

THE
HOLY BIBLE

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Translated from the *Biblia Hebraica Stuttgartensia*
by Colby Goettel

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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 not properly suited for most audiences. This translation is a rather idiomatic translation. Only a few liberties were taken, all of which are marked in the footnotes.

THE TETRAGRAMMATON

The Tetragrammaton^a 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 “the LORD” or GOD (in small caps). This tradition has been adhered to in this edition except in the case of אֲדֹנָי יְהִיָּה^b where it is usually rendered as “the Lord GOD.”^c 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*

^alit., a word having four letters

^bKetiv. Qere “adonai elohim.”

^cTo avoid rendering it as “the Lord LORD.”

English Bible, La Bible Segond, and Young's Literal Translation. The lexicons used were *The Brown-Driver-Briggs Hebrew and English 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

°...U symbolizes that the English word is understood from the Hebrew, but not explicitly said.

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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, God^a created^b 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 that^c 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.”^d [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 appear^e — 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 being^f in them) after their kind — and God saw that it was good. [13] And there was an evening and a morning: the third day.

^aIt 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.

^bThis 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.

^cfor

^dlit., the waters from the waters.

^eseen

^fwhich

[14] God said, “Let there be lights in the expanse of Heaven to separate^a the day from the night. Let them be for signs and for seasons, for days and for years, [15] for^b lights in the expanse of Heaven to illuminate^c Earth:” and thus it was. [16] So God made the two great lights: the greater^d light to rule the day and the lesser^e 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 life^f and let fowls fly on the earth and before the Heavens.” [21] God created the great sea monsters and every living, teeming creature^g 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 earth^h after their kind, wild animals,ⁱ reptiles,^j and the wild, untamed animals^k 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 dominion^l 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

^adivide

^blet them be for

^cgive light to

^dgreat

^esmall

^fteeming, living creatures

^glit., soul

^hLet the earth bring forth living souls

ⁱcattle, animals

^jsmall animals, creeping things

^kחַיָּוִת rarely means a single animal. It means “animals, untamed animals, water or land animals, or wild, predatory animals.”

^lVerb repeated for idiomatic rendering.

blessed them and He^a said to them, “Be fruitful. Multiply. Replenish the earth. Subdue^b 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.”^c [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.^d 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 Almighty^e — walk before Me and be perfect. [2] I will give^f 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.^g [7] I will establish a covenant between us and also between your offspring.^h It shall be an everlasting covenant: to be the God of you and your children. [8] I will give you and your descendantsⁱ 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

^alit., God

^bsubjugate

^clit., These shall be food to you.

^dlit., for food

^eOmnipotent — pl. for violence XXXX=[check unabridged Kohler-Baumgartner]

^fset up, establish

^glit., Kings will come from you.

^hprogeny

ⁱlit, seed after thee

and you and your progeny,^a 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 off^b 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?”^c [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 have^d twelve princes. I will make him a great nation. [21] My covenant shall be with Isaac whom Sarah shall bear to you at an^e appointed time next year.” [22] He finished speaking with him and God left^f 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 them^g 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] ^hThat same day, Abraham and his son, Ishmael, were circumcised. [27] All of the men in the house —

^alit., your seed after you

^bGreat word choice

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

^dbeget, sire

^ethis

^fwent up from

^glit., the flesh of their foreskins

^hIn

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

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,^b and get you yonder^c 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 up^d and saw the place afar off.^e [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.^f 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?”^g “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] ^h“Don’t slayⁱ 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 underbrush.

^alit., with him

^bThis is poignantly repetitive.

^clit., “go for thyself”

^dlifted up his eyes

^e“from afar,” but this is written from his perspective

^flit, placed it on his son Isaac

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

^h“He said”

ⁱlit., put forth your hand

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 there^a today, “The LORD provides on this^o 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 me^o — 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,^b she also gave birth to Tebah, Gaham, Thahash, and Ma’acah.

^ainferred

^blit., *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, ^athey came into the Sinai wilderness. [2] They left Rephidim, came into the Sinai wilderness, and camped^b 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 keep^c My commandments, you shall be a treasure^{d,e} from among all people:^f for all the earth is Mine. [6] You shall be^g 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 in^h 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.ⁱ [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^j and don’t go up into the mountain. Anyone touching the base of the mountain will certainly be put to death. [13] No hand

^ain that day

^bin the Sinai wilderness

^cobserve

^dto Me

^eRefers to a temple treasure, therefore having covenantal implications.

^fabove all people

^gto Me

^hi.e., to the camp

ⁱthe words of the people

^jlit., them

shall touch it^a or he^b will surely be stoned or shot:^c whether beast or man, they shall not live while the trumpet sounds^d as they approach the mountain.’” [14] So Moses went down from the mountain to the people and sanctified^e the people and they washed their clothes.^f [15] He said to the people, “Prepare yourselves. Do not sleep with^g 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:^h 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 louderⁱ while Moses spoke and God answered.^j [20] The LORD descended on the summit of Mount Sinai and He^k called unto Moses.^l 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.”^m [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

^athe mountain

^bwhomever touches it

^cwith arrows

^dcontinues

^econsecrated, made holy

^fAs a way of preparing themselves to go up into the mountain.

^glit., approach

^hOne used for ritualistic purposes, a שופר.

ⁱmore and more powerful

^jwith a voice

^klit., the LORD

^lat the summit

^mNot 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.^a [3] I.^b Never^c shalt thou have other gods besides me.^{d, e} [4] II. Never shalt thou make for yourselves graven images,^f 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 kindness^g with^h those who love meⁱ and^j keep my commandments.

[7] III. Never shalt thou use^k the name of the LORD thy God with vain intent^l for the LORD will not hold him innocent^m who uses His name with vain intent.ⁿ

[8] IV. Remember the Sabbath day to sanctify it.^o [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,^p 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,

^aservitude, bondage, slavery

^bThere are varied approaches to numbering the commandments. The Philonic tradition is used here.

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

^dlit., my face. The Greek rendering is used herein.

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

^fidols

^gkeeping my covenant

^hunto

ⁱlit., my lovers

^jto those who

^ktake, lift up

^lin vain, with vanity, to/with no good purpose

^mguiltless

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

^oconsecrate, 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.

^plit., nor his/thy manservant, nor his/thy maidservant

and on the seventh day he rested. Therefore, the LORD blessed the Sabbath day and consecrated it.

[12] v. Take thy father and thy mother seriously^a so that thy days may be lengthened upon the land the LORD thy God giveth^b thee.

[13] vi. Never shalt thou murder.^c

[14] vii. Never shalt thou commit adultery.

[15] viii. Never shalt thou steal.

[16] ix. Never shalt thou answer falsely.^d

[17] x. Never shalt thou desire^e thy neighbor's house, neither^f 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,^g lightning, the sound of the trumpet, and the smoke of the mount. And they were witnesses and removed themselves.^h [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,ⁱ 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 stones^j nor^k fashion those stones with tools: if thou wieldest thine tool^l and lay it upon it^m thou

^amake their words heavy, honor them

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

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

^dbear false witness/testimony

^ecovet

^f...shalt thou desire...

^glit., His voice

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

ⁱFear not

^jLest to be confused with an idol or graven image.

^klit., Never shalt thou

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

^mi.e., the altar

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.’”

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

21

[1] These are the judgments^a that you shall set before them.^b [2] If you acquire a Hebrew slave^c six years, he shall serve thee; in the seventh year he shall go free without having to pay.^d [3] If he comes alone, alone shall he go out. If he is married,^e his wife shall go with him. [4] If his master giveth him a wife and she bears sons or daughters to him, their^f offspring^g 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 him^h to the presence of God, to the door, and his master shall pierce his ear with an awl and he shall be hisⁱ 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 buyer^j (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 designates^k 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^{l,m} 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 strikesⁿ a man to death shall certainly be killed. [13] However, if he has not lain in wait, but God has

^alaws

^bLit., “their face”

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

^dLike indentured servanthood.

^eThe husband/lord of a woman.

^fher

^gchildren

^hcause him to approach

ⁱthe master's

^jlit., master

^kassigns, but not necessarily marry. Kohler-Baumgartner simply says of יָעַדָהּ (יעד) in the qal: designate, assign a woman

^lalt., marital intercourse. Right to motherhood is more fitting contextually.

^mHow does this cover consent? Is that an issue in the ancient world?

ⁿsmite, (deal a) blow

delivered him^a into his hand, then I will appoint a place where he can flee.

[14] If a man schemes^b against his neighbor to kill him by deceit,^c you shall take him from my altar to kill him.

[15] He who strikes his father or his mother^d shall surely be put to death. [16] Anyone who kidnaps^e someone^f and he is caught with the man still in his possession:^g he shall surely be put to death.^h

[17] He who cursesⁱ his father or his mother shall sure be put to death.

[18] And if men quarrel^j 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 outside^k on his staff,^l then the smiter shall be declared exempt from punishment.^m Only, he shall pay for his lost time until he is thoroughly healed.

[20] If a man strikesⁿ his male or female servant with a staff^o and that person dies under his hand then he will surely be punished in proxy for him.^p [21] But if a day or two goes by and he^q gets up, he^r will not be punished because it is his property. [22] If men fight and strike a pregnant woman so that she has a miscarriage,^s but there is no further harm, he will surely be fined according to what the husband deems right, and he^t will give according to what is assessed. [23] If there is a serious injury or death, you shall take life in place of^u life: [24] an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for

^ai.e., the killed

^bacts presumptuously

^cdesign, scheme, subtlety

^d...he...

^esteals

^fto sell them

^gpower

^hIn other words, kidnapping is a capital offense.

ⁱreviles, insults — but harsher than we tend to think

^jfight

^kKB: the area outside a house.

^lFor the sick.

^malt., acquitted of relevant charges

ⁿhits

^orod

^por her.

^qi.e., the slave

^rthe master

^slit., “her children go forth.”

^tthe other man

^ufor

a foot,^a [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,^b he will let him go 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 ox^c 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 known^d 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 pay^e a redemption^f for his life according to everything that is laid upon him. [31] Whether it runs down^g 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 silver^h and the ox shall be stoned.

[33] If a man uncoversⁱ or digs a pit, doesn't properly cover it,^j 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 owner^k and the dead animal shall be his.

[35] If a man's bull strikes the bull of his neighbor^l 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 down^m 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.ⁿ [37] If a man should steal an

^aThis 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.

^blit., destroys it

^c"Bull" can be supplied for every following instance of "ox" in this chapter.

^dmade known

^egive

^fransom

^galt., butts, thrusts, gores

^hThirty shekels

ⁱopens

^jProbably meant "at night."

^kof the animal

^lassociate

^mlit., is known to run people down

ⁿi.e., the one who paid.

ox or a sheep^a and slaughters^b or sells it, he shall recompense^c with five oxen for the ox, or four sheep for the lamb.

23

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.

[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.^d

[4] If you encounter your enemy's ox or donkey wandering,^e 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 it^f from leaving. You shall certainly set it free.^g

[6] Don't turn aside the judgment of the poor in their dispute. [7] Stay away from falsehood.^{h,i} 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 distort^j the words of the righteous. [9] Don't oppress^k foreigners because you know what it's like to be a foreigner^l because you used to be foreigners in Egypt.^m [10] For six years you shall sow your land and harvest theⁿ increase. [11] But in the seventh year,^o 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.^o You shall do likewise^p in your vineyards and olive orchards. [12] You shall do your work

u

^alamb

^buse it for food

^cmake peace

^dalt., case, lawsuit

^elit., going back and forth

^falt., leave it alone

^galt., abandon it

^hlit., the thing of falsehood

ⁱalt., lie, deception

^jalt., twist, mislead, perverse

^kalt., press (someone in a given direction), torment, crowd

^llit., know the soul of the foreigner

^mlit., the land of Egypt

ⁿlit., its

^olit., what they leave

^plit., thus shall you do

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 from^a your mouth.

[14] You shall celebrate a feast in my honor^b three times^c a 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 the appointed time, the month of Abib.^d 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 work^e 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 kid^f in its mother's milk.

[20] I will send a messenger^g 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 annihilate^h them. [24] You shall not bow down to their gods, nor shall you worshipⁱ 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 food^j and water. I will remove sickness from among

^alit., in

^blit., to me

^cin

^dThe first month, the month of grain (אֶבֶב meaning *barley*).

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

^fof a goat

^gi.e., a heavenly messenger

^hcut them off, efface

ⁱserve

^jbread

you. [26] There shall not be a woman who miscarries, neither is sterile^a in your land. And you shall live a full life.^b

[27] I will send forth reverence^c of me before thee and confuse all the people that come out against thee. I will make all thy enemies flee^d. [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 by little will I drive them out from before you until you become^e fruitful enough to take possession of the land. [31] I will set your boundaries from the Reed Sea^f to the sea of the Philistines, and from the desert to the river;^g 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 make^h a covenant with them, neither with their gods. [33] They shall not dwellⁱ in your land lest they cause you to deviate^j from^k 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 down^l from afar. [2] And Moses will approach the LORD alone. The people^m 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

^ainfertile, barren

^blit., I will complete the number of thy days.

^cfear

^dlit., give to you all your enemies' backs

^eare

^fRed Sea

^gIt's difficult to tell if it's the Jordan or the Tigris.

^hcut

ⁱlive

^jmiss the mark, sin, transgress

^kagainst

^li.e., to worship

^mi.e., Aaron and the Seventy

mountain. He also made^a twelve memorial stones^b for the twelve tribes of Israel. [5] And he sent lads^c of the children of Israel and they offered burnt offerings and sacrificed sacrifices, peace offerings, and bulls.^d [6] Then Moses took half of the blood and placed it in bowls;^e and half^f of the blood he sprinkled^g on^h the altar. [7] He took the scroll of the covenant and he readⁱ out in the ears^j of the people and they said, “Everything that the LORD hath said we will do.”^k [8] And Moses took the blood and he sprinkled^l 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.^m

[12] The LORD said to Moses, “Come up to me in the mountainⁿ 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 here^o for us until we return for you. And look, Aaron and Hur are here^o with you, and whoever has any problems, bring it up with them.”^p [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 thick^q 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

ו

^abuilt

^bpillars

^cyoung men, servants

^doxen

^ebasins

^fi.e., the other half

^gcast

^hat

ⁱit

^jhearing

^khear, obey

^lcast

^mxxxx: reference to the sacrament?

ⁿlit., mountain-ward

^olit., in this place

^plit., approach them with it

^qlit., midst

cloud and climbed up the mountain. And Moses was in the mountain for forty days and forty nights.

NUMBERS

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

5

[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,^a or who has become ritualistically unclean from coming in contact with^o 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.

u

[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 unfaithful^b to the LORD and that person is guilty: [7] they shall confess the sin that they’ve committed, he shall restore his wrong^c 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 eyes^d 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 infidelity and she is not

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

^bמַעַל is always against God.

^cKB: (equivalent amount of) **wrong** (in case of property damage)

^dkept from the knowledge

defiled:^a [15] the man shall bring his wife before the priest. He^b 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 mind^c 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 it^d in the water. [18] And the priest shall make the woman stand before the LORD.^e 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.^f [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,"^g [21] the priest shall charge the woman^h 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 wasteⁱ away and your womb to swell. [22] These cursed waters have come into your intestines and caused your belly^j to swell and your crotch^k to shrink. The woman shall say, "Surely! Surely!"^l [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

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

^bthe husband

^cremembrance

^di.e., the dust

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

^fi.e., to take effect

^glit., if a man other than your husband has given you his line

^hplace the woman under oath

ⁱfall

^jKB: of a man. Womb for a woman.

^kKB: the fleshy portion of the **upper thigh**, seat of procreation, area of sexual organs.

^lSee Appendix F

before the LORD and he shall bring it^a to the altar. [26] And the priest shall take a handful of the burned meal-offering^b 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.^c [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,^d and she, conceiving, will give birth to a child.^e [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."

Law of the Nazirite — Aaronic blessing.

6

[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 they^f shall not drink beer^g or vinegar beer,^h neither shall they drink grape-juice or grape-extract or eat dried or fresh grapes. [4] The entire timeⁱ he's a Nazirite^j 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 time^k that he's consecrated to the LORD is completed. The hair^l 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

^ai.e., the offering

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

^ci.e., the waters of bitterness.

^dclean

^ei.e., eventually

^flit., *he*, but *they* is gender neutral which agrees better with verse 2.

^gKB: intoxicating drink, evid. a kind of **beer**.

^hxxxx: Archaic way of saying "wine"? Check KB.

ⁱlit., all the days

^jKB: live as a nāzīr, accept the obligations of a Nazirite.

^klit., his days

^lKB: loose or unbraided

shall not be ritualistically unclean for his father, mother, or brother when they die because his head is consecrated to his God.

U [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 other^a as a burnt-offering to atone for his sin with the dead body. On that same^o day he shall reconsecrate^b 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,^c 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.^d [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.

^alit., one

^blit., consecrate; understood as reconsecrate.

^clit., in the day of the completion of his days of consecration

^dof wine

[21] This is the law of the Nazirite who vows his offering to the LORD in addition to ^abeing 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.”

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.

10

[1] The LORD spoke to Moses, saying, [2] “Make two silver trumpets^{b,c} for yourselves. You shall make them of hammered^d 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 toward^e you, then you shall blow the trumpets and you shall be remembered by^f 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

^alit., his

^bKB: long, straight instrument of metal for signaling.

^cNot to be confused with a *shofar*.

^dor embossed

^ealt., in a state of conflict with

^falt., in the sight of

to^a your burnt offerings and your communal peace sacrifices. These^b shall be a reminder for you ^cof 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.^d [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 Place^e — the Kohathites — went forth; and they would be the ones to set up the tabernacle at their^f 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 Gideoni.

[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

^aלָקַח, here, carries with it both of these meanings.

^blit., they

^cxxxx: Check KB on לָמַד.

^dSee Appendix ??

^eInferred: the Holy of Holies as well.

^fi.e., the Israelites

were the journeys of the children of Israel according to their ranks when they set forth.”

[29] And Moses said to Hobab,^a 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 he said, “I will not go; rather, I will go unto mine own land and to mine own home country.” [31] And he^b 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 be^c 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.”^d

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.

11

[1] And the people complained that which is evil^e in the ears of the LORD, and the LORD heard it and was angry;^f 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 midst^g as well as the children of Israel lusted and cried again, saying, “Who shall give us flesh to eat? [5] We remember

^aJethro

^bMoses

^cwas. 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.

^d10,000 is the largest root describing numbers in Biblical Hebrew.

^ecomplained bitterly, complained and it was evil

^fHis anger was kindled

^gamong them

the fish that we would eat in Egypt for no cost;^a 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 coriander^b and was the color of bdellium.^c [8] The people roamed and they gathered the manna and they ground with millstones, beat in a mortar, and cooked,^d 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 tribes^e — 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 get^f 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 tent^g 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 you^h 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 meatⁱ for one day, neither two days, nor five, ten, or twenty days,ⁱ [20] but

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^afree fish, but not freely eat. That connotes something different.

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

^cA tree resin varying from yellow to green, but usually a brown color.

^dboiled in a pot

^eeach with about five generations

^flit., From where do I have

^gpart of the tabernacle complex

^hthe burden of the people; delegation of priesthood responsibility

ⁱA lot of repetition of *days* omitted.

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 footman among this people and I am in their midst.^a 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.^b [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 homers^c 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-hattaavah^d because there they buried the people who

^alit., in whose midst I am

^bprobably the tabernacle

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

^dlit., burial place of the lusts

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.

[1] Miriam and Aaron spoke against Moses because of the Kushite^a 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 unassuming^b — more than any other man on the face of the earth.^c

[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 tent^d and Miriam was leprous^e 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 like^f a stillborn, half of whose skin is eaten when it comes out of its mother’s womb.”^g [13] Moses cried unto the LORD, saying, “Oh God, please heal her!”^h

[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 that^o she shall

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^aPossibly Midianite

^bmeek, humble

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

^dThe Tabernacle. See Appendix D.

^eWhat is mentioned here as “leprosy” is a curable skin condition. See Appendix A.

^flit., be like

^gi.e., a malformed stillborn.

^h**ס** is used twice to emphasize Moses’ plea.

be received.”^a [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 Hazereth and camped in the desert of Paran.

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

13

[1] The LORD spoke to Moses, saying, [2] “You shall send men to do reconnaissance in the land of Canaan — the land^b that I shall give to the people^c of Israel. You shall send one man — just one man — for each father’s tribe, each of whom is a prince among these men.”^d [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.”^e Show some courage and bring back the fruit of the land.” It was the time of^f the first

^aWe 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).

^bRepeated

^clit., descendants

^dlit., among them

^elit., are there trees in it or are there not?

^flit., The days were the days of

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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 Talmi. 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 grapes on it and carried it between two people^o 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 them^a 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,^b the people who live in the land are strong,^c 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.”^o [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 actually^d aren’t able to go up against the people because they’re stronger than us.” [32] They discredited^{e,f} 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!”

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14

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 reproved by Moses.

^aMoses and Aaron

^bKB: limiting, **only that**

^calt., defiant, shameless

^dIdiomatically supplied to help with negation.

^eKB: bring bad news of, bring into discredit

^fKB: rumor, calumny

[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 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 them^a with stones. But the glory of the LORD appeared over the tabernacle^b 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 pestilence^c and I shall disinherit them. I shall make you^d 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,^e 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

^aJoshua and Caleb, possibly Moses and Aaron, too.

^bProbably over the Holy of Holies.

^calt., plague

^dJust you.

^elit., as one man

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 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 mankind^a 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 follows^b 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 hand^c, 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 year^d 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

^aReferring simply to the Israelites

^bis fully after

^cRaised His arm to the square and sworn to them.

^dlit., a day for a year (again)

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 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.”^a [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 therefore^o 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.”

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16

[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 men^b from the congregation. [3] They were assembled against Moses and against Aaron. They said to them,^c “XXXX- > That’s enough!”^d 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 this^o and fell on their faces.^e [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] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30] [31] [32] [33] [34] [35] [36] [37]

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^aFor two reasons: they had sinned and they would be consumed by the glory of the Lord.
^bXXXX: other men?
^cTo Moses and Aaron
^dIt is too much for you (to do this).
^eA sign of distress.

DEUTERONOMY

5

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

[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. Observe^a 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 of^b the fire and didn’t go up into the mountain, where he said,^c

[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,^d in the heavens above, neither that is in the earth nor the waters underneath the earth. [9] Never bow down to them or worship^e them because I, the LORD your God, am a jealous God: I visit the punishment^f 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 responsibilities^g 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

^ato do

^blit., by reason of

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

^dan idol, picture, image, or any likeness

^eserve

^finiquity

^gtasks, errands

so that your manservant and maidservant may 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.^a 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 of^b the darkness and the mountain burned with fire, all of the heads of your tribes and your elders came to me^c [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 living^d has heard the LORD's voice speaking from out of the fire as we have and lived? [27] You,^e come here and hear everything that the LORD God is going to say. You shall tell^f us everything that the LORD our God has told^g you. We will hear it and obey.' [28] The LORD has heard your voice^h 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.ⁱ [29] Who shall

^aSo that He can show the way; fight our battles

^balt., the midst of

^cMoses, not the Lord

^dlit., flesh

^eReferring to Moses

^flit., speak to

^glit., spoken to

^hlit., the sound/voice of your speaking/words

ⁱlit., spoken

give?^a There was a heart in them to fear Me and to keep all of My commandments forever^b so that it's good for them and their children forever.' [30] Go. Say to them, 'Return to your tents.' [31] However, you shall remain^c here and shall certainly stand^d 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 your^e days in the land which you shall possess.

6

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

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[1] "These are the commandments, statutes, and legal decisions that the LORD your God has commanded me^o to teach you, that you apply them in the land thither that you will pass through and^f 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 them^g 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 LORD^h. [5] Thou shalt love the LORD thy God with all thy heart, with all thy soul, and with all thy beingⁱ. [6] These are the words^j 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

^axxxx: check KB

^blit., all of the days

^cUnderstood through context. Without it is simply "you here," but it's the Lord telling Moses to remain where he is.

^dRepeated

^elit., the; understood as *your*.

^flit., to

^gRepeated

^hlit., the LORD is one

ⁱstrength

^jcommands

you rise^a 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 house and gate^b.

[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 to^c 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 these^d 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 follow^e other gods, the gods of the people who are round about you, [15] because the LORD your God, who is^f in your midst, is an envious God. Don't do this^g lest the LORD your God becomes indignant with you and exterminates you from off the face of the land.

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[16] Don't put the LORD your God to the test as you did^d in Massah. [17] You shall constantly^e keep the commandments, testimonies,^f and statutes of the LORD your God that He has commanded you. [18] You shall do what the LORD sees as^g 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,^h '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 powerfulⁱ hand.' [22] The LORD gave great and sad signs^j and omens,^k while we watched,^l upon Egypt and upon

^astand

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

^calt., adhere to

^dlit., put Him to the test

^eRepetition

^fFrom KB, seems to be more in a legal sense.

^glit., in His opinion is

^hlit., saying

ⁱalt., strong, firm, violent, severe. All of which fit.

^jalt., distinguishing marks

^kalt., wonders

^llit., in our eyes, in our view

u Pharaoh and upon all of his household. [23] He brought us out
 u from there in order to bring us in so that^o to give to us the land
 u that He swore to our fathers. [24] The LORD commanded us to
 keep all his statutes, to reverence the LORD our God. This^o that
 it would be good for us all of our days, that He would keep us
 u alive, even as He has^o 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.

25

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

[1] “If there’s a lawsuit between men and they come to^a 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.^b

[5] When brothers dwell together^c and one of them dies and he has no son^d, his wife shall not go unto foreigners^e to find a husband, but her brother-in-law will come to her and he shall take her unto himself as a wife. And thus^f shall he perform the duty of a brother-in-law. [6] He shall raise up for the deceased^g the oldest child that she shall bear that his^h name be not erased from Israel.ⁱ [7] And if the man is not inclined^j to take his sister-in-law then let her^k go up to the gate to the elders and say, “My brother-in-law hath refused to raise up into his brother a name

^adecide upon, resort to

^bSeems like something is missing here. This is very *non sequitur*.

^cThis 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.

^dthere is not a son to him

^eoutside

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

^gover the name of the deceased

^hi.e., the deceased

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

^jpleased

^klit., his sister-in-law

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 eyes^a of the elders and she will remove his sandal from off his foot. And she shall spit in his face and say,^b “So shall it be done^c 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 together^d and one of their wives comes near to deliver her husband from the guy who’s hitting him,^e and she’s stretched out her hand and grabbed^f his shame,^g [12] then you shall cut off her hand. You shall not pity her.^h

[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. This^o 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 travelⁱ who were behind you); and you were weary and tired.^j But he did not fear God. [19] Since the LORD your God has given you peace and quiet^k from all the enemies which surround you in the land that the LORD your God has given to you — a hereditary possession for you^o to possess — that^o the remembrance of Amalek shall be wiped out from under the heavens. You shall not forget it.

ו

ו

ו

^apresence

^band she will answer and say

^cit is done

^dlit., one with another

^elit., from the hand of his smiter

^falt., taken hold of, seized

^gKB doesn’t seem to have a rendering which means *privates* or *private parts*. The verb form, בּוֹשֵׁת, 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.

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

ⁱalt., stragglers

^jalt., extremely weary. Both עָיִף and יָגַע mean weary, but the latter also means tired.

^kנָח means to give rest or quiet.

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.

U

[1] Joshua got up early in the morning. He, and all the children of Israel, journeyed from Shittim until they came to Jordan where^o they passed the night^a before passing through. [2] At the end of three days, the officers^b 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:^c you shall follow them. [4] However, there shall be a distance between you and ^dthem — by measurement, about 2 000 cubits.^e 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.”^f [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, “Today^g 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.”^h [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 God is in your

^alit., they passed the night there

^balt., record-keepers

^clit., your place

^dlit., between

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

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

^glit., this day

^hMoses actually comes first, but this is more idiomatic in English.

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, take^a twelve men from the tribes of Israel, but only one man^b 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 they^c rest in the waters of Jordan, the waters of Jordan shall be cut off. The waters that come down from above^d shall be dammed up.”^e [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.

^alit., for you

^blit., one man one man

^cRepeated

^dxxxx: precipitation, spring water, upstream?

^eOther 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 (formerly^a Gideon) and all the people who were with him rose early. They set up^b a military camp by Harod's well. And they lied in wait^c in the valley by the hill Moreh. [2] And the LORD said unto Gideon, "The people with thee are too great^d 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 leave^e 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 refine^f 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 provisions^g and trumpets into their hands. And he sent every male Israelite away, every man to his tent; but he

^alit., who is

^balt., pitched

^calt., to conceal oneself

^dmany

^ego

^ftest

^gצָרָה, from the root צָר, 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.

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.^a Afterwards, your hands shall be strengthened and you shall go down to the camp." So he went down with his servant, Phurah,^b to the border of the fifty men who were in the camp. [12] And Midian and Amalek and all the Easterners^c were lying in the valley like a swarm^d of locusts. Their camels are beyond number,^e 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 had^f 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 tent^o 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."

u

[15] When Gideon had heard the dream being told^g as well as its interpretation, he bowed down and returned to the Israelites' camp and said, "Get up because the LORD has given you^h the Midianites' camp." [16] He divided the three hundred men into three companies, and gave everyone a trumpet,ⁱ an empty jar,^j and a torch to put in it. [17] He said to them, "Watch me and do what I do.^k I will come to the edge of the camp, and when I've done that, do the same. [18] When we^l 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.'"

^alit., what they say

^bxxxx: If he has more than one servant, remove commas.

^clit., children of the east

^dalt., multitude

^elit., to their camels there is no number

^flit., dreamed

^glit., the telling of the dream

^hlit., placed in your hands

ⁱlit., gave a trumpet into the hand of everyone

^jalt., pitcher; KB: large (pottery) jar for flour or water.

^klit., thus do ye

^lConjugated 1cs, but understood 1cp.

[19] Gideon and his hundred^a came to the edge of the camp and got there at the beginning of the middle watch;^b however, the guards just took their station.^c 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 their^d 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 called^e from Naphtali, Asher, and from all of Manasseh to pursue the Midianites. [24] Gideon sent messengers to the mountains^f 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.

^alit., the hundred men who were with him

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

^clit., however, it confirmed confirmed [verily/just confirmed] the guards.

^dlit., the

^ealt., summoned

^flit., 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 Moab^a — 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 stayed^b there. [3] And Naomi's husband, Elimelech, died, and she was left with^c her two sons. [4] And they took to^d 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] And^e 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.^f 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 the hand of the LORD is against me." [14] They lifted up their

^aMoabite territory or country

^bcontinued, sojourned

^cand

^draised up unto

^eThen

^fI have grown old from having a man.

voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her. [15] And she^a said, “Your sister-in-law^b 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 bold^c she^d 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.

U

[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 grain^e behind the man^o 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 was in charge of the harvesters, “Who is this girl?”^f [6] The servant who was in charge of the harvesters answered and said,

^aNaomi

^bThe Hebrew, בַּמָּת, denotes a relationship by marriage, not necessarily that they are sisters.

^csteadfastly minded

^dRuth

^elit., ears of grain

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

“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 grain^a behind the harvesters.’ She’s come and been here^b from morning until now. She did^c sit in the house a little.” [8] So Boaz said to Ruth, “Hello girl,^c haven’t you heard? Don’t go gather gleanings in another field. Also, don’t pass through here, but^d stick with my girls.^e [9] Let your eyes be on the field that is being harvested and go after them. I’ve commanded the servants to not hurt^f you, haven’t I? When you’re thirsty, go to the vessels and drink from the water^g 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, ^ha stranger?” [11] And Boaz, answering, said unto her, “I’ve been told about *everything* you’ve done to your mother-in-law: how you leftⁱ 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 full^j from the LORD God of Israel under whose wings you have come to seek refuge.” [13] And she said, “May I find grace^k in your eyes for you have been kind to us, and because you have been kind to your maidservant even though I am not like^l your maidservants.” [14] And Boaz said to her at mealtime, “Come hither and eat bread and dip the morsel^m in vinegar.” And she stayed by the harvesters and heⁿ offered^o her parched^p grain 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 bother^q her. [16] And also draw out for her some bundles^r

^aKB: not sheaves; the stalks were cut off right under the ears.

^blit., remained

^clit., my daughter

^dlit., thus

^ealt., female servants

^falt., touch

^glit., what, that, which

^hlit., I am; I being

ⁱabandoned

^jcomplete

^kfavor

^lamong one of

^mbroken pieces

ⁿrefers to either Boaz or the harvesters. It is ambiguous.

^oreached out, extended

^proasted

^qrebuke

^rsheaves

and leave and she shall gather. And rebuke her not.” [17] And she gathered in the land^a until eventide and she threshed that which she had gathered^b: about an ephah of barley. [18] And she took it up and went into the city. And her mother-in-law saw her and she^c took that which she^d 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^{e,f}.” [21] And Ruth the Moabitess 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 shall know the place where he lieth. And you shall enter^g and uncover his feet and lie down. And he shall tell you that which you shall do.” [5] And Ruth^o 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

u

^afield

^bgleaned

^cNaomi

^dRuth

^eis among our levirs

^fA levir was a tribal leader, avenger of blood, or a redeemer.

^ggo in

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 quietly^a 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 levirate.” [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,^b be they rich or poor. [11] Now, my daughter, don’t be afraid because 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.^c 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 he^d went into the city. [16] And she came to her mother-in-law and Naomi^e said, “How did it go, my daughter?” And then she told her everything that the man had done for her, [17] saying^e, “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.”

u

The other levir refuses Ruth because it would hurt him 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.

4

[1] And Boaz went up the the gate and he sat down there. And the levirate^f was passing by, and Boaz^o said, “Turn away,

u

^aalt., secretly

^bKB: fully grown, vigorous, still unmarried.

^clit., before you can tell a man from another.

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

^elit., “and she said”

^fThe 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 levirate.

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 kinsman, “Naomi — who is returned from the plains of Moab — is selling the land of our kinsman Elimelech. [4] Now, let me speak to you^a to acquire it before of those who are sitting here and before the elders of my people. If you are going to redeem it, then redeem it. If he will not^b redeem it, tell me so that I can know since there is no one besides you to redeem it.”^c And he said, “I will redeem it.” [5] And Boaz said, “When you^d acquire the property^e from the hand of Naomi, you will acquire Ruth the Moabite — the wife of the deceased kinsman — to raise up the name of the deceased over his inheritance.” [6] Then the levir said to him, “I will not be able to redeem it for myself lest I mar^f my inheritance. Redeem my right^g to myself for I cannot redeem it.” [7] (Now this was the manner of redemption in Israel in order to effect redemption or exchange^h 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 it for thyself.” And he took off his sandalⁱ. [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 Moabite — the wife of Mahlon — have I obtained^j 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 place: of this ye are witnesses this day.” [11] Then all the people that were within the city limits and the elders said, “We are witnesses. May the LORD make the wife come into thine house like Rachel and

^alit., I will uncover thy ear

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

^ci.e., I am next after you.

^dlit., In the day that you

^ealt., land, field

^falt., dilute

^gi.e., the property that I would redeem

^hof Levirate marriage or property

ⁱIn 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.

^jlit., for myself

Leah who built^a the house of Israel^b. Now, do thou worthily^c 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 conception^d and she bare a son. [14] And the women^e 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 soul^f and sustain^g 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 child^h and laid himⁱ 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 name^j Obed. He is the father of Jesse the father of David.

[18] These are the generations of Perez: Perez fathered Hezron; [19] Hezron,^k Ram; Ram, Amminadab; [20] Amminadab, Nahshon; Nahshon, 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.

^athe two of whom built

^b§. Quite the thing to say especially considering there is no mention of the Patriarchs.

^cact virtuously

^dpregnancy

^efemale neighbors

^fshall be a restorer of life unto thee

^gsupport you in

^hboy

ⁱlit., it

^jnamed him

^kFor all following, *begat*, *fathered*, or *sired* is understood.

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 voice^a of the words of the LORD:

[2] Thus saith the LORD of Hosts, ‘I have reviewed^b 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 mercy^c. 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,

^asound

^blooked after

^chave no pity on them

“We brought 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,^a let me tell you what the LORD told me tonight.” And Saul said, “Go on.”

[17] Samuel said, “When you were little^b, 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 herds^c — the choicest^d part of the devoted things^e — 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 delighteth^f in hearkening to the voice^g of the LORD?

:Listen! Obedience is better than sacrifice.^h 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 LORDⁱ and thy words^j in that I showed reverence to^l the people by hearkening^m to their voice.” [25] Please forgive me^o and come with me as I bow down before the LORD.” [26] Samuel said to Saul, “No, I’m not

^aRelax, wait

^bin your own eyes

^cIdiomatically rendered in definite plural

^dchief, first, best

^ei.e., that which should have been destroyed

^fPoetic: therefore the verb’s repetition is implied.

^gImplied: commandments

^hlit., Obedience sacrifice good.

ⁱlit., I have passed over (or by) the command (or mouth) of the LORD

^jRepetitious because they’re the same in this instance.^k Shows a serious lack of understanding on Saul’s part.

^lfeared

^mlistening

ⁿi.e., instead of the LORD

^olit., Now, please bear my sin

going with you^a because you've rejected the word of the LORD and because the LORD hath rejected you from being king over Israel."

[27] Then Samuel turned around to go, but he^b caught hold of his^c robe's mantle^d 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 eminence^e of Israel^f neither lies nor repents for He is not a man, that He is penitent."^g [30] And he said, "I have sinned. Come, now, and honor me before the elders of the people^h 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.ⁱ

[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.

^alit., I will not turn back with thee

^bSaul

^cSamuel's

^dupper skirt

^epreeminence, perpetuity, everlastingness

^fIs this a name-title of the LORD?

^grepents, is repentant

^hThis 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.

ⁱI know, I'm as shocked as you.

2 SAMUEL

6

King David gathers the people together — they take the Ark from Abinadab's house to Obed-Edom's — the cart carrying the Ark rocks, Uzzah tries to steady it and is struck dead — David rejoices and dances about half-naked — Saul's daughter Michal reproves him — David responds like a jerk.

[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-Judah^a to take up the Ark of God. God,^o 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.^b 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 the Israelites played ^call kinds of instruments^o before the LORD, instruments^o of juniper wood,^d lyres,^e harps, drums, sistrums,^f and cymbals. [6] They came to Nachon's threshing floor and Uzzah put forth his hand^o to the ark of God and took hold of it because the oxen stumbled. [7] And the LORD was exceedingly wroth with Uzzah, so God smote him there for his error that he died there before the ark of God.^g [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).^h [9] That day, David revered the LORD and said, “Why should the Ark of the LORD come to me?” [10] But David himself was not willing to remove the Ark of the LORD to the City of David; rather, heⁱ turned to the Gittite^j Obed-Edom's house [11] and the Ark of the LORD stayed there,^o in the house of the Gittite

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^aKnown as Kiriath-jearim in 1 Chronicles 13:6.

^bKB: not a chariot.

^clit., with

^dKB: Phoenician juniper, *Juniperus phoenicea* (tree & wood).

^ealt., harp

^fKB: small percussion instrument which is rattled.

^gJohn Taylor said, referring to v. 6–7, “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)

^hTranslation provided in-line.

ⁱlit., David

^jSomeone from Gath (where Goliath was from).

Obed-Edom, for three months. And the LORD blessed Obed-Edom and his family. [12] This was explained to King David, saying, “The LORD blessed Obed-Edom’s family and everything that he has because of the Ark of God.” So David went and joyfully^a brought up the Ark of God from Obed-Edom’s house to the City of David. [13] When those who were bearing the Ark of the LORD had walked six steps, he sacrificed a ox and a fattened cattle. [14] David, dressed in a linen ephod, danced before the LORD with all his might. [15] David and all the people of Israel brought up the Ark of the LORD while shouting and playing the shofar.^b [16] The Ark of the LORD came into the City of David. Michal, Saul’s daughter, looked down from her window and saw King David being nimble and dancing before the LORD. And she thought contemptuously of him in her heart. [17] They brought the Ark of the LORD and placed it in its spot^c in the tent that David had set up. And David offered burnt-offerings and peace-offerings before the LORD. [18] When David completed offering the burnt-offering and the peace-offering, he blessed the people in the name of the LORD of Hosts [19] and allotted to all of the people — the whole crowd of Israel, men and women — to each he allotted^d a ring-shaped loaf^e of bread, a date-cake, a raisin-cake. And everyone went to their homes. [20] David returned to bless his house and Saul’s daughter, Michal, went out to call on David, and said, “How magnificent^d was the king of Israel today that he exposed himself today in front of^e his servants’ handmaids, just how^f an uncovered, vain person is exposed.” [21] David said to Michal, “It was before the LORD (who chose me instead of your dad,^g instead of his whole household, and appointed me leader over the people of GOD, the Israelites),^h so I danced before the LORD. [22] I have been more humbleⁱ than this. In my opinion,

^alit., with joy

^blit., with shouting and the voice/sound of the shofar.

^calt., set it in its place

^dxxxx: check if we can justify this rendering instead of “honorable.”

^elit., in the eyes of

^falt., like, as

^gJerk comment. Granted she wasn’t being very polite, but this is no way to respond.

^hlit., over the people of Israel

ⁱThis is a difficult verb to render. קָלַל appears here in the Niphal, נִקְלַלְתִּי, and means: (a) **prove swift** (b) **humble oneself, demean oneself** (c) be a small matter to someone (d) **be easy to ...** (e) **be too light a thing to ...** (f) **be easy; superficially** . It seems that David is saying that he is humbling himself, yet DARBY renders it as “I will make myself yet more vile than thus” and YLT renders it as “I have been more vile than this.”

I've been lower.^a I will be honored along with the handmaids you've referred to.”^b [23] ^cMichal, Saul's daughter, didn't have a child until the day of her death.^{d, e}

^aKB: in social respect

^blit., spoken of

^clit., to...

^dHow is this relevant?

^eDoes this mean that she never had a child, or that she had a child and died that selfsame day?

1 KINGS

17 *Elijah prophesies no rain — he stays with the widow of Zarephath — the widow's son dies — the Lord, through Elijah, heals the boy.*

u [1] Elijah the Tishbite, one^o of the inhabitants of Gilead, said to Ahab, “As^a the LORD — the God of Israel before whom
u I’ve stood — lives, there shall not be any^o dew^b or rain these years except as I order.”

[2] The word of the LORD came to him, saying, [3] “Leave.^c Turn east and hide in the Cherith wadi^d which is over by^e
u the Jordan River.” [4] You shall drink from the brook. I have commanded the ravens to feed you there.” [5] So he went and did according to the LORD’s word. He went and lived by the Cherith wadi which is by the Jordan River. [6] In the morning the ravens
u brought him bread and meat; in the evening they brought him^o bread and meat. And he drank from the brook. [7] And it came to be after a while^f that the brook dried up because there hadn’t been any rain in the land.

[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

^aUnderstood from covenantal language formula. See Appendix C

^balt., light rain

^clit., go from this [place]

^dModernly, Beit She’an in northern Israel.

^elit., on the face of

^fxxxx Unclear. יָמִים means to cut off, but usually refers to a body part as the object. יָמִים mean *days*, nothing unclear there. Other translations render this as being the end of a period of time, which seems to make sense, but not literally. Is there an idiom I’m missing?

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.”

God commands Elijah to go meet Ahab — Obadiah and Elijah meet — Obadiah is afraid to tell Ahab about the meeting lest he is killed — Elijah and Ahab meet — Elijah challenges the prophets of Baal to call down fire from Heaven, but they are unsuccessful — Elijah calls down fire from Heaven, commands Israel to follow God, and kills the false prophets — the drought finally ends.

18

[1] After quite some time^a — three years — the word of the LORD came to^b Elijah, saying, “Go. Show yourself to Ahab. I will send rain on the face of the land.” [2] So Elijah

^alit., (temporal setter) many days. However, we learn in just a bit that it’s been three years so “many days” seems insufficient to show that.

^blit., was

went and showed himself to Ahab. The famine was violent^a in Samaria. [3] Ahab called for Obadiah, who is in charge of the house. (Obadiah revered the LORD a lot. [4] When Jezebel cut off the prophets of GOD, Obadiah took a hundred prophets and hid each fifty in a cave and provided them with bread and water.) [5] Ahab said to Obadiah, “Go throughout the land to all the fountains of water and wadis. If you find grass,^b use it^o to keep the horses and mules alive, this so we don’t kill off any of our cattle.” [6] They split up the land between themselves in order^c to pass through it. Ahab went down one road alone, Obadiah went down another^d road alone. [7] Obadiah was in the road and, what do you know, Elijah was there to meet him. He recognized him and fell on his face and said, “Are you he? My master Elijah?” [8] He said to him, “I am. Go, tell your master, ‘Elijah’s here!’” [9] He replied, “What have I done to be at fault^e that you have given your servant^f into Ahab’s power in order to kill him? [10] The LORD your God lives. Is^g there no nation or kingdom that my master hasn’t sent you to seek you? They say, ‘He is not here.’ The kingdom and the nation swore that they didn’t find you. [11] Yet now you’re saying, ‘Go. Say to your master, “Look, Elijah!”’ [12] I’m going to leave^h you and the Spirit of the LORD will carry you I don’t know where. I’ve come to tellⁱ Ahab: he shall not find you, but he is going to kill me. I, your servant, have revered the LORD since my youth. [13] Hasn’t my master been told^j what I did when Jezebel killed the prophets of GOD? I hid one hundred men of the LORD’s prophets, fifty by fifty in a cave and fed them bread and water. [14] And now you say, ‘Go, tell your master, “Elijah’s here!”’? He’ll kill me!”

[15] Elijah replied, “As the LORD of Hosts lives, before whom I stand, I will definitely appear before him today.” [16] Obadiah went to meet Ahab and announced it all^o to him. So Ahab went to meet Elijah. [17] When Ahab

^aalt., severe

^balt., leeks, reeds

^cIdiomatically understood from ה.

^dlit., one

^ealt., How have I sinned

^fxxxx: Himself?

^glit., If

^hlit., go from

ⁱalt., announce to

^jlit., Hasn’t it been told to my master

saw Elijah, Ahab said unto him, “Are you the troubler^a of^b Israel?” [18] So he^c 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.^d [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 Ahab 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?^e 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 them^f bring^g 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;^h 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 LORDⁱ. And thus it shall be that the god who answers by fire, He is God.” And all the people answered and said, “Sounds good.”^{j,k} [25] And Elijah said unto the prophets of Baal, “Choose a bullock and prepare it first because there are more of you.^l But don’t put any fire on it, merely call on the name of your god.”^m [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 voiceⁿ and no one answered. And they leapt on the altar they had made. [27] And when it was midday, Elijah toyed with them

^athe one who causes trouble

^bin

^cElijah

^dfalse gods. The definite article precedes the noun so “Baalim” is probably more accurate than “false prophets.”

^elit., How long will you hop between two branches?

^fthe false prophets

^glit., let them give us

^hlit., place no fire

ⁱThat’s pretty powerful language (i.e., the Tetragrammaton) to be using around heathens.

^jlit., Good is the word.

^kThis 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.

^lyou are the multitude, you are many

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

ⁿsound

and said, “Call with a loud voice for he is a god and maybe he is meditating or busy or gone on an adventure.^a 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] ^b 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] ^c And the water encircled the altar inasmuch 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.”^d [38] Then the fire of the 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 brook^e Kishon and slew them there.^f [41] Elijah said unto Ahab, “Get

^ajourney

^bV. 33 still in English translations.

^cBack to normal versing.

^di.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.

^etorrent

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

up. Eat. Drink. You can hear a bunch of rain coming.”^a [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 up^b and look at the sea.” So he went up, looked, and said, “There’s nothing.”^c 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 he^d said, “Go up and say to Ahab, ‘Prepare^e 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.

^aThere is a sound of an abundance of rain.

^bGo up where? They’re at the summit.

^cI don’t see anything.

^dElijah

^ei.e., thy chariot

2 KINGS

2

Elijah is taken by a fiery carriage into heaven — the people doubt him and send a search party out to find his body — they're unsuccessful — the people petition Elisha to make their water potable, which he does — some children mock Elisha and are eaten by bears.

[1] When the LORD took Elijah into Heaven in the gale,^a Elijah and Elisha departed from Gilgal. [2] Elijah said to Elisha, “Please stay here. ^bThe LORD has sent me to Bethel.” Elisha responded, “As the LORD lives and as you^c live, I will not leave^d you.” So they went down to Bethel. [3] The sons of the prophets who were in Bethel came out to Elisha, and said, “Are you aware^e that the LORD is taking your master from being in charge^f today?” and he said, “I know. Be quiet!”^g [4] Elijah said to him, “Elisha, please stay here because the LORD has sent me to Jericho.” And he responded, “As the LORD lives and as you live, I will not leave you.” So they came to Jericho. [5] The prophets’ children (in Jericho) approached Elisha, and said to him, “Are you aware that the LORD is taking your master from being in charge today?” and he said, “I know. Be quiet!” [6] Elijah said to him, “Please stay here because the LORD has sent me to Jordan.” And he responded, “As the LORD lives and as you live, I will not leave you.” So they both went on. [7] Fifty men, sons of the prophets, went and stood aside, far off; and both of them stood by the Jordan. [8] Elijah took his mantle,^{h,i} rolled it up, beat^j the water with it, and it divided on this side and the other.^k And they crossed over on dry ground. [9] When they’d crossed over, Elijah said to Elisha, “Ask what you’d have me do for you before I’m taken from you.” And Elijah said, “Please let there be a double portion of

^aalt., heavy windstorm

^blit., because

^clit., your personality, individuality, life, desire, mood, state of mind, will, man, person

^dalt., abandon

^elit., Do you know

^flit., from your head

^galt., silent

^hTraditionally rendered as *mantle* and kept that way here.

ⁱlit., robe (of state), fur garment

^jalt., strike, hit

^kalt., here and there

your spirit upon me.” [10] He said, “You’ve asked for difficult^a thing. If you see me taken from you, then it shall be so to you; otherwise,^b it shall not be so.” [11] As they were going about talking, a fiery chariot and fiery horses came^c between them both, and Elijah went up in a gale to Heaven. [12] Elisha saw it and cried out, “My father, my father! The chariot of Israel and its horsemen!”^d And he didn’t see him again. He took hold^e of his clothing and ripped it in two.^f [13] He picked up Elijah’s mantle that had fallen off him and went back and stood on the bank of the Jordan. [14] He took Elijah’s mantle that had fallen off him, struck the water, and said, “Where is the LORD, the God of Elijah? Where is He?”^g He struck the water and it divided here and there, and Elisha crossed over. [15] The children of the prophets in Jericho, on the opposite bank, saw him and said, “Elijah’s spirit has rested on Elisha!” They came out to meet him and bowed to the ground in front of him. [16] They said to him, “Please pay attention. There are fifty men with your servants, qualified people^h — please let them go. Seek your master lest the Spirit of the LORD takes him and throws him down onto a mountain or into a valley.” And he replied, “You shall not send.”ⁱ [17] They strongly urged him until he was ashamed and said, “Send.” So they sent fifty men who^j sought for three days, but didn’t find him. [18] They returned to him, and he was living in Jericho. He said to them, “Didn’t I tell you, ‘Don’t go?’ ”

[19] The men of the city said to Elisha, “Look, please, the city’s position is good, as my master sees it, but the water is bad, the land is barren.” [20] He replied, “Bring me a new dish and put salt in it.” So they brought it to him. [21] He went out to the water’s source and threw salt in it,^k and said, “Thus saith the LORD, ‘I’ve made this water drinkable. Death and sterility shall no longer come from it.’ ” [22] The waters are drinkable even^o until now, according to the words that Elisha had spoken.

u

^aalt., hard

^blit., and if not

^clit., separated

^dalt., riders

^elit., strength

^flit., two pieces

^glit., even He

^hlit., sons, children

ⁱi.e., You shall not send any men to go try and find him. It would be futile.

^jlit., and they

^klit., there

[23] And 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.

5

Naaman, an Aramæan, beseeches Elisha to cure him of his skin disease — Elisha, through his servant, commands Naaman to wash seven times in the Jordan River — at first, he disbelieves, but after being prompted by his own servant, he obeys and is healed — Naaman tries to give a gift to Elisha, is refused — Elisha’s servant accepts and is struck with a similar skin condition.

[1] And Naaman the head of the king of Aram’s^a army was a great and honorable man before the his superior officer^b 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, “Go! I will send a letter to the king of Israel.” So he went and took ten talents of silver,^c six thousand gold pieces, and ten changes of clothes with him^d [6] He brought the letter to the king of Israel, saying, “Now, as this letter comes to you, see that I have sent my servant, Naaman, to you that he may cure your skin disease.” [7] When the king of Israel had read the letter, he rent his garments and said, “Am I God? Can I^o kill and give life? Because this man^o has sent me to heal a man of his skin condition. Please be concerned about this and see because he’s presenting himself to me.” [8] When Elisha, the man of God, had heard that the king of Israel had rent his garments, he sent to the king, saying, “Why have you rent your clothes? Please let him come to me and he shall

U
U

^aSyria

^blord, master

^cKB states that a talent is “normally about 35 kilograms = 75 pounds.” Ten talents of silver would be equal to roughly 750 pounds (340 kg) of silver, or \$215,687.50 as of 2014-04-26.

^dlit., in his hand. However, this is impossible with this amount of silver.

know that there's a prophet in Israel." [9] So Naaman came with his horse and chariot and stood in the doorway of Elisha's house. [10] Elisha sent a messenger to him, saying, "Go. Bathe in the Jordan River seven times and your skin will be clean^a again."^b [11] And Naaman became angry and left. He said, "Look, I said that^c he would definitely come out to see me and stand and call on the name of the LORD his God and wave his hand over the place^c and heal the skin condition. [12] Aren't the Abana^d and Pharpar^e rivers in Damascus better than all the waters of Israel? May I not^f just^o wash in them and be clean?" And he turned and left in a fury.^g [13] His servant came near, spoke to him, said, "My father,^h if^o the prophet had commanded you to do some great thing, wouldn't you have done it? How much more then when he tells you, 'Wash, and be clean?' " [14] He went down and dipped in the Jordan River seven times according to the words of the man of God. His skin becameⁱ like a young man's^j skin. He was clean. [15] He and his entire company returned to the man of God. He came and stood before him and said, "Please look. I know that there is no god in the entire world except in Israel. Now, please receive^k a blessing from your servant." [16] He said, "As the LORD, before whom I stand, lives, I cannot receive it." He strongly urged him to take it, but he refused. [17] Naaman said, "If not, then please let a mule team's load of earth be given to your servant because he^l shall make no more burnt-offerings and sacrifices to other gods, only to the LORD. [18] In this matter, may^o the LORD forgive your servant. When my master comes to the house in Rimmon,^m bows himself there, and leans on my hand as I bow in the house of Rimmon — when I bow in the house of Rimmon, may the LORD please forgive your servant in this matter." [19] He said to him, "Go in peace," and he went away a little.

^aalt., pure, genuine, (cultically) clean

^balt., turn back, return, revert

^ci.e., the affected place

^dModernly, the Barada River, the main river of Damascus, Syria.

^eModernly, either the A waj or Taura River in Damascus, Syria.

^falt., Can't, Shouldn't

^galt., anger

^hKB: fatherly **protector**, honorable title: of one's elder, prophet, husband.

ⁱalt., turned back, returned

^jlit., a young (little) boy (youth, young man). However, קטן is redundant in an English rendering and *young man* suffices.

^klit., take. This doesn't work well idiomatically.

^llit., your servant

^mA Syrian cult image, only mentioned in this verse, identified as Baal.

[20] Gehazi, the servant of Elisha the man of God, said, “Look, my master has taken good care of Naaman, this Aramæan, not to receive from his hand what he’d brought. As the LORD lives, I will run after him and take something from him,” [21] so Gehazi pursued^a Naaman. And Naaman saw someone running after him and he got down from his chariot to meet him, and said, “Is everything alright?”^b [22] And he said, “Everything’s alright.”^c My master has sent me, saying, ‘Pay attention to this right now.’^d Two young men from Mount Ephraim, sons of the prophets, are coming to me. Please give them a talent of silver^e and two changes of clothes.’” [23] Naaman said, “Agree to take two talents,”^f and he urged him and tied up two talents of silver in two bags,^g two changes of clothes, and gave it to two of his servants who bore it before him. [24] When he came to the Ophel,^h he took them out of their possessionⁱ and put them away in the house. He sent the men away and they left. [25] He entered and stood before his master. And Elisha said to him, “Where did you come from,^j Gehazi?” And he replied, “Your servant didn’t go here nor there.” [26] He said to him, “My heart didn’t go when the man turned from his chariot to meet you. Is it time to take silver? To take clothes? Olive yards, vineyards, sheep, oxen, servants, maids? [27] Naaman’s skin condition shall cling^k to you and your posterity forever.” So he went out from his presence, suffering from a skin eruption like snow.

6

TEXT.

U

[1] The sons of the prophets said to Elisha, “Please, the place that we’ve been living in before you is too narrow for us. [2] Please let us go to the Jordan River^o and every one will bring a beam^l and there we’ll make a place for ourselves where

^alit., pursued after

^blit., Is there peace?

^clit., Peace, All is well.

^dlit., Look now this.

^e75 pounds, \$21,284.38 as of 2014-05-03.

^fDual form.

^gxxxx can’t find this noun in either Lexicon

^hhigh, fortified part of a city. Either in the City of David or in the Old City of Jerusalem. Sometimes refers to a place in Samaria, the ancient capital of the kingdom of Israel.

ⁱlit., hand

^jlit., Whence

^kalt., cleave

^li.e., a framing beam

we can live.” So he said, “Go.” [3] One of them^o said, “Please agree and go with your servants,” and he said, “I will go.” [4] He went with them and they came to the Jordan River^o and cut down the trees. [5] As one of them^o was felling the beam, the iron fell into the water, and he cried out and said, “Ah!”^a My master!” he asked. [6] The man of God said, “Where did it fall?” And he showed him the place. He cut a stick and threw it out there and made the iron float. [7] He said, “Pick it up.”^b And he stretched out his hand and took it.

[8] The king of Aram hath been fighting against Israel and took counsel with his servants, saying, “My encamping is wherever.”^c [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 had told and warned him. And he^d stayed on guard. This happened not once, but twice. [11] And the heart of the king of Aram was troubled because of this thing^e, so he called his servants and saith unto them, “Will you not tell me which of us is for the king of Israel?”^f [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.”^g [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?”^h [16] And he said, “Don’t be afraid — there are more with us than with them.”ⁱ [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] They went down to him and

^aKB: a cry for help

^blit., Pick it up to you.

^cSeriously “wherever.” They use אִלְמִנִי 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.

^dthe king of Israel

^ei.e., these words

^fi.e., Is there a double agent among us?

^gin thy bedchamber.

^hlit., how do we do? Or, how will we do?

ⁱgreater are they who are with us than they who are with them.

Elisha prayed to the LORD and said, “Please smite this nation with blindness.” And he smote them with blindness according to the word of Elisha. [19] Elisha said to them, “This is not the way. This is not the city. Follow me and I will bring you to the man whom you seek.” And he led them to Samaria. [20] When they entered Samaria, Elisha said, “O LORD, open their eyes so that they can see!” And the LORD opened their eyes and they saw. And they were in the midst of Samaria. [21] When the king of Israel saw them, he said to Elisha, “My father, shall I certainly smite them?” [22] He said, “Don’t smite them. Would you smite those whom you’ve taken captive with your sword and your bow? Place bread and water before them so that they can eat and drink and return to their master.” [23] He prepared many provisions for them, and they ate and drank. He sent them and they returned to their master and the Aramæan robbers^a never again came^b into the land of Israel.

U [24] After this, Ben-hadad, king of Aram, assembled his entire army, went up, and besieged Samaria. [25] There was a great famine in Samaria and they besieged it until a donkey head was worth^c silver^d and a fourth of a cave^{e,f} of doves’ dung^g was worth^o five silver pieces.^h [26] As the king of Israel passed from one side of the wall to the other, U a woman cried to him, saying, “O King! Save me,^o my master!” [27] [28] [29] [30] [31] [32] [33]

^aalt., military troops, raiding parties

^blit., did no more continue to come

^clit., was fattened to

^dxxxx: it either says that a donkey head was fattened to (had accrued worth to the measure of) silver, or that a donkey head was worth (understood) fifty silver. The other translations give it as being worth eighty silver, but this seems to be not attested in the text.

^ealt. rendered *cab*

^fKB: a measure of capacity, about 1.5 L or 1.33 qt.

^gSome translations render this as “seed pods” (NIV) or “wild onions” (NJB), but the KB states that it is “doves’ dung” (note that it is given as plural possessive where other translations render it as singular possessive). “The Geneva Bible posits that the dung was used as a fuel for fire. Jewish historian Josephus suggested that dove’s dung could have been used as a salt substitute. An alternative view is that ‘dove’s dung’ was a popular name for some other food, such as Star-of-Bethlehem or falafel. A third position, based on amending the Hebrew text, is that the passage actually refers to locust-beans, the fruit of the carob tree” (Wikipedia). The Hebrew here is *תִּרְיִינִים* (the footnote gives *תִּרְיִינִים*), meaning “doves’ dung,” not carob.

^hSome translations render this as being five shekels, but there is no way to know for certain that the unit of measurement is a shekel; the Hebrew simply says “five silver.”

xxx.

[1] [2]

[3] [4] [5]

[6] [7] [8] [9] [10]

[11] [12] [13] [14] [15] [16] However, 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 apart^a to burn incense. Leave this holy place^b 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 appeared^c 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 he^d 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 over^e the king's affairs,^f judging the people of the land. [22] [23]

xxx.

[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

^aconsecrated, sanctified

^bGo out from this sanctuary

^crose up

^dUzziah

^ewas over

^fhouse

the whole in abundance. [6] The children of Israel and Judah (those dwelling in the cities of Judah) also brought forth a tithe of their herds and flocks,^a 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 people^b came in to see the heaps and to bless the LORD and His people Israel.

[9] Hezekiah asked^c 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]

^a“[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.

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

^cinquired 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 settled 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 commander^a and to Shimshai the scribe and the rest of their companions who live in Samaria and the rest of the people^o on the other side of the river: “Peace and so on.

u

[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.^b

^aalt., of report(ing)

^bWith a strong arm.

[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.

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 house^a 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 elders^b 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 Apharsachites^c 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.^d

[11] Thus have they returned the word, saying, 'We are the servants of the God of heaven and earth. We have been building

^atemple

^bhoar-headed

^ctitle for an official

^dthe men who are at the head

the house for many years'^a 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 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] He^b 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 investigation^c 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] Three layers of square stones and a layer of new wood. Let the expense be charged^d to the king's house. [5] Additionally, the gold and silver of the house of God

^afrom before this year

^bCyrus

^csearch, inquiry

^dlit., given

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,^a Shethar-boznai, and your companions the Apharsachites^b of the trans-Euphrates, stay away from this.^c [7] Leave behind the work of the house of God; 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 anyone^d who changes this decree: let wood be pulled out from their house and let them be impaled^e 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.”^f

[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 Xerxes^g king of Persia, they built and finished.^h [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

^aon the opposite side of the river

^bofficials

^clit., be ye far from thence

^dall mankind

^ein impaling let them be impaled

^flit., let it be speedily done

^gIt says Artaxerxes (אַרְטַחְשַׁתְרֶשְׁתָּר), but historically this is more probably Xerxes

^hPresumably understood: *the house of God in Jerusalem*

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]

TEXT.

[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,^a 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 tabernacle^b which is in Jerusalem. [16] All the silver and gold you find in all the provinces of Babylon with the donations^c of the people and of the priests shall be freely offered^d to the house of their God which is in Jerusalem. [17] Therefore, you shall speedily buy with this money^e 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 them^f from the treasure house of the king. [21] From me, I, Artaxerxes the king, an order is made

^aHorribly ambiguous: *perfect* could modify *law*, *God*, or *heaven*. Most probably God.

^bThe root of this word means “a dwelling place”

^cFree-will offerings

^ddonated

^esilver and gold. Think *argent*

^funderstood

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.^a [23] All that is from the decree of the God of heaven, let it be done with zeal^b 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 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]

^ai.e., permission

^bwith eagerness

TEXT.

[1] And when Sanballat, Tobiah, Geshem the Arabian, and the rest of our enemies had heard^a that I had built the wall and that there was no breach in it (also, up until that time^b 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 of^c the valley of Ono,” but they were thinking of doing me wrong.^d [3] So I sent messengers unto them, saying, “I am doing a great work so I cannot come down. Why should the work cease^e while I leave it and come down to you?” [4] So they sent unto me — as I’ve said^f — 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 who^g 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 said^h because you’ve made this upⁱ from thine own heart. [9] For all of them are making us afraid, saying, ‘Their hands are too weak^j for the work — that’s why it’s not done.’ O God, strengthen my hands!”^k [10] Then I entered the house

^aWhen it was heard by

^buntil then

^cin

^dthinking to do evil unto me.

^e*sabbath* is used here. That is the concept being conveyed.

^faccording to this word

^gto

^haccording to these words that thou hast said

ⁱdevised

^jfeeble

^kSome 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,^a 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?^b And who, like me, would go in unto the temple to^c live? I will not go.”^d [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.^e [13] He was hired to frighten me.^f 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: ^ghe 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.

^alocked in, under house arrest, not going outside

^bA man such as I (or, like me) — would he flee?

^cand

^dgo in

^eThat’s some serious transgression of taking the name of the Lord in vain.

^fTherefore was he hired, that I might be afraid

^gfor

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;^a 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 blood^b red, They shall be as wool.^c [19] If you’re willing and hearken You shall consume^d 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.^e [21] [22] [23] [24] Therefore, thus saith the LORD of Hosts, The Mighty One of Israel:^f

:“Ah, now I will be relieved^g of mine adversaries: I am avenged of mine enemies. [25] Lest I turn my hand on thee^h

:I will purify thine dress — I will turn aside all thine tin.ⁱ [26] I will restore^j 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^{k,l} in righteousness. [28] The sinners and transgressors are destroyed together; Those forsaking the LORD

^aorphans

^bearth

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

^deat of

^eso spoken.

^fThe one in Israel who is mighty

^geased

^hI will turn my hand back on thee

ⁱTin 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.

^jreturn

^krescued ones, captives

^li.e., they are also redeemed

are consumed. [29] You are ashamed of the oaks^a That you've desired.

:And you're confused because of the groves^b 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 tow^c 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 flow^d 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 paths^e

::For the law^f 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 filled^g from the east — :they're sorcerers like the Philistines.

^aIdols used for fertility worship.

^bgardens

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

^dLike a river

^eTheologically it should be "path"

^fteaching, instruction. Traditionally rendered "law"

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

:They please themselves^a with foreigner's^b children.^c [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] ^dUpon the ships of Tarshish^e :and upon the ships all the beautiful vessels.^f [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,^g 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^{h,i} 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,^j but there is strength for war. Now, who do you rely on that you have revolted against me?^k [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

^aOr "clasp hands" or "make sufficient"

^bOutsiders of Israel — foreigners, infidels, pagans, etc.

^cThis is to be understood in a sexual context

^dSee Appendix B.1

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

^fexcellent ships

^ghis reign

^hSee Appendix B.2

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

^jlit., a word for the lips

^ki.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.^a [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 Aramaic^b because we can understand it. But don’t speak to us in Hebrew^c 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?”^d [13] Rabshakeh stood and cried in Hebrew with a loud voice^e 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

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

^bAramaean, Syriac; lit., Syrian language

^clit., the Jewish language

^dRemember that they are besieged.

^eSo 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

xxxx.

[1] [2] [3] [4] [5]
[6] [7] [8] [9] [10]

[11] [12] [13] [14] [15] [16] And it shall be that when you have multiplied and become fruitful in the land: in those days (this is the declaration^a 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]

31

xxxx.

[1]
[2] [3] [4] [5] [6]
[7] [8] [9]
[10] [11] [12] [13] [14]
[15]
[16] [17] [18] [19] [20] [21] [22]
[23] [24] [25] [26]
[27] [28] [29] [30]

[31] Listen, the day is coming,” says the LORD, “in which I shall make a new covenant with the houses of Israel and Judah. [32] Not like the covenant I made with your fathers in the day I seized hold on this land in order to lead them out of the land of Egypt where^b they broke my covenant^c even though I ruled over them,” says the LORD. [33] “Because of this, I will make a covenant with the people of Israel,” says the LORD. “I will given my law to them:^d I will write it on their hearts: I shall be their God and they shall be my people. [34] They no longer teach their neighbors and brothers, saying, ‘Become acquainted with the LORD.’ They^e shall all know me, from the least to the greatest,” says the LORD. “I will pardon their iniquities and no longer mention their sins.”

[35] [36]

^autterance, revelation

^blit., there

^cxxxx: check wording here

^dlit., I will place my law inside them

^elit., Because they

[37]

[38] [39] [40]

xxxx.

[1] [2] [3] [4] [5]

[6] [7] [8] [9] [10] [11] [12] [13] [14] [15]

[16] [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30]

[36] Now, therefore, thus says the LORD, the God of Israel, concerning this city of which you all say, “It’s been given to the king of Babylon by force, famine, and pestilence”: [37] “Listen to me! I am gathering them out of all the lands where I have driven them in My anger, fury, and great wrath. I will bring them back home and let them live here. [38] They have been^a my people so I will be their God. [39] I have given them one heart and one way: to respect me all their lives — for their good and for the good of^o their children. [40] I will make an everlasting covenant with them that I won’t withhold from doing good to them. I will instill my fear in their hearts so that they won’t turn their backs on me. [41] I rejoice over them when they do good. With all My heart and soul, I have planted them in this land of truth.”

[42] [43] [44]

xxxx.

[1] [2] [3]

[4] Therefore, thus says the LORD, the God of Israel, regarding the houses of this city of the kings of Judah which are broken down because of the siege ramps^b and the sword: [5] “They are coming to way with the Chaldeans to fill them with the dead bodies I’ve slain in Mine anger and fury. Because of all this wickedness, I have hidden my face from this city. [6] Look, I will xxxx xxxx and xxxx. I will heal them and reveal to them an abundance of peace and truth. [7] I will free the captives of Judah and Israel. I will build them up as they were at first. [8] I will cleanse them from all their iniquities which they have sinned against me. I will also pardon all their iniquities which they have sinned and transgressed against me. [9] It shall be to me a joyous name of praise and beauty to all the nations of the earth who shall hear^c of the good I do to

^aalt., proven themselves to be

^bxxxx: check KB

^cDoes this apply to only the nations who hear of this goodness, or does it apply to all people because everyone will hear of this goodness?

32

u

33

them. However, they shall also fear and tremble because of all the good and peace that I do to you.”

[10] Thus says the LORD, “It is again heard in this place of which you say, ‘It is waste: devoid of man and beast;’ in the cities of Judah and in the desolated streets of Jerusalem which are devoid of man, inhabitant, and beast: [11] An exultant voice, even a joyous voice, the voice of the bride and groom, saying, ‘Thanks to the LORD of Hosts, for the LORD is good. For His everlasting kindness to those who bring thanks to the house of the LORD. For I will turn back the land’s captivity and make it as it used to be as at first,” says the LORD.

[12] [13]

[14] “Listen. The days are coming,” confirms the LORD, “when I shall perform xxxx the good deed that I said to Israel and Judah’s family. [15] In those days, at that time, I will cause a righteous branch to grow up from David who shall produce judgment and righteousness in the world. [16] In those days, Judah shall be saved and shall dwell in safety. It shall be called *The LORD is our righteousness.*”

[17] For thus says the LORD: “It shall never be taken away from David that someone sit upon the throne of the family of Israel. [18] Neither shall it be taken from the priests and Levites to offer up burnt-offerings, to make gifts, nor to do daily sacrifices.”

[19] The LORD’s words came to Jeremiah, saying, “xxxx” [20] “Thus says the LORD: ‘If you break my covenant during the day or during the nighttime so that xxxx^a there’s not day and night when there’s supposed to be.’^b [21] Additionally, my covenant will be broken with my servant David such that one of his sons shall not sit on his throne. xxxx [22] I will multiply the progeny of my servant David and my Ministers the Levites as unnumbered as the hosts of Heaven and as unmeasurable as the sand of the sea.’”

[23] The word of the LORD to Jeremiah, saying, [24] “Have you not considered what this people have spoken? They say, ‘The LORD has rejected the two families that He has chosen.’ They despise my people and shall no longer be considered a nation before them.”

[25] Thus says the LORD: “If my morning and evening covenant^c is not, then the statues of Heaven and Earth shall

^axxxx personal note: study לְבַלְתִּי

^blit., in this season.

^ci.e., a covenant that is effectual both day and night, an eternal covenant.

not stand. [26] Furthermore, I will reject^a the descendants of Jacob and my servant David. I will not^b take his children to be rulers over the children of Abraham, Isaac, and Jacob because I will return them from captivity and have mercy on them.”

^aalt., cast away, refuse

^bxxxx: is this supposed to be negated?

[1] [2] [3] [4] [5] [6] [7] [8] [9]

[10] [11] [12] [13]

[14] [15] [16]

[17] Thus says my master, the LORD: “Aren’t you he of whom I spake in past times through the hands of my servants, the prophets of Israel, who prophesied for years and bade them in those days that I would bring you against them?”

[18] It shall be that in that day, when Gog comes against the land of Israel,” the Lord GOD confirms, “that My face will show how angry I am. [19] In my zeal and my fiery wrath I have spoken: ‘There will be a great commotion throughout the land of Israel in that day. [20] All the fish in the ocean, the birds in the sky, the beasts in the field, everything creeping along, all the men on the earth shall shake^a at my presence. The mountains shall be thrown down, the cliffs shall fall, every wall shall fall to the earth.’ [21] I will proclaim through all the mountains^b that a sword shall be brought against him,” confirms the Lord GOD. “Every man’s sword shall be brought against his brother. [22] I will judge^c him through pestilence^d and bloodshed, an abundance of rain and hailstorms, fire and brimstone, will I rain on him and the people who are with him. [23] I have boasted, sanctified, and made Myself known in the eyes of many nations: thall shall know that I am the LORD.”

^aalt., quake

^blit., my mountains. Since everything is the Lord’s, *the* mountains works just fine.

^calt., plead

^dalt., *with him* or *for him* through/with pestilence

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

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13]
 [14] [15] [16]
 [17] [18] [19] [20] [21] [22] [23] [24]
 [25] [26] [27] [28]
 [29] [30] [31] [32] [33] [34] [35] xxxx 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,^a 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] [30]

[31] [32] [33]

^aAnswering 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

xxxx.

[1] [2] Get up and go to the great city, Nineveh, and
proclaim against them^a because their wickedness has come up
before Me. [3]

[4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16]

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

ZEPHANIAH

TEXT.

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

xxx.

[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 endure^a 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 hasty witness

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

:And against those who monetarily extort their employees,^b 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 shied^c 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

^aabide, live through

^bOppressors of their hireling’s wages

^cturned 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 iniquity^a 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.”

[19] 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. [20] “The Sun of Righteousness hath risen Unto those^b who fear My name with healing in His wings.

:And ye shall go forth. You shall grow up As calves of the stall. [21] 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.

[22] “Remember the Law of Moses, my servant, That I commanded him

::In Horeb for all Israel: The judgments and statutes. [23] Behold! I will send unto you Elijah the prophet

^ado wickedness

^byou

:Before the advent of the Great and dreadful day of the
LORD. [24] 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 כֹּהֵנִי.^a 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,^b 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.^c He was struck with leprosy.^d 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.

^afrom the root כהן, meaning *priest*.

^bAs found in Psalm 110:4 as מְלִיכֵי־צֶדֶק עַל־דִּבְרֹתַי

^cWhile 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.

^dMost likely some skin disease (צָרוּעַ) and not necessarily leprosy. KB states that it is “not leprosy: leucoderma & related diseases.”

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 שִׁבְיָהּ 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*:

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

The LXX translation of the phrase הַחֲמָדָה וְעַל כָּל-שִׁבְיָהּ, which runs: ἐπὶ πᾶσαν θέαν πλοίων κάλλους, is very remarkable; it incorporates both what seems to be the real meaning of the term שִׁבְיָהּ, namely, πλοισιν “ship,” and also what is required by the traditional understanding of the word, namely θέᾶ “sight, view.” The Vulgate renders שִׁבְיָהּ by *visus*,^a and the Peshitta by “view.” Rashi has a note saying that שִׁבְיָהּ refers to palaces whose floors are paved with marble mosaics. This seems to be purely conjectural, and possibly based

^aProb. “views”

on the Targum's rendering of the term (בִּירְנַתָּא "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 שְׂכוּיֹת the borrowed Egyptian term *šk.tj*, a word which is attested from the days of the New Kingdom. [See Erman-Grapow, WB IV, p.315.] The Egyptian derivation of שְׂכוּיֹת was also accepted by Albright (Bertholet Festschrift, p.5) who mentions that H.L. Ginsberg identifies Ugaritic *tkt* with Hebrew שְׂכוּיֹת.

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.^a

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.

^ameaning “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 יְהוָה.

The English transliteration is Jehovah, as follows:

יהוה > hw̄y = yhw̄h > jhw̄h > jhvh > Jehovah

The ף was substituted for a *j* because *y* is a weak phoneme. The ץ, 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 גִּנְזוֹת were destroyed in the

Middle Ages by fire (either arson or accidental). Fortunately, the **יהוה** 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: **𐤅𐤄𐤅𐤍**.

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 work^a and is in no way meant to be authoritative.

Ahman, possibly related to **אמן**, 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 **אמני** (Omni) which means either *faith in me* or *my faith*, **אמני** being either a subjective or objective genitive.

^aFrom 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.