and cried in Hebrew with a loud voice⁵ and said, “Hear the words of the great king, the king of Assyria! [14] Thus says the king, ‘Don’t let Hezekiah deceive you; he is not able to deliver you. [15] And don’t let Hezekiah make you trust in the LORD, saying, “The LORD shall certainly deliver us. He will not let this city be given into the hand of the king of Assyria.” [16] Don’t listen to Hezekiah.’ Thus says the king of Assyria, ‘Make a deal with me: come out to me and everyone shall eat of his own vine and his own fig tree and drink from their own cisterns [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] Don’t let Hezekiah persuade you, saying, “The LORD will deliver us.” Have any of the Gentile gods delivered their land from the hand of the king of Assyria? [19] Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria from out of my hand? [20] Who are they among the gods of the land that have delivered their own land from out of my hand that the LORD should deliver Jerusalem from out of my hand?” [21] They kept silent and did not answer him a word for the king’s commandment was, saying, “Don’t answer

¹He knows they don’t have that many riders and is taunting them with the Assyrian’s superiority.

²Aramaean, Syriac; lit., Syrian language

³lit., the Jewish language

⁴Remember that they are besieged.

⁵So that all the people can hear and understand him, hence why they wanted him to speak Aramaic. This is a pretty diplomatically dick move.

him.” [22] Eliakim (the son of Hilkiyah) who is in charge of the house, Shebna the scribe, and Joah the son of Asaph the clerk came in to Hezekiah with rent clothes and reported to him the words of Rabshakeh.

JEREMIAH

3

xxx.

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15]
it shall be that when you have multiplied and become fruitful
in the land: in those days (this is the declaration¹ of the
LORD) they shall no more say, “The Ark of the Covenant
of the LORD,” neither shall it come to mind, nor shall they
remember it, nor give heed unto it — it shall not be done
anymore. [17] [18] [19] [20] [21] [22] [23] [24] [25]

¹utterance, revelation

DANIEL

xxx — Daniel interprets the king's dream — Nebuchadnezzar praises the God of Heaven — Daniel is promoted and made great in the land.

2

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] such that no trace of them could be found. However, the stone that struck the image because a great mountain and filled the whole earth. [36] This was the dream. We will now tell its interpretation before the king. [37] You, O king, king of kings to whom the God of Heaven has given the kingdom, might, power, and glory. [38] Wherever the sons of men dwell, He has given the beasts of the field and the birds in the air into your hand, and caused you to rule over all of them: you are the head of gold. [39] Another, lower kingdom shall arise after you. And yet another (third) kingdom of bronze shall rule over all the earth. [40] Then there shall be a fourth kingdom — strong as iron — which shall arise. It shall break to pieces and shatter all things because it's iron. And like iron, which crushes all these, it shall break and crush. [41] The part made of potter's clay with part iron feet and toes which you saw, it shall be a divided kingdom. But some of the firmness of iron shall be in it — as you saw — iron mixed with miry clay. [42] The partially iron and partially clay toes of the feet mean that the kingdom shall be part strong and part brittle. [43] The iron mixed with miry clay which you saw, they shall mix offspring, but they will not hold together: just as iron does not mix with clay. [44] In those kings' days, the God of Heaven will set up a kingdom and a sovereignty which shall never be destroyed. It shall not be left to another people. It shall break in pieces and bring to an end all of those kingdoms. Yea, it shall live forever. [45] Just as you saw a stone that was cut from the mountain, but not by hands, and it broke the iron, bronze, clay, silver, and gold in pieces, a great God has made known to the king what shall be hereafter: the dream is certain and its interpretation is sure." [46] Then King Nebuchadnezzar fell on his face and payed homage to Daniel and commanded that an offering of incense be offered to him. [47] The king answered and said to Daniel, "Truly your God is a God of gods, a lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery!" [48] The king then made Daniel

great, gave him many great gifts, and made him a ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon. [49] Daniel requested the king that he appoint Shadrach, Meshach, and Abednego over the affairs of the province. And Daniel was in the court of the king.

3

TEXT.

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] Nebuchadnezzar, in a furious rage, commanded that Shadrach, Meshach, and Abednego should be brought in, and those men were brought in before the king. [14] And answering,¹ Nebuchadnezzar said to them, “Shadrach, Meshach, and Abednego: is it true that you do not serve my gods nor worship the golden image which I have set up? [15] Now, if you’re ready, when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and ever sound of music, fall down and worship the image which I have set up. However, if you do not immediately worship, you shall be cast in the the midst of the burning, fiery furnace. And who is ‘God’ that he shall deliver you out of my hands?” [16] Shadrach, Meshach, and Abednego answered and said to King Nebuchadnezzar, “We have no need to answer you in this matter. [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29]

¹Answering what?

OBADIAH

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18]
saviors shall go up on Mount Zion To judge Mount Esau.

And the kingdom shall be the LORD's.

JONAH

1

xxx.

[1] [2] Get up and go to the great
city, Nineveh, and proclaim against them¹
because their wickedness has come up before
Me. [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16]

¹lit., it. However, it's referring to the people and not the city, the city not being capable of committing sin.

ZEPHANIAH

xxx.

1

[1] [2] :::I will totally destroy everything :from off the
face of the land :dictates the LORD. [3] :::I will destroy man
and beast, :the birds in the sky, :and the fish in the sea.

:::The stumbling blocks (the wicked)
XXXX [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18]

MALACHI

3

TEXT.

[1] “Behold, I will send My messenger And He shall prepare a way before me.

:He shall enter His temple suddenly: The Lord whom you seek.

::The angel of the covenant in whom ye delight — Behold! He cometh,” saith the LORD of Hosts. [2] “But who shall endure¹ the day of His coming? Who shall be standing when He appears?

:For He is like refiner’s fire And fuller’s lye. [3] For He shall sit as a refiner and purifier of silver and He shall purify the children of Levi and purge them as gold and silver. And they shall be an offering unto the LORD in righteousness. [4] Judah and Jerusalem shall be a sweet savor unto the LORD even as in days of old — as in previous years. [5] I have drawn near unto you for judgment, And I have been a hasteful witness

:Against the sorcerers and adulterers, Against those who swear falsely,

:And against those who monetarily extort their employees,² Widows, orphans, those who turn away the resident aliens,

:And they who do not fear me,” saith the LORD of Hosts. [6] “For I, the LORD, have not changed. And ye, children of Jacob, have not been consumed. [7] Even from your fathers’ days have ye shied³ from my statutes And not taken heed.

:Turn you back on me and I will turn my back on you,” Saith the LORD of Hosts.

:“Yet ye say, ‘In what way do we turn away?’ [8] “Does man deceive God? Because you have been deceiving me.

:But you say, ‘How have we been deceiving you?’ By tithes and offerings. [9] Ye are cursed with a curse for deceiving me, even this whole nation. [10] Bring in all of the tithes Into the storehouse. There is food in My house.

:Please, try me on this,” Saith the LORD of Hosts,

:“If I will not open the windows of heaven for you And empty out upon you a blessing *ad infinitum*. [11] I will rebuke

¹abide, live through

²Oppressors of their hireling’s wages

³turned away/aside

the devourer for your sake: He shall not destroy the fruit of thy land,

:Neither shall your vine cast its fruit before its time in the field,” Saith the LORD of Hosts. [12] “All of the gentile nations shall call you blessed For you shall be a delightful land,”

:Saith the LORD of Hosts. [13] “Your words have been harsh against me,” Saith the LORD.

:“Yet ye say, ‘How have we spoken against thee?’ [14] “Ye say, ‘It is vain to serve God. And what profit is there in keeping His charges

:And walking walking mournfully Before the LORD of Hosts? [15] And now do we declare The proud happy.

:Moreover, we build up those who work iniquity¹ And tempt God and escape.” [16] Then those that feared the LORD spoke One to another And the LORD observed and heart it.

:And a book of remembrance was written before Him For they who revered the LORD and that pondered His name. [17] “They shall be to me,” Saith the LORD of Hosts, “In the day I shall appoint, a peculiar treasure.

:And I shall have pity on them, even as one has pity On his son who serves him. [18] And ye have repented and considered between righteousness and wickedness — Between the servant of God and the he who is not His servant.”

XXXX.

[1] For behold! the day comes — Burning as a furnace: All the proud And all that work wickedness shall be stubble.

:“The day that is coming shall burn them up,” saith the LORD of Hosts.

:“It shall leave them neither Root nor branch. [2] “The Sun of Righteousness hath risen Unto those² who fear My name with healing in His wings.

:And ye shall go forth. You shall grow up As calves of the stall. [3] Ye shall tread down the wicked for they shall be ashes Under the soles of thine feet

:In the day that I shall do this,” Saith the LORD of Hosts. [4] “Remember the Law of Moses, my servant, That I commanded him

::In Horeb for all Israel: The judgments and statutes. [5] Behold! I will send unto you Elijah the prophet

¹do wickedness

²you

:Before the advent of the Great and dreadful day of the
LORD. [6] He shall turn the fathers' hearts unto the children
And the children's hearts unto their fathers

:Otherwise I will come and smite The earth with a curse.”

NOTES ON PSALM 110

Psalm 110 deals with the endowment of a king in ancient Israel. Kings and priests were in different orders of Priesthood, kings having a higher order. What is interesting about this is that the differences in the rites for becoming a king or a priest are not that different.

It is assumed that David wrote this psalm before he was crowned (i.e., when Saul was king). As a side note, one remarkable thing about David is that he was consistently obedient to the crown: he served the position, not the person.

The Aaronic, or Levitical, Priesthood was known anciently as כֹּהֵן.¹ This priesthood was for Aaron and his descendants: “And Aaron and his sons shalt thou appoint that they may attend to their priest’s office” (Numbers 3:10, DARBY). However, the higher priesthood, דִּבְרָה,² was given to prophets and kings. The assumption is that all who reigned in Israel had this latter order of priesthood.

This higher authority allowed those in its possession to enter the Holy Place and the Holy of Holies without particular regard to worthiness, as compared to those of the Aaronic order who had to be ritualistically and ethically clean, among other prerequisites. However, an interesting story is found in 2 Chronicles chapter 26 where king Uzziah (the ruler at the time of Isaiah) assumed that he had this authority and walked into the Holy of Holies.³ He was struck with leprosy.⁴ One possible explanation for this is that Uzziah was king of Judah, not Israel, and this may not have been sufficient for him to be of the higher order of priesthood.

¹from the root כהן, meaning *priest*.

²As found in Psalm 110:4 as עֶל־דִּבְרָתִי מִלִּבִּי-צֶדֶק

³While it is not explicitly stated in 2 Chronicles 26 that he entered the Holy of Holies, it is stated that he went to burn incense before the Lord — something that is done in the Holy of Holies.

⁴Most likely some skin disease (צָרוּעַ) and not necessarily leprosy

NOTES ON ISAIAH

Most of the prophetic writings are either in judgment or hope for the people; they are not usually neutral. One theory postulates that there are two Isaiahs: one comprising Isaiah 1–39 and dealing with judgment, the other Isaiah 40–66 and dealing with hope (and possibly a third comprising just 56–66). However, there is plenty of hope in the first section and plenty of judgment in the second section which may controvert this theory.

ISAIAH 2:16

Sailing in antiquity was a dangerous activity — it was taking your life in your hands. Sailors would go as close to the coast as possible so that if the ship breaks up (cf. Jonah 1:4) they could live through the incident by swimming to shore.

The *Hebrew and Aramaic Lexicon of the Old Testament* by Koehler and Baumgartner defines שָׂכִיָּה as follows:

Ug. *tkt* (Gordon *Textbook* §19:2680; Aistleitner 2862; Driver *Myths*² 160a; cf. Fisher *Parallels* 2: p. 8 entry 5) < Eg. *skty* ship (Erman-G. 4:315), see Lambdin *Loan Words* 154f; Ellenbogen *Foreign Words* 154; cf. also Wildberger BK 10:94: **ship** Is 2₁₆. †

The following is from Ellenbogen's *Foreign Words in the Old Testament*:

שָׂכִיָּה – Ships Egyptian – *sk.tj*  (ship)
Isa. 2:16 -

The LXX translation of the phrase הַחֲמָדָה וְעַל כָּל־שָׂכִיָּה, which runs: ἐπὶ πᾶσαν θῆαν πλοίων κάλλους, is very remarkable; it incorporates both what seems to be the real meaning of the term שָׂכִיָּה, namely, πλοῖον “ship,” and also what is required by the traditional understanding of the word, namely θέα “sight, view.” The Vulgate renders שָׂכִיָּה by *visus*,¹ and the Peshitta by “view.” Rashi has a note saying that שָׂכִיָּה refers to palaces whose floors are paved with marble

¹Prob. “views”

mosaics. This seems to be purely conjectural, and possibly based on the Targum's rendering of the term (בִּירְנָתָא "castle").

The Verses Isa. 2:13, 14, 15, and 17 contain parallelisms, so it would appear reasonable to assume that Verse 2:16 also contains a parallelism that would match the word אֲנִיּוֹת "ships," so Budde-Begrich (ZATW 49, p.198) are apparently right in seeing in Hebrew שְׂכוּת the borrowed Egyptian term *sk.tj*, a word which is attested from the days of the New Kingdom. [See Erman-Grapow, WB IV, p.315.] The Egyptian derivation of שְׂכוּת was also accepted by Albright (Bertholet Festschrift, p.5) who mentions that H.L. Ginsberg identifies Ugaritic *tkt* with Hebrew שְׂכוּת.

Note that the Septuagint allows for the rendering found in the King James Version.

RABSHAKEH

Rabshakeh was possibly an ex-Jew who was sent to Jerusalem because he spoke Hebrew. Some justification for this conclusion comes from the fact that he refers to the Lord by His ineffable name. abshakeh has a hatred within him that is common in people who have left their faith. In Isaiah 36:15, he gives an example of something that Hezekiah would say, but says it in a truly Hebrew manner.

COVENANTS IN ANTIQUITY

יָדַע — TO KNOW

The verb יָדַע has three senses in BH. First, it means “to know (a fact).”; for instance, “To know the time.” Second, it is used with a sexual connotation (to have sexual relations). Lastly, it is used in a covenantal sense — to enter a covenant (or treaty) with someone. Examples of this usage include:

- “And there arose a new king over Egypt, who did not *know* Joseph” (Exodus 1:8, DARBY, emphasis added). In other words, a king came to succession who had not covenanted with Joseph: “I didn’t know him, so all bets are off.”
- “Before I formed thee in the belly I *knew* thee” (Jeremiah 1:4, DARBY, emphasis added).
- “[A]nd then will I avow unto them, I never *knew* you” (Matthew 7:23, DARBY, emphasis added).
- “...if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to *know* thee” (Alma 22:18, emphasis added).

BH does not have a sense of knowing a person, like the French *connaître*. The closest to that sense is נָכַר which means, in the hiphil, *to be acquainted*.

In ancient Israelite marriages, covenants were made to God, *not* to the other person. Therefore, the breaker of the covenant must answer to God.

OATH TAKING SYNTAX

The syntax of oath taking:

“I will not give your grain any longer as food for your enemies” is literally “*If* I give your food to your enemies *and* [understood: you will kill me].”

“If I don’t do this, may my throat be slit just as the throat of this animal.”

cf. Alma 46:22–24. “Preserved” is a Muslim, not an Israelite, tradition.

TABERNACLES AND TEMPLES

Numbers 10:11 contains the phrase מִשְׁכַּן הָעֵדֻת which is difficult to translate. The word מִשְׁכַּן is classically rendered *tabernacle*, but Koehler-Baumgartner says the following:

dwelling-place, home of Y.¹

It can also mean tomb, sanctuary (especially the central sanctuary of Israel while in the desert), or tabernacle. The word הָעֵדֻת is classically rendered *testimony*, but Koehler-Baumgartner says this about it:

warning signs, reminders, urgings

Making an idiomatic rendering of this proves difficult because the sense of “the home of the LORD” is important, but also stating that it is a home that is to serve as a reminder or an urging (most likely to be righteous).

In Numbers 12, the term *tent* is interchangeable with *tabernacle*. It is also this way in most of the Pentateuch.

¹meaning “the LORD”

NAMES OF THE LORD

THE TETRAGRAMMATON

Etymology

To help prevent people from speaking the ineffable name of God, the Tetragrammaton (יהוה) was sometimes voweled with the same vowel points as אֲדֹנָי (Adonai). More commonly it is written יהוה.

The English transliteration is Jehovah, as follows:

יהוה > hwhy = yhwh > jhwh > jhvh > Jehovah

The י was substituted for a *j* because *y* is a weak phoneme. The ו, anciently pronounced as *w*, was changed to the stronger *v*. Thus did these changes make Jehovah out of the original Yahweh.

Sanctity

Ezra is one of the founders of modern Judaism — an ethnic religion practiced by a monotheistic people, the Judahites. It is the only surviving ethnic religion in the world besides Hinduism. This religion observed the sanctity of the Tetragrammaton by not pronouncing it. This practice became so strong that individuals who pronounced it would be put to death. The Romans allowed the Jews to stone those who uttered the ineffable name. Christ may very well have pronounced this when He declared, “Before Abraham was I AM” (John 8:58).

This practice continued through the 5th and 6th centuries AD. It is still considered sacrilegious by very observant Jews, so much so that even אֱלֹהִים is pronounced by Hasidic Jews as אֱלֹקִים. In writing, “G-d” or “G_d” is substituted for “God.” However, this practice is not peculiar to Judaism as Parley P. Pratt would write “G-d” when quoting blasphemers.

When reading, observant Jews will say “Adonai” (master, master of the universe, master of an individual) or “Hashem” (lit., the name) in place of Yahweh.

Some Orthodox Jews will not write יהוה because things containing this cannot be burned, erased, or destroyed. For this reason there is a place in the synagogue known as the גִּנְזָה (genizah, pl. genizot) which is used for the disposal of sacred

writings. Unfortunately, many **גְּנוּזֹת** were destroyed in the Middle Ages by fire (either arson or accidental). Fortunately, the **גְּנוּזָה** in the ben-Asher synagogue in Cairo, Egypt (built in the 10th century AD) has never burned. The Damascus scroll, likely part of the Dead Sea Scrolls, was found there because some of the documents belonging to the Qumran community were left there.

Sometimes, especially in the Dead Sea Scrolls, the Tetragrammaton is rendered in the Paleo-Hebrew: **𐤅𐤕𐤅𐤔**.

It is shocking how often the people of Israel, especially in the Pentateuch, blaspheme against the Lord and His servants while using the (according to them) ineffable name of God. Although the third commandment refers to swearing an oath, the higher law incorporates using His name with respect and reverence (cf. D&C 107:4), something the rebellious Israelites clearly disobeyed, possibly helping justify their terrible punishments.

AHMAN

Not much is known on this name. What follows is only preliminary work¹ and is in no way meant to be authoritative.

Ahman, possibly related to **אֱמֵן**, meaning *to be true, to be faithful*, or *to be realized*. May also refer to *faith* or *veracity*.

Could possibly be related to the Book of Mormon name **אֱמֵנִי** (Omni) which means either *faith in me* or *my faith*, **אֱמֵנִי** being either a subjective or objective genitive.

¹From Professor Stephen D. Ricks in Heb 432R (Biblical Hebrew Syntax), Summer term 2013.

HEBREW IDIOMS

הִנְנִי

In Genesis 22:1, Abraham says “הִנְנִי” which means anything from “Behold!” to “I am here” to “Pay attention.” It’s a pretty all inclusive word with “Yes?” being an appropriate, idiomatic response.

AMEN

KB for אָמֵן: **surely!**, solemn formula by wh. the hearer a) accepts the validity of a curse or oath, b) accepts a salutary message, or c) joins himself to a doxology.