

THE
H O L Y B I B L E

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CONTAINING THE
Old Testament

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

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Typeset in Xe_{La}TeX

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

Preface

The Bible

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

Translation philosophy

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

The Tetragrammaton

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

^aKetiv. Qere “adonai elohim.”

^bTo avoid rendering it as “Lord LORD.”

in Appendix F.

Textual basis

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

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Genesis

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;

^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

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,

^dlit., the waters from the waters.

^eseen

seed producing herbs after its kind, and trees yielding fruit (the seed being^a in them) after their kind — and God saw that it was good.

13 And there was an evening and a morning: the third day.

14 God said, "Let there be lights in the expanse of Heaven to separate^b the day from the night. Let them be for signs and for seasons, for days and for years,

15 for^c lights in the expanse of Heaven to illuminate^d Earth": and thus it was.

16 So God made the two great lights: the greater^e light to rule the day and the lesser^f 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^g and let fowls fly on the earth and before the Heavens."

21 God created the great sea mon-

sters and every living, teeming creature^h 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 earthⁱ after their kind, wild animals,^j reptiles,^k and the wild, untamed animals^l 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^m over all the reptiles which creep upon the earth."

27 God created man in His image.

^awhich

^bdivide

^clet them be for

^dgive light to

^egreat

^fsmall

^gteeming, living creatures

^hlit., soul

ⁱLet the earth bring forth living souls

^jcattle, animals

^ksmall animals, creeping things

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

^mVerb repeated for idiomatic rendering.

In the image of God created He him.
Male and female created He them.

28 God 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.

Genesis 17

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.

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.”

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

^fset up, establish

^glit., Kings will come from you.

^hprogeny

ⁱlit, seed after thee

^alit., God

^bsubjugate

^clit., These shall be food to you.

^dlit., for food

9 God said to Abraham, “You and the generations that follow shall honor this covenant.

10 This is My covenant, between Me 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

^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

^alit., your seed after you

^bGreat word choice

circumcised.

25 His son, Ishmael, was thirteen when the flesh of his foreskin was circumcised.

26 "That same day, Abraham and his son, Ishmael, were circumcised.

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

Genesis 22

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.

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,^c and get you yonder^d 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^e and saw the place afar off.^f

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.^g 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?"^h "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

^aIn

^blit., with him

^cThis is poignantly repetitive.

^dlit., "go for thyself"

^elifted up his eyes

^f"from afar," but this is written from his perspective

^glit, placed it on his son Isaac

^h"And Isaac said" has been removed to help the flow.

said, "Abraham! Abraham!" and he said, "Yes?"

12 ^a"Don't slay^b 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. 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^c today, "The LORD provides on the^d 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^e — 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,^f she also gave birth to Tebah, Gaham, Thahash, and Ma'acah.

^a"He said"

^blit., put forth your hand

^cinferred

^dUnderstood: this

^eUnderstood

^fLit., named or whose name is

Exodus

Exodus 19

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

^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

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^a and don’t go up into the mountain. Anyone touching the base of the mountain will certainly be put to death.

13 No hand shall touch it^b or he^c will surely be stoned or shot:^d whether beast or man, they shall not live while the trumpet sounds^e as they approach the mountain.’”

14 So Moses went down from the mountain to the people and sanctified^f the people and they washed their clothes.^g

15 He said to the people, “Prepare yourselves. Do not sleep with^h 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:ⁱ 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 louder^j while Moses spoke and God answered.^k

20 The LORD descended on the summit of Mount Sinai and He^l called unto Moses.^m 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.”ⁿ

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

^alit., them

^bthe mountain

^cwhomever touches it

^dwith arrows

^econtinues

^fconsecrated, made holy

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

^hlit., approach

ⁱOne used for ritualistic purposes, a שׁוֹפָר.

^jmore and more powerful

^kwith a voice

^llit., the LORD

^mat the summit

ⁿNot because of some great iniquity, merely because of the glory of the LORD and His inherent power.

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.

Exodus 20

The Decalogue — Israel commanded to bear witness that the 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.

^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

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

^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.

or female servant,^a nor thy beast, nor thy stranger that is within thy gates:

11 for it took six days for the LORD to make the heavens and the earth and all that is upon the face thereof, and on the seventh day he rested. Therefore, the LORD blessed the Sabbath day and consecrated it.

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

13 vi. Never shalt thou murder.^d

14 vii. Never shalt thou commit adultery.

15 viii. Never shalt thou steal.

16 ix. Never shalt thou answer falsely.^e

17 x. Never shalt thou desire^f thy neighbor's house, neither^g 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 wit-

nesses to the thunder,^h lightning, the sound of the trumpet, and the smoke of the mount. And they were witnesses and removed themselves.ⁱ

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,^j 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^k nor^l fashion those stones with

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

^bmake their words heavy, honor them

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

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

^ebear false witness/testimony

^fcovet

^g...shalt thou desire...

^hLit., His voice

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

^jFear not

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

^lLit., Never shalt thou

tools: if thou willest thine tool^a and lay it upon it^b thou wilt defile it.

26 Thou shalt not ascend on the steps to my altar in order that thy nakedness be not revealed on this altar.’”

Exodus 21

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

1 These are the judgments^c that you shall set before them.^d

2 If you acquire a Hebrew slave^e six years, he shall serve thee; in the seventh year he shall go free without having to pay.^f

3 If he comes alone, alone shall he go out. If he is married,^g his wife shall go with him.

4 If his master giveth him a wife and she bears sons or daughters to him, their^h offspringⁱ 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^j to the presence of God, to the door, and his master shall pierce his ear with an awl and he shall be his^k 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^l (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^m 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^{n,o} shall not be taken away.

11 But if he doesn't do these three

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

^bi.e., the altar

^claws

^dLit., “their face”

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

^fLike indentured servanthood.

^gThe husband/lord of a woman.

^hher

ⁱchildren

^jcause him to approach

^kthe master's

^llit., master

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

ⁿalt., marital intercourse. Right to motherhood is more fitting contextually.

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

things for her, she shall go free without money.

12 Anyone who strikes^a a man to death shall certainly be killed.

13 However, if he has not lain in wait, but God has delivered him^b into his hand, then I will appoint a place where he can flee.

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

15 He who strikes his father or his mother^e shall surely be put to death.

16 Anyone who kidnaps^f someone^g and he is caught with the man still in his possession:^h he shall surely be put to death.ⁱ

17 He who curses^j his father or his mother shall sure be put to death.

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

20 If a man strikes^o his male or female servant with a staff^p and that person dies under his hand then he will surely be punished in proxy for him.^q

21 But if a day or two goes by and he^r gets up, he^s will not be punished for it is his^t property.

22 If men fight and strike a pregnant woman so that she has a miscarriage,^u but there is no further harm, he will surely be fined according to what the husband deems right, and he^v will give according to what is assessed.

23 If there is a serious injury or death, you shall take life in place of^w life:

24 an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a

^asmite, (deal a) blow

^bi.e., the killed

^cacts presumptuously

^ddesign, scheme, subtlety

^e...he...

^fsteals

^gto sell them

^hpower

ⁱIn other words, kidnapping is a capital offense.

^jreviles, insults — but harsher than we tend to think

^kfight

^l*Koehler-Baumgartner* specifies this as the area outside a house.

^mFor the sick.

ⁿalt., acquitted of relevant charges

^ohits

^prod

^qor her.

^ri.e., the slave

^sthe master

^tUnderstood: own.

^uLit., “her children go forth.”

^vthe other man

^wfor

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

^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

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

^hThirty shekels

ⁱopens

^jProbably meant "at night."

^kof the animal

^lassociate

^mlit., is known to run people down

ⁿi.e., the one who paid.

^olamb

^puse it for food

^qmake peace

Exodus 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.^a

4 If you encounter your enemy's ox or donkey wandering,^b 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^c from leaving. You shall certainly set it free.^d

6 Don't turn aside the judgment of the poor in their dispute.

7 Stay away from falsehood.^{e,f} And don't kill the innocent and the righteous because I will not vindicate the wicked.

8 Don't take a bribe because bribes

^aalt., case, lawsuit

^blit., going back and forth

^calt., leave it alone

^dalt., abandon it

^elit., the thing of falsehood

^falt., lie, deception

blind the clear-sighted and distort^g the words of the righteous.

9 Don't oppress^h foreigners because you know what it's like to be a foreignerⁱ because you used to be foreigners in Egypt.^j

10 For six years you shall sow your land and harvest the^k increase.

11 But in the seventh year,^l 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.^m You shall do likewiseⁿ in your vineyards and olive orchards.

12 You shall do your work for six days and rest on the seventh day in order that your ox and your donkey may rest, that the son of your handmaid and the foreigners may catch their breath.

13 Be on your guard concerning everything I've told you. Don't mention the names of other gods — it shall not be heard coming from^o your mouth.

14 You shall celebrate a feast in my

^galt., twist, mislead, perverse

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

ⁱlit., know the soul of the foreigner

^jlit., the land of Egypt

^klit., its

^lUnderstood

^mlit., what they leave

ⁿlit., thus shall you do

^olit., in

honor^a three times ^ba 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.^c 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^d 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^e in its mother's milk.

20 I will send a messenger^f 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

^alit., to me

^bin

^cThe first month, the month of grain (אֲבִיב) meaning *barley*).

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

^eof a goat

^fi.e., a heavenly messenger

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^g them.

24 You shall not bow down to their gods, nor shall you worship^h 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 foodⁱ and water. I will remove sickness from among you.

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

27 I will send forth reverence^l of me before thee and confuse all the people that come out against thee. I will make all thy enemies flee^m.

28 I shall send hornets before thee and it shall drive out the Hivites,

^gcut them off, efface

^hserve

ⁱbread

^jinfertile, barren

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

^lfear

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

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^a fruitful enough to take possession of the land.

31 I will set your boundaries from the Reed Sea^b to the sea of the Philistines, and from the desert to the river;^c 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^d a covenant with them, neither with their gods.

33 They shall not dwell^e in your land lest they cause you to deviate^f from^g me in that you serve their gods: that you become a snare to yourselves."

Exodus 24

Israel, by covenant, accept the Lord — Moses, Aaron, Nadab, Abihu, and the Seventy see God — the Lord calls Moses to

^aare

^bRed Sea

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

^dcut

^elive

^fmiss the mark, sin, transgress

^gagainst

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^h from afar.

2 And Moses will approach the LORD alone. The peopleⁱ will not go up with him."

3 And Moses came and told the people all the words and judgments of the LORD; and all of the people answered with one voice, saying, "All the words that the LORD hath spoken we will do."

4 Moses wrote all the words of the LORD. Then, he rose early in the morning, and built an altar at the foot of the mountain. He also made^j twelve memorial stones^k for the twelve tribes of Israel.

5 And he sent lads^l of the children of Israel and they offered burnt offerings and sacrificed sacrifices, peace offerings, and bulls.^m

6 Then Moses took half of the blood and placed it in bowls;ⁿ and half^o of the blood he sprinkled^p on^q

^hi.e., to worship

ⁱi.e., Aaron and the Seventy

^jbuilt

^kpillars

^lyoung men, servants

^moxen

ⁿbasins

^oi.e., the other half

^pcast

^qat

the altar.

7 He took the scroll of the covenant and he read^a out in the ears^b of the people and they said, “Everything that the LORD hath said we will do.”^c

8 And Moses took the blood and he sprinkled^d 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.^e

12 The LORD said to Moses, “Come up to me in the mountain^f 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^g for us until we return for you. And

look, Aaron and Hur are here^h with you, and whoever has any problems, bring it up with them.”ⁱ

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^j of the cloud.

17 In the people’s view, the appearance of the LORD in His glory was like fire consuming the peak of the mountain.

18 Moses came into the thick of the cloud and climbed up the mountain. And Moses was in the mountain for forty days and forty nights.

^ait

^bhearing

^chear, obey

^dcast

^exxxx: reference to the sacrament?

^flit., mountain-ward

^glit., in this place

^hUnderstood

ⁱlit., approach them with it

^jlit., midst

Numbers

Numbers 5

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

1 The LORD spoke to Moses, saying,

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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^a 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

^akept from the knowledge

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 defiled:^b

15 the man shall bring his wife before the priest. He^c 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^d wrong-doing.

16 xxxx

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^e in the water.

18 And the priest shall make the woman stand before the LORD.^f And he will uncover the woman and he

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

^cthe husband

^dremembrance

^ei.e., the dust

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

shall place in her hands the memorial offering as an offering of jealousy. XXXX

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."^a

20 But if you have gone astray XXXX (under?) your husband, or if you have defiled yourself in that a man other than your husband has lain with you,^b

21 the priest shall charge the woman^c 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.' And XXXX your thigh to waste^d away and your belly to swell.

22 xxxx

23 And the priest shall write these words on a scroll and he shall wash them out into the bitter waters.

24 He will have the woman drink the bitter waters that cause the curse and the waters will enter into her.

25 And the priest shall take the offering of jealousy from the hand of the woman and he shall wave the

offering before the LORD and he shall bring it^e to the altar.

26 And the priest shall take the handful XXXX 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.^f

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,^g and she, conceiving, will give birth to a child.^h

29 This is the law concerning those suspected of infidelity (when the wife goes astray while married to her husband and is defiled).

30 xxxx

31 Then the man is free from wrongdoing, but the woman will pay for her iniquity.

Numbers 6

Law of the Nazarite — Aaronic blessing.

1

^ai.e., to take effect

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

^cplace the woman under oath

^dfall

^ei.e., the offering

^fUnderstood: the waters of bitterness.

^gclean

^hi.e., eventually

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22 God spake unto 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."

Numbers 10

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

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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^a — the Kohathites — went forth; and they would be the ones to set up the tabernacle at their^b 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 were the journeys of the children of Israel according to their ranks when they set forth.

29 And Moses said to Hobab,^c 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^d 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^e 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.

^cJethro

^dMoses

^ewas. 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.

^aInferred: the Holy of Holies as well.

^bi.e., the Israelites

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."^a

Numbers 11

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

1 And the people complained that which is evil^b in the ears of the LORD, and the LORD heard it and was angry;^c 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

^a10,000 is the largest root describing numbers in Biblical Hebrew.

^bcomplained bitterly, complained and it was evil

^cHis anger was kindled

Taberah for the fire of the LORD burned there among them.

4 And the crowd that was in its midst^d as well as the children of Israel lusted and cried again, saying, "Who shall give us flesh to eat?"

5 We remember the fish that we would eat in Egypt for no cost;^e 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^f and was the color of bdellium.^g

8 The people roamed and they gathered the manna and they ground with millstones, beat in a mortar, and cooked,^h 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 tribesⁱ — every man at the opening of his tent — and the

^damong them

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

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

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

^hboiled in a pot

ⁱeach with about five generations

anger of the LORD was great. And 19
Moses was displeased. 20 "

11 Moses said to the LORD, "Why 21 "
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

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
upon my displeasure."

16 The LORD said unto 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^a 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^b and shall put
it upon them. They shall bear the load
with you — you shall not bear it alone.

18

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 The LORD said unto 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.^c

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 proph-
esying in the camp."

28 Joshua, the son of Nun and the
servant of Moses, answered saying,
"My lord, Moses, restrain them!"

^apart of the tabernacle complex

^bthe burden of the people; delegation of
priesthood responsibility

^cprobably the tabernacle

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^a 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^b because there they buried the people who had lusted.

35 The people traveled from this place to Hazeroth and they stayed

there.

Numbers 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^c 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^d — more than any other man on the face of the earth.^e

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

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

^bLit., burial place of the lusters

^cPossibly Midianite

^dmeek, humble

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

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

10 The cloud turned away from the tent^a and Miriam was leprous^b as snow. Aaron turned to face Miriam and she was leprous.

11 Moses said, "My LORD, please do not lay this sin upon us that we foolishly sinned.

12 "

13 Moses cried unto the LORD, saying, "Oh God, please heal her!"^c

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^d she shall be received."^e

15 Miriam was confined outside the camp for seven days, and the people did not travel until she was received

^aThe Tabernacle. See Appendix E.

^bWhat is mentioned here as "leprosy" is a curable skin condition. See Appendix A.

^cנִי is used twice to emphasize Moses' plea.

^dUnderstood

^eWe 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).

back into the camp.

16 Then the people up and left Hazeroth and camped in the desert of Paran.

Numbers 13

XXXX.

1 The LORD spoke to Moses, saying,

2 "Send them XXXX."

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: Gad-diel, 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 XXXX

17 Moses sent them to explore the
land of Canaan XXXX

18 You shall see the land, what she
is XXXX

19

20

21

22

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33

Numbers 14

TEXT.

1 All the congregation raised their
voices and the people cried on that
night.

2 All the children of Israel mur-
mured 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 congre-
gation 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

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

tabernacle^a 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^b and I shall disinherit them. I shall make you^c 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, XXXX

15 If you kill this people together,^d then the nations will say that which they've heard of You, saying,

16 'The LORD was not able to bring this people to the land that He swore to them because He has destroyed them in the desert.'

17 And now, I plead with You, let the power of the LORD be great according as You have previously spoken, saying,

^aProbably over the Holy of Holies.

^balt., plague

^cJust you.

^dlit., as one man

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^e 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^f 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

^eReferring simply to the Israelites

^fis fully after

Aaron, saying,

27 “XXXX

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^a, which I have caused you to settle in with the exception of Caleb, the son of Jephunneh, and Joshua, the son of Nun.

31 XXXX

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^b shall you bear your iniquities — forty years — and you shall know My displeasure.

35 I, the LORD, have spoken. Surely I shall do this thing to this whole, evil company XXXX’ ”

36 The men that Moses sent to explore the land, they returned and

caused the entire congregation to murmur against Moses by bringing an evil report of the land.

37 Even those men who brought an evil report of the land died by the plague before the LORD.

38 Joshua, the son of Nun, and Caleb, the son of Jephunneh, survived all the men who went out to explore the land.

39 Moses spake these words to all the people of Israel 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.^c

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^d the LORD is not with you.

44 XXXX

45 The Amalekites and the Canaanites who are dwelling in the mountain shall come down and smite you and

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

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

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

^dUnderstood

beat you even as far as Hormah.”

Deuteronomy

Deuteronomy 5

Moses restates the Decalogue — he recounts its giving.

1
2
3
4
5

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,^a in the heavens above, neither that is in the earth nor the waters underneath the earth.

9 Never bow down to them or worship^b them because I, the LORD your God, am a jealous God: I visit the punishment^c 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^d in six days,

14 but the seventh day is the Sabbath of the LORD your God: you shouldn't work, neither your son, daughter, handmaid, ox, donkey, any of your cattle, nor an outsider who's living in Israel. This so that your manservant and maidservant may 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.^e Therefore the LORD your God has commanded you to keep the Sabbath day.

^aan idol, picture, image, or any likeness

^bserve

^ciniquity

^dtasks, errands

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

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

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Deuteronomy 6

xxx.

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4 Hear, O Israel! I, the LORD am

God: there is only one LORD^a.

5 Thou shalt love the LORD thy God with all thy heart, with all thy soul, and with all thy being^b.

6 These are the words^c that I am going to command you in your heart.

7 You shall repeat them to your children. You shall talk about them when you sit in your home, when you go in the road, or when you rise^d 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^e.

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^aLit., the LORD is one

^bstrength

^ccommands

^dstand

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

25

Deuteronomy 25

xxx.

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5 When brothers dwell together^a and one of them dies and he has no son^b, his wife shall not go unto foreigners^c 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^d shall he perform the duty of a brother-in-law.

6 He shall raise up for the deceased^e the oldest child that she shall bear that his^f name be not erased from Israel.^g

7 And if the man is not inclined^h to take his sister-in-law then let herⁱ go up to the gate to the elders and say, "My brother-in-law hath refused

^aThis does not necessarily denote two men with the same parents. It is merely male relatives. Same goes for whenever sister-in-law is said: it is a female relative.

^bthere is not a son to him

^coutside

^d"Thus" is not in the verse, but helps the flow.

^eover the name of the deceased

^fi.e., the deceased

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

^hpleased

ⁱLit., his sister-in-law

to raise up into his brother a name in Israel."

8 The elders of the city will call for him and he will stand and he shall say, "I do not desire to take her."

9 Then his sister-in-law will approach him in the eyes^j of the elders and she will remove his sandal from off his foot. And she shall spit in his face and say^k, "So shall it be done^l 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*.

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28

^jpresence

^kand she will answer and say

^lit is done

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Joshua

Joshua 3

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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 extremity 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 heap, far above the city Adam (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.

Judges

Judges 7

xxx.

1

2 And the LORD said unto Gideon,
“The people with thee are too great^a
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, ‘Whoso-
ever is fearful and trembling, let him
turn back and leave^b early from Mount
Gilead.’” And 22,000 of the people
turned back, and there remained
10,000.

4 And the LORD saith unto Gideon,
“Still, the people are too many. Bring
them down to the water and I shall
refine^c 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.”

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^amany

^bgo

^ctest

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Ruth

Ruth 1

XXXX.

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 And the two of them, viz., Mahlon and Chilion, died.^e And the

^aMoabite territory or country

^bcontinued, sojourned

^cand

^draised up unto

^eAnd also, Mahlon and Chilion both died.

woman was bereft of her two boys and her husband.

6 And^f 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

^fThen

grown too old to have a husband ^a. 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 voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

15 And she^b said, “Your sister-in-law^c 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^d she^e 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.

Ruth 2

TEXT.

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11 And Boaz, answering, said unto her, “I’ve been told about everything^f you’ve done to your mother-in-law: how you left^g your father and your

^aI have grown old from having a man.

^bNaomi

^cThe Hebrew, **בַּמֶּת**, denotes a relationship by marriage, not necessarily that they are sisters.

^dsteadfastly minded

^eRuth

^femphasis on everything

^gabandoned

mother and the land of your birth XXXX.

12 May the LORD recompense your efforts and may your reward be full^a from the LORD God of Israel under whose wings you have come to seek refuge.”

13 And she said, “May I find grace^b 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^c your maidservants.”

14 And Boaz said to her at meal-time, “Come hither and eat bread and dip the morsel^d in vinegar.” And she stayed by the reapers and he^e offered^f her parched^g 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^h her.

16 And also draw out for her some bundlesⁱ and leave and she shall gather. And rebuke her not.”

17 And she gathered in the land^j

^acomplete

^bfavor

^camong one of

^dbroken pieces

^erefers to either Boaz or the reapers. It is ambiguous.

^freached out, extended

^groasted

^hrebuke

ⁱsheaves

^jfield

until eventide y she threshed that which she had gathered^k: 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^l took that which she^m 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^{n,o}.”

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.”

^kgleaned

^lNaomi

^mRuth

ⁿis among our levirs

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

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.

Ruth 3

XXXX.

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^a and uncover his feet and lie down. And he shall tell you that which you shall do."

5 And she^b said unto her, "All that thou hast said unto me I will do."

6 And she went down to the threshing floor and she did just about everything that her mother-in-law told her.

7 And Boaz ate and drank and was happy. So he entered to lie down at

the edge of the heap of grain. And she entered in quietly^c 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. XXXX

11 Now, my daughter, fear not^d for all I have said unto you, that will I do. All of my people think that thou art a virtuous woman.

12

13

14

15 Give me the scarf from off your head." And he measured out for her six measures of barley. Then he^e went into the city.

16 And she came to her mother-in-law and she^f said, "How did it go, my daughter?" And then she told her everything that the man had done for her,

17 saying^g, "He gave me six mea-

^csecretly

^ddo not be afraid

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

^fNaomi

^gLiterally, "and she said"

^ago in

^bRuth

sures 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.”

Ruth 4

TEXT.

1 And Boaz went up the the gate and he sat down there. And the levirite^a was passing by, and he^b said, “Turn away, sit here.” And he turned aside and sat down.

2 And he took ten men from among the elders of the city and told them, “Sit down here.” And they sat down.

3 And the levir said to his kinsman^c, “Naomi — who is returned from the plains of Moab — is selling the land of our kinsman Elimelech.

4 Now, let me speak to you^d to acquire it before^e of those who are sitting here^f and before the elders of my people. If you are going to redeem

it, then redeem it. If he will not^g redeem it, tell me so that I can know since there is no one besides you to redeem it^h.” And he said, “I will redeem it.”

5 And Boaz said, “When youⁱ acquire the property^j from the hand of Naomi, you will acquire Ruth the Moabitess — the wife of the^k deceased kinsman — to raise up the name of the deceased over^l his inheritance.”

6 Then the levir^m said to him, “I will not be able to redeem it for myself lest I diluteⁿ my inheritance. Redeem my right^o to thyself for I cannot redeem it.”

7 (Now this was the manner of redemption in Israel in order to effect^p redemption or exchange^q 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

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

^bBoaz

^cThe levir

^dLit., I will uncover thy ear

^ein the presence

^fby

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

^hI am next after you

ⁱIn the day that you

^jland, field

^kaforementioned

^lupon

^mredeemer

ⁿmar

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

^pconcerning

^qof Levirate marriage or property

sandal^a.

9 So Boaz said to the elders and to all of the people, "Today you are all witnesses that I have acquired all that which belonged to Elimelech, Chilion, and Mahlon, from the hand of Naomi.

10 And also Ruth the Moabitess — the wife of Mahlon — have I obtained^b 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^c: of this ye are witnesses this day."

11 Then all the people that were within the gates^d and the elders said, "We are witnesses^e. May the LORD make the wife come into thine house like Rachel and Leah who built^f the house of Israel^g. Now, do thou worthily^h 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."

^aIn 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.

^bLit., ...for myself

^cdwelling

^dcity limits

^eWitness!

^fthe two of whom built

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

^hact virtuously

13 So Boaz took Ruth unto himself to be his wife. And he went in unto her and the LORD gave unto her conceptionⁱ and she bare a son.

14 And the women^j 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^k and sustain^l 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^m and laid himⁿ 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^o Obed. He is the father of Jesse the father of David.

18

19

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22

Epilogue

The sum total of the verses of this manuscript: 75

And the end of it is Ruth the

ⁱpregnancy

^jfemale neighbors

^kshall be a restorer of life unto thee

^lsupport you in

^mboy

ⁿLit., it

^onamed him

Moabiteess said XXXXXXXX

There are two sections

1 Samuel

1 Samuel 15

TEXT.

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

^asound

^blooked after

^chave no pity on them

saith to him, “Blessed be thou of the LORD; I have done what the LORD hath said.”

14 So Samuel said, “Why then do I hear bleating of sheep and the noise of a herd?”

15 And Saul said, “We brought 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

^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

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

ⁱLiterally, 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

^aRelax, wait

^bin your own eyes

voice.^a

25 Please forgive me^b and come with me as I bow down before the LORD.”

26 Samuel said to Saul, “No, I’m not going with you^c 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^d caught hold of his^e robe’s mantle^f 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^g of Israel^h neither lies nor repents for He is not a man, that He is penitent.”ⁱ

30 And he said, “I have sinned. Come, now, and honor me before the elders of the people^j and before Israel. Come with me as I bow down before the LORD.”

^ai.e., instead of the LORD

^bLiterally, Now, please bear my sin

^cLiterally, I will not turn back with thee

^dSaul

^eSamuel’s

^fupper skirt

^gpreeminence, perpetuity, everlastingness

^hIs this a name-title of the LORD?

ⁱrepents, is repentant

^jThis 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.

31 So Samuel turned back after Saul as Saul bowed before the LORD.^k

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.

^kI know, I’m as shocked as you.

2 Samuel

2 Samuel 6	14
<i>xxxx.</i>	15
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6 They came unto Nachon's thresh-	21
ing floor and Uzzah put forth his	22
hand ^a to the ark of God and took hold	23
of it because the oxen stumbled.	
7 And the LORD was exceedingly	
wroth with Uzzah, ^b so God smote him	
there for his error that he died there	
before the ark of God. ^c	
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^aUnderstood

^bAnd the anger of the LORD burned against Uzzah

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

1 Kings

1 Kings 17

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

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8 And the word of the LORD came unto him, saying,

9 “Arise. Go unto Zarephath — that is, unto Zidon — and dwell there. Behold! I have there commanded a widow woman to sustain thee.”

10 So he arose and went unto Zarephath, came unto the city's entrance, and lo! there was a widow woman gathering sticks. So he called unto her and said, “Please bring me a little water in a vessel so I can drink.”

11 So she went to bring it and he calleth after her, and said, “Please bring me some bread in thy hand.”

12 Then she said, “As the LORD thy God liveth, I don't even have a cake,

but only a handful of meal in a pitcher and a little oil in a dish. Behold, I am gathering two sticks so that I can go in, prepare it for myself and my son, so that we can eat it and then die.”

13 Elijah said unto her, “Fear not: go and do as I've said, only make for me from thence a little cake first and bring it out to me. Then make for thee and thy son last.

14 “For thus saith the LORD God of Israel, ‘The pitcher of meal shall not be consumed and the oil dish shall not be lacking until the day the LORD makes it rain on the face of the land.’ ”

15 So she went and did as Elijah had said. And she ate — she, he, and her household — for days.

16 And the pitcher of meal was not consumed, neither did the oil dish lack, even according to the word of the LORD that He had spoken by the hand of Elijah.

17 After these things, the son of the woman (the mistress of the house) became sick. And his sickness was so severe that there was no breath left in him.

18 And she said unto Elijah,

“What’s this to me and thee, O man 3
of God? You came to me to make me 4
remember my iniquity and to kill my 5
son!” 6

19 So he said to her, “Give me your 7
son.” And he took him from her 8
bosom, and took him to the upper 9
chamber where he was abiding, and 10
laid him on the bed. 11

20 Then he cried unto the LORD and 12
said, “O LORD my God, have you 13
really brought evil upon the widow 14
with whom I sojourn by killing her 15
son?” 16

21 He stretched himself upon the 17
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.”

17 It was so that when Ahaz saw
Elijah, Ahaz 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 command-
ments 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 Ahaz sent unto all the children
of Israel and gathered all the prophets
unto Mount Carmel.

1 Kings 18

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^athe one who causes trouble

^bin

^cElijah

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

21 Elijah drew near to all of the people and said, “How long will you stall between two opinions?^a 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^b bring^c 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;^d 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 LORD^e. And thus it shall be that the god who answers by fire, He is God.” And all the people answered and said, “Sounds good.”^{f, g}

25 And Elijah said unto the prophets

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

^bthe false prophets

^cLit., let them give us

^dLit., place no fire

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

^fLit., Good is the word.

^gThis 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.

of Baal, “Choose a bullock and prepare it first because there are more of you.^h But don’t put any fire on it, merely call on the name of your god.”ⁱ

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 voice^j and no one answered. And they leapt on the altar they had made.

27 And when it was midday, Elijah toyed with them and said, “Call with a loud voice for he is a god and maybe he is meditating or busy or gone on an adventure.^k 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 (ac-

^hyou are the multitude, you are many

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

^jsound

^kjourney

cording 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 ^a 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 ^b And the water encircled the altar insomuch that the trench was filled with water.

36 And at eventide, Elijah the prophet drew near and said, “LORD God of Abraham, Isaac, and Israel: let it be known today that Thou art God in Israel, that I am Thy servant, and that by Thy word I have done all of these things.

37 Answer me, LORD. Answer me and this people shall know that Thou art the LORD God: that Thou hast

turned back their heart.”^c

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^d Kishon and slew them there.^e

41 Elijah said unto Ahab, “Get up. Eat. Drink. You can hear a bunch of rain coming.”^f

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^g and look at the sea.” So he went up, looked, and said, “There’s nothing.”^h So Elijah said, “Go again seven times.”

44 And on the seventh time he said,

^ci.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.

^dtorrent

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

^fThere is a sound of an abundance of rain.

^gGo up where? They’re at the summit.

^hI don’t see anything.

^aV. 33 still in English translations.

^bBack to normal versing.

“Behold! There is a cloud — small as a man’s hand — rising up out of the sea!” And he^a said, “Go up and say to Ahab, ‘Prepare^b 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.

^aElijah

^bi.e., thy chariot

2 Kings

2 Kings 2

TEXT.

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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.

2 Kings 5

TEXT.

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 maid-servant, “I wish that my lord was in the presence of the prophet in

^aSyria

^blord, master

Samaria! Then he might be healed of
his leprosy.” 5 6

4 So he went and told his lord,
saying, “Thus and thus said the maid
that is from the land of Israel.” 7

5 The king of Aram said, “

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8 The king of Aram hath been
fighting against Israel and took counsel
with his servants, saying, “My en-
camping is wherever.”^a

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^b stayed on
guard. This happened not once, but
twice.

11 And the heart of the King of
Aram was troubled because of this
thing^c, so he called his servants and
saith unto them, “Will you not tell me
which of us is for the king of Israel?”^d

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.”^e

13 Then he said, “Go and see where
he is. Then I will send for and fetch
him.” It was then told him, saying,

2 Kings 6

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^aSeriously “wherever.” They use אֵלֶּמָנִי פֶּלֶי 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.

^bthe king of Israel

^ci.e., these words

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

^ein thy bedchamber.

“He is in Dothan.” 32

14 So he sent forth horses, chariots, 33
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?”^a

16 And he said, “Don’t be afraid —
there are more with us than with
them.”^b

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.

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

^bgreater are they who are with us than they
who are with them.

2 Chronicles

2 Chronicles 26

TEXT.

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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

^aconsecrated, sanctified

^bGo out from this sanctuary

^crose up

^dUzziah

^ewas over

king's affairs,^a judging the people of the land.

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2 Chronicles 31

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5 As the matter spread forth, the children of Israel multiplied the first-fruits of corn, new wine, oil, honey, and all the increase of the field: they brought in the tithe of the whole in abundance.

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

9 Hezekiah asked^d 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."

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^ahouse

^b"[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.

^cLit., heads. "[O]f the people" is understood, unless we're to assume that Hezekiah came in with a bunch of heads.

^dinquired at

Ezra

Ezra 4

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.

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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^a 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

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16 We make it known to the king that if this city is built and its walls finished, because of this you will have no portion on this side of the river.”

17 The king sent a decree to Rehum the chief of report^b and to Shimshai the scribe and the rest of their companions who live in Samaria and the rest^c on the other side of the river: “Peace and so on.

18 The document which you sent to us has been interpreted and read to me.

19 I have established a decree and they have investigated and found that this city, from the days of old, raises itself against the kings — rebellion and sedition are made therein.

20 And xxxx xxxx kings over Jerusalem, mighty officers on all the

^bcommander

^cUnderstood: *of the people*

^aUnderstood: *them*

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.^a

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.

Ezra 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^b 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^c 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^d 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 —

^btemple

^choar-headed

^dtitle for an official

^aWith a strong arm.

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.^a

11 Thus have they returned the word, saying, ‘We are the servants of the God of heaven and earth. We have been building the house for many years’^b 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^c 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^d 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.”

Ezra 6

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.

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,

^athe men who are at the head

^bfrom before this year

^cCyrus

^dsearch, inquiry

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^b to the king's house.

5 Additionally, the gold and silver of the house of God which Nebuchadnezzar removed from the Jerusalem temple and brought to Babylon, let it be returned to the Jerusalem temple: you shall put it in the house of God.

6 And now, Tatnai, governor of the trans-Euphrates,^c Shethar-boznai, and your companions the Apharsachites^d of the trans-Euphrates, stay away from this.^e

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^f who changes this decree: let wood be pulled out from their house and let them be impaled^g 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."^h

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

^aUnderstood: *with*

^bLit., given

^con the opposite side of the river

^dofficials

^eLit., be ye far from thence

^fall mankind

^gin impaling let them be impaled

^hLit., let it be speedily done

the prophecies of Haggai the prophet 1
and Zechariah the son of Iddo. Since 2
the decree of the God of Israel, Cyrus, 3
Darius, and Xerxes^a king of Persia, 4
they built and finished.^b 5

15 This house was completed on the 6
third day of the month Adar which was 7
in the sixth year of the reign of King 8
Darius, 9

16 and the sons of Israel, the priests, 10
Levites, and the rest of the sons of the 11
captivity made a joyous dedication to 12
this house of God.

17 They brought one hundred bul-
locks, 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.

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Ezra 7

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^aIt says Artaxerxes (אַרְתַּחְשֶׁשְׁתָּא), but his-
torically this is more probably Xerxes

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

12 Artaxerxes, king of kings, to Ezra
the priest, a scribe of the law of the
perfect God of heaven,^c 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^d which is in Jerusalem.

16 All the silver and gold you find
in all the provinces of Babylon with
the donations^e of the people and of

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

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

^eFree-will offerings

the priests shall be freely offered^a to the house of their God which is in Jerusalem.

17 Therefore, you shall speedily buy with this money^b 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^c from the treasure house of the king.

21 From me, I, Artaxerxes the king, an order is made to all treasures of the trans-Euphrates that all the requirements of Ezra the priest, scribe of the law of the God of heaven, let them be diligently done

22 unto one hundred talents of silver, one hundred cords of wheat, one hundred baths of wine, and one hundred baths of oil. And salt without writing.^d

^adonated

^bsilver and gold. Think *argent*

^cunderstood

^dI.e., permission

23 All that is from the decree of the God of heaven, let it be done with zeal^e 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

^ewith eagerness

Nehemiah

Nehemiah 6

xxx.

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

^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

hands!”^a

10 Then I entered the house of Shemaiah, son of Delaiah (son of Mehetabeel), who was shut up,^b 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?^c And who, like me, would go in unto the temple to^d live? I will not go.”^e

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.^f

13 He was hired to frighten me.^g 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.

^aSome 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?

^blocked in, under house arrest, not going outside

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

^dand

^ego in

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

^gTherefore was he hired, that I might be afraid

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: ^hhe 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.

^hfor

Isaiah

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

Isaiah 1

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.

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17 :Judge the fatherless;^a Learn to do good.

^aorphans

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

^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

:I will purify thine dross — I will turn:They shall burn together: None shall
 aside all thine tin.^a quench them.”

26 I will restore^b thine judges as
 at first And thy counselors as in the
 beginning.

Isaiah 2

:After this though shalt be called *A City
 of Righteousness: A Faithful City.*

27 Zion is redeemed through judg-
 ment — Also those who are re-
 turned^{c,d} in righteousness.

28 The sinners and transgressors are
 destroyed together; Those forsaking
 the LORD are consumed.

29 You are ashamed of the oaks^e
 That you've desired.

:And you're confused because of the
 groves^f That you've chosen.

30 For you are as an oak Whose leaf^g
 is fading

:And as a grove That hath no water.

31 The strong shall be as tow^g And
 its maker as spark.

*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 moun-
 tain 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^h 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.

^aTin 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.

^breturn

^crescued ones, captives

^di.e., they are also redeemed

^eIdols used for fertility worship.

^fgardens

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

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

::For the law^j goes forth from Zion:and
 the word of the LORD from Jerusalem.”

4 He shall judge among the na-
 tions;; He's arbitrates between many
 people.

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

^hLike a river

ⁱTheologically it should be “path”

^jteaching, instruction. Traditionally rendered
 “law”

spears. 12
 ::One nation shall not lift its sword 13
 against another,;neither shall they 14
 learn warfare anymore. 15
 5 ::Come, O house of Jacob, that 16
 we may walk in the LORD's light. :and upon the ships all the beautiful
 6 :For you have left your people — vessels.^g
 the house of Jacob — to themselves 17
 :because they've been filled^a from the 18
 east — :they're sorcerers like the 19
 Philistines. 20
 :They please themselves^b with for- 21
 eigner's^c children.^d 22

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

^aPossibly missing "with superstition." i.e.,
 "filled with superstition from the east."

There is no expressly-stated object

^bOr "clasp hands" or "make sufficient"

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

^dThis is to be understood in a sexual context

Isaiah 36

TEXT.

1 In the fourteenth year of King
 Hezekiah,^h king of Judah, the Assyrian
 king, Sennacherib, came up against
 all the fortifications of Judah and
 conquered them.

2 The king of Assyria sent Rab-
 shakehⁱ 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.

^eSee Appendix B.1

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

^gexcellent ships

^hhis reign

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

3 He then came unto Eliakim, son of Hilkijah (who's over the household affairs), Shebna the scribe, and Joah the son of Asaph (the chronicler).

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,'^a but there is strength for war. Now, who do you rely on that you have revolted against me?^b

6 You trust in the staff of a broken reed (Egypt) on whom if a man leans it goes into his hand and pierces it: such is Pharaoh, king of Egypt, to his allies.

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^aLit., a word for the lips

^bi.e., who do you trust that you feel comfortable in revolting against me?

Jeremiah

Jeremiah 3 18

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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

^autterance, revelation

Daniel

Daniel 2	24
	25
xxxx — Daniel interprets the king's	26
dream — Nebuchadnezzar praises the God	27
of Heaven — Daniel is promoted and	28
made great in the land.	29
	30
1	31
2	32
3	33
4	34
5	35
6	xxxx such that no trace of them
7	could be found. However, the stone
8	that struck the image because a great
9	mountain and filled the whole earth.
10	36 This was the dream. We will now
11	tell its interpretation before the king.
12	37 You, O king, king of kings to
13	whom the God of Heaven has given the
14	kingdom, might, power, and glory.
15	38 Wherever the sons of men dwell,
16	He has given the beasts of the field and
17	the birds in the air into your hand, and
18	caused you to rule over all of them:
19	you are the head of gold.
20	39 Another, lower kingdom shall
21	arise after you. And yet another
22	(third) kingdom of bronze shall rule
23	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 off-spring, 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.

Daniel 3

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13 Nebuchadnezzar, in a furious rage, commanded that Shadrach, Meshach, and Abednego should be

brought in, and those men were 30
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.

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^a Answering what?

Obadiah

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21 And saviors shall go up on Mount
Zion To judge Mount Esau.
And the kingdom shall be the LORD's.

Zephaniah

Zephaniah 1

xxxx.

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

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Malachi

Malachi 3

TEXT.

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

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

::The angel of the covenant in whom ye delight — Behold! He cometh,” saith the LORD of Hosts.

2 “But who shall endure^a the day of His coming? Who shall be standing when He appears?

:For He is like refiner’s fire And fuller’s: Turn you back on me and I will turn my back on you,” Saith the LORD of

3 For He shall sit as a refiner and purifier of silver and He shall purify: the children of Levi and purge them as gold and silver. And they shall be an offering unto the LORD in righteousness.

4 Judah and Jerusalem shall be a sweet savor unto the LORD even as in days of old — as in previous years.

5 I have drawn near unto you for judgment, And I have been a hasteful witness

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

:And against those who monetarily extort their employees,^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.

^aabide, live through

^bOppressors of their hireling’s wages

^cturned away/aside

: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 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.”

Malachi 4

TEXT.

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

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

:“It shall leave them neither Root nor branch.

2 “The Sun of Righteousness hath risen Unto 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.

3 Ye shall tread down the wicked for they shall be ashes Under the soles of thine feet

:In the day that I shall do this,” Saith the LORD of Hosts.

^ado wickedness

^byou

4 "Remember the Law of Moses,
my servant, That I commanded him
:In Horeb for all Israel: The judgments
and statutes.

5 Behold! I will send unto you
Elijah the prophet
:Before the advent of the Great and
dreadful day of the LORD.

6 He shall turn the fathers' hearts
unto the children And the children's
hearts unto their fathers
:Otherwise I will come and smite The
earth with a curse."

Appendix A: 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, דְּבָרָה,^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 עַל־דְּבָרָתִי מִלְכִּי־צֶדֶק

^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

Appendix B: 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 שְׂכִיָּה as follows:

Ug. *tkt* (Gordon *Textbook* §19:2680; Aistleitner 2862; Driver *Myths*² 160a; cf. Fisher *Parallels* 2: p. 8 entry 5) < Eg. *śkty* 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*:

שְׂכִיָּה – Ships

Egyptian – *śk.tj*  (ship)

Isa. 2:16 -

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

^aProb. “views”

floors are paved with marble mosaics. This seems to be purely conjectural, and possibly based 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 שְׂכוֹת 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 שְׂכוֹת was also accepted by Albright (Bertholet Festschrift, p.5) who mentions that H.L. Ginsberg identifies Ugaritic *tkt* with Hebrew שְׂכוֹת.

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

Appendix C: Aramaic in the Old Testament

Appendix D: 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.

Appendix E: Tabernacles and Temples

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

Appendix F: 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 > hwhy = yhwh > jhwh > jhvh > Jehovah

The ך was substituted for a *j* because *y* is a weak phoneme. The ך, 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 גִּנְזָה 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: טיטט.

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

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

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

Appendix G: Hebrew Idioms

הִנֵּנִי

In Genesis 22:1, Abraham says “הִנֵּנִי” 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.