

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
Darby English, Louis Segond
and *Young's Literal Translation*

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Set in L^AT_EX

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

PREFACE

The Bible

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

Translation philosophy

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

The Tetragrammaton

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

^aKetiv. Qere “adonai elohim.”

^bTo avoid rendering it as “Lord LORD.”

Textual basis

This text was translated from the *Biblia Hebraica Stuttgartensia*. Inspiration for this translation was taken, initially, 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 notes. An appendix appears in the back of the book and contains explanatory notes too long for inclusion in footnotes.

Abbreviations

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 — men and women 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.

^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

5 And God called the light, Day; and the darkness, Night. And there was an evening and a morning: the first day.

6 And God said, "Let there be an expanse in the midst of the waters: let it separate the waters."^d

7 So God made the expanse. And it separated between the waters which are under the expanse and the waters which are above the expanse — and thus it was.

8 And God called the expanse, Heaven. And there was an evening and a morning: the second day.

9 God said, "Collect the waters under Heaven unto one place, and let the dry land be appear^e — and thus it was.

10 And God called the dry land, Earth; and the collection of waters He called, Seas.

11 God said, "Let Earth yield tender grass, seed producing herbs, and fruit trees yielding fruit after their kind (the seed of which is in them) on Earth": and thus it was.

12 So Earth brought forth grass, seed producing herbs after its kind, and trees yielding fruit (the seed

^dLit., the waters from the waters.

^eseen

being^a in them) after their kind — 25
and God saw that it was good. 26

13 And there was an evening and 27
a morning: the third day. 28

14 God said, "Let there be lights 29
in the expanse of Heaven to separate^b the day from the night. Let 30
them be for signs and for seasons, 31
for days and for years,

15 for^c lights in the expanse of 32
Heaven to illuminate^d Earth": and 33
thus it was. 34

16 So God made the two great 35
lights: the greater^e light to rule the 36
day and the lesser^f light (and the 37
stars) to rule the night; 38

17 and God placed them in the 39
expanse of Heaven to illuminate 40
Earth, 41

18 to rule during the day and 42
night, and to separate the light from 43
the darkness — and God saw that it 44
was good. 45

19 And there was an evening and 46
a morning: the fourth day. 47

20 God said, "Let the waters teem 48
with life^g and let fowls fly on the 49
earth and before the Heavens. 50

21

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23

24

^awhich

^bdivide

^clet them be for

^dgive light to

^egreat

^fsmall

^gteeming, living creatures

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 1
when the LORD appeared to him.^h 2
He said, "I am God Almightyⁱ — 3
walk before me and be perfect. 4

2 I will give^j my covenant between us and I will greatly multiply thee." 5

3 Abraham fell on his face as God spoke with him, saying, 6

4 "Pay attention. My covenant is with you — you shall be like a father of a multitude of nations. 7

5 You shall no longer be called Abram, but rather Abraham for I have made you a father of a multitude of nations. 8

^h"Abram"

ⁱOmnipotent — pl. for violence CHECK BDB

^jset up, establish

6 You shall be exceedingly fruitful. You shall become many nations. Kings will be among your posterity.^a

7 I will establish a covenant between us and also between your offspring.^b It shall be an everlasting covenant to be the God of you and your children.

8 I will give you and your descendants^c the land of your sojournings and the land of Canaan as an everlasting possession for I have become their God.”

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

10 ”

11

12

13

14

15 God said to Abraham, “Your wife will no longer be known as Sarai, but rather 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.”

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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?”^d

2 He said, “Please take your son Isaac — your only son — whom you love,^e and get you yonder^f 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.

4 On the third day, Abraham looked up^g and saw the place afar

^dHe 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.

^eThis is poignantly repetitive.

^flit., “go for thyself”

^glifted up his eyes

^alit., Kings will come from you.

^bprogeny

^clit., seed after thee

off.^a

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.^b 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?” “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 on the altar.

10 And Abraham took the knife in his hand to slay his son.

11 The messenger of the LORD called to him from the heavens and said, “Abraham! Abraham!” and he said, “Yes?”

12 ^d“Don’t slay^e 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

14

15

16 “

17 I will richly bless. As the stars of the heavens and as the sand of the seashore will I greatly multiply your posterity. Your descendants shall possess the gate of their enemies.

18 Because you have hearkened to my words, through your posterity shall all the nations of the earth be blessed.”

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GENESIS 31

TEXT.

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

^blit., placed it on his son Isaac

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

^d“He said”

^elit., put forth your hand

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47	...Jegar-sahadutha ^a ...
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^aAramaic (יְגַר שְׁהָדוּתָא): keep of storms of witnessing.

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,^a they came into the Sinai wilderness.

2 They left Rephidim, came into the Sinai wilderness, and camped there^b before the mountain.

3 And Moses went up to God, and the LORD called unto him from the mountain, saying, "Thus shalt thou say unto the children of Jacob, and tell unto the sons of Israel:

4 XXXX

5 And now, if thou shalt truly obey me and keep^c my commandments, thou shalt be^d a treasure. Refers to a temple treasure. This has covenantal implications. from among all people^e for all the earth is mine.

6 And thou^f shalt be^g a kingdom of priests and an holy nation. These words shalt thou say unto the children of Israel."

7 And Moses entered in^h and called unto the elders of the people and laid before them all these things that the LORD had commanded him.

8 Then all the people answered together, saying, "All that the LORD hath said we will do." So Moses returned what the people saidⁱ to the LORD.

9 The LORD said unto Moses, "I will come unto thee in a thick cloud so that the people may hear my words when I shall speak with thee. And they shall believe thee 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 for on the third day, the LORD will descend in the eyes of all the people before Mount Sinai.

12 And thou shalt set bounds

^ain that day

^bin the Sinai wilderness.

^cobserve

^dto me

^eabove all people

^fpl.

^gto me

^hi.e., to the camp

ⁱthe words of the people

around the people XXXX to say, "Hearken to them XXXX in the mountain and anyone touching its edge^a will surely be put to death.

13 A hand will not touch it^b or he^c will surely be stoned or shot:^d whether beast or man, it 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 And he said unto the people, "Prepare yourselves: for three days do not approach a woman."

16 On the third morning, when it was morning, there were noises and flashes of lightning, a thick cloud over the mountain, and a very powerful sound of a trumpet:^h and all the people in the camp were afraid.

17 Moses brought the people out from the camp to meet God and they stationed themselves at the front of the

18 And Mount Sinai, all of it, was smoking because the LORD descended on it in fire. And the smoke went up like the smoke of

a furnace, and the whole mount shook.

19 The sound of the trumpet grew continually strongerⁱ while Moses spoke and God answered him.^j

20 And the LORD descended upon the summit of Mount Sinai and^k called unto Moses.^l Moses went up.

21 The LORD said unto Moses, "Go down and solemnly charge the people lest they break through to see the LORD and many of them perish."^m

22 And also the priests... XXXX

23 Moses said to the LORD, "The people will not be able to come up to Mount Sinai because thou hast charged us, saying, 'Make a border around the mount and sanctify it.'"

24 The LORD saith unto him, "Go down — you and Aaron with you — and the priests will come up. Let not the people break through to go up to the LORD lest His glory break out against them."

25 So Moses went down to the people and he spoke unto them.

EXODUS 20

The Decalogue — Israel commanded to bear witness that the Lord has spoken — altars of unhewn stone are

^ai.e., of the mountain

^bthe mountain

^cwhomever touches it

^dwith arrows

^econtinues

^fconsecrated, made holy

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

^hOne used for ritualistic purposes.

ⁱmore and more powerful

^jwith a voice

^k...the LORD...

^lat the summit

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

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 1.^b Never^c shalt thou have other gods besides me.^{d, e}

4 II. Never shalt thou make for thyself graven images,^f neither any image that is in the heavens above, nor in the earth, nor beneath the earth, nor in the waters beneath the earth.

5 And thou shalt not bow down to them, neither shalt thou worship them: for I, the LORD your God, am a jealous God and will seek retribution unto the third and fourth generation of them that hate me,

6 but showing kindness^g with^h

those who love meⁱ and^j keep my commandments.

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

8 IV. Remember the Sabbath day to sanctify it.^o

9 Six days shalt thou labor and do all thy work,

10 but the seventh day, the Sabbath of the LORD thy God, never shalt thou do any work: neither thee, nor thy son, nor thy daughter, nor thy male or female servant,^p nor thy beast, nor thy stranger that is within thy gates:

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

12 V. Take thy father and thy

^aservitude, bondage, slavery

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

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

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

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

^fidols

^gkeeping my covenant

^hunto

ⁱLit., my lovers

^jto those who

^ktake, lift up

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

^mguiltless

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

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

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

mother seriously^a so that thy days may be lengthened upon the land the LORD thy God giveth^b thee.

13 VI. Never shalt thou murder.^c

14 VII. Never shalt thou commit adultery.

15 VIII. Never shalt thou steal.

16 IX. Never shalt thou answer falsely.^d

17 X. Never shalt thou desire^e thy neighbor's house, neither^f thy neighbor's wife, nor his male or female servant, nor his ox, nor his male donkey, nor anything that is thy neighbors.”

18 Then all the people were witnesses to the thunder,^g lightning, the sound of the trumpet, and the smoke of the mount. And they were witnesses and removed themselves.^h

19 They then said to Moses, “Speak on our behalf that we hear, and let Him not speak with us lest we die.”

20 So Moses said unto the people,

“Do not be afraid,ⁱ because in order to test thee, God is coming; and in order that thy reverence for Him be before you, He XXXX.”

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: XXXX

23 Never shalt thou make of me gods of gold or silver for yourselves.

24 Thou shalt make for me an altar of earth and shalt offer unto me a burnt offering and a peace offering.

25 But if you make an altar of stones to me, thou shalt not build it of hewn stones^j nor^k fashion those stones with tools: if thou wilest thine tool^l and lay it upon it^m 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.

^amake their words heavy, honor them

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

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

^dbear false witness/testimony

^ecovet

^f...shalt thou desire...

^gLit., His voice

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

ⁱFear not

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

^kLit., Never shalt thou

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

^mi.e., the altar

1 These are the judgments^a that you shall set before them.^b

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

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

4 If his master giveth him a wife and she bears sons or daughters to him, their^f offspring^g shall belong to the master and the man shall go forth by himself.

5

6 And his master will bring him^h to the presence of God. He will bring him to the door and his master shall pierce his ear with an awl and he shall be hisⁱ slave forever.

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14 If a man schemes^j against his

neighbor, to kill him by deceit,^k XXXX you shall take him from my altar to kill him.

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

16 Anyone who kidnaps^m someoneⁿ and he is caught with the man still in his possession:^o he shall surely be put to death.^p

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

18 And if men quarrel^r 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 the person doesn't die, but is confined to bed XXXX he will pay for his lost time and see that he is healed.

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

21 But if a day or two goes by and he^v gets up, he^w will not be

^kdesign, scheme

^l...he...

^msteals

ⁿto sell them

^opower

^pIn other words, kidnapping is a capital offense.

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

^rfight

^shits

^trod

^uor her.

^vi.e., the slave

^wthe master

^alaws

^bLit., "their face"

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

^dLike indentured servanthood.

^eThe husband/lord of a woman.

^fher

^gchildren

^hcause him to approach

ⁱthe master's

^jacts presumptuously

punished for it is his^a property.

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

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

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

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,^f 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 for^g their tooth.

28 If an ox^h 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 knownⁱ 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^j a redemption^k for his life according to everything that is laid upon him.

31

32

33 If a man uncovers^l a pit, or digs a pit, and he doesn't properly cover it^m and if a donkey or an ox falls in,

34

35 If a man's bull strikes the bull of his neighborⁿ and he dies, XXXX

36 If it is known that the bull is a gorer^o and the owner has not XXXX will have to compensate the owner of the dead ox and the dead ox will belong to him.^p

37 If a man should steal an ox or a sheep^q and slaughters^r or sells it, he shall recompense^s with five oxen for the ox, or four sheep for the lamb.

^aUnderstood: own.

^bLit., "her children go forth."

^cthe other man

^dfor

^eThis 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.

^fLit., destroys it

^gà cause de

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

ⁱmade known

^jgive

^kransom

^lopens

^mProbably meant "at night."

ⁿassociate

^oi.e., in the past.

^pi.e., the one who paid.

^qlamb

^ruse it for food

^smake peace

EXODUS 23

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

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20 “I will send a messenger^a before you to guard you in the way and to bring you to the place I have prepared.

21 Keep his face before you and hear his words. Do not anger him because he will not forgive your sins because my name is in his midst.

22 For if ye shall surely hearken unto his voice and do all that I have said: I will be an enemy to thy enemy and a foe to thy foe.

23 For my messenger shall go before you and bring you to the Amorites and the Hittites and the Perezites and the Canaanites and the Jebusites; and I will annihilate^b them.

24 You shall not bow down to their gods, nor shall you worship^c them. You shall not do as they do, but you shall overthrow them and shall smash their stone images to pieces.

25 You shall serve the LORD thy God and He will bless your food^d and water. I will remove sickness from among you.

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

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

28 I shall send hornets before thee and it shall drive out the Hivites, the Canaanites, and the Hittites from before thee.

29 I will not drive them out before you in one year lest the land become desolate and the beasts of the field multiply and they will not be able to be controlled.

^bcut them off, efface

^cserve

^dbread

^einfertile, barren

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

^gfear

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

^ai.e., a heavenly messenger

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 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 the altar.

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

ⁱi.e., Aaron and the Seventy

^jbuilt

^kpillars

^lyoung men, servants

^moxen

ⁿbasins

^oi.e., the other half

^pcast

^qat

^rit

^shearing

^thear, obey

^aare

^bRed Sea

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

^dcut

^elive

^fmiss the mark, sin, transgress

^gagainst

^hi.e., to worship

8 And Moses took the blood and he sprinkled^a it upon the people and said, “This is the blood of the covenant which the LORD hath made with you concerning all these things.”

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^acast

NUMBERS

NUMBERS 5

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

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

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

NUMBERS 6

Law of the Nazarite — Aaronic blessing.

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19 of Sinai and the cloud rested in the
 20 wilderness of Paran.
 21 13 And the first went not before
 22 God spake unto Moses, saying, the face of the LORD by the hand of
 23 "Speak unto Aaron and his Moses.
 sons, saying, 'Thus shall you bless
 the children of Israel, saying unto
 them,
 24 "May the LORD bless and pre-
 serve 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
 to 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

NUMBERS 11

*Lord destroys 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.*

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7 The manna was like coriander^a and was the color of bdellium.^b

8 The people roamed and they gathered the manna and they ground with millstones, beat in a mortar, and cooked,^c or made round loafs. Its taste was like the taste of a cake with olive oil.

9 When the dew descended on the camp at night the manna would likewise descend upon it.

10 Moses heard the people crying according to their tribes^d — every man at the opening of his tent — and the anger of the LORD was great. And Moses was displeased.

11 Moses said to the LORD, “Why have you afflicted your servant? How have I not found favor in your sight in that you lay the burden of all this people on me?”

12 Have I conceived all this people? Have I given birth to them? You say to me, ‘Carry them in your bosom as a nursing father the infant,’ to the land which you swore by oath to their fathers.

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

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

^cboiled in a pot

^deach with about five generations

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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^e 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^f and shall put it upon them. They shall bear the load with you — you shall not bear it alone.

18

19

20 ”

21 “

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.

^epart of the tabernacle complex

^fthe burden of the people; delegation of priesthood responsibility

He gathered up seventy of the elders of the people and caused them to stand surrounding the tent.^a

25 The LORD went down in the cloud and spoke unto them. He took of the spirit that was on Moses and he conferred it on the seventy elders and they prophesied without ceasing.

26 Two men remained in the camp. One was named Eldad and the other Medad. They were in the register, but did not go to the tent. When the spirit rested upon them they went into the camp and prophesied.

27 And a youth ran and told Moses, saying, “Eldad and Medad are prophesying in the camp.”

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

29 But Moses said unto him, “Are you jealous on my behalf? I wish that all the LORD’s people were prophets and that the LORD would so place His spirit upon them all.”

30 So Moses gathered himself and the elders of Israel

31 and the spirit of the LORD went forth and drove quails from the sea who passed over and fell on the camp: a day’s journey this way and about a day’s journey that way round about the camp: ten cubits above the face of the earth.

32 The people arose all that day, that night, and the morrow to

gather quail. The least gathered ten homers^b 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^c because there they buried the people who had lusted.

35 The people traveled from this place to Hazereth 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^d 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.

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

^cLit., burial place of the lusts

^dPossibly Midianite

^aprobably the tabernacle

3 Now, the man (Moses) was incredibly unassuming^a — more than any other man on the face of the earth.^b

4 The LORD spoke suddenly unto Moses, Aaron, and Miriam, “The three of you shall go forth unto the tent of meeting.” So the three of them went forth.

5 Then the LORD went down in the pillar of a cloud and stood in the door of the tent. He called for Aaron and Miriam and they both came out.

6 He said, “Heed my words: if you have a prophet the LORD will reveal Himself unto him in a vision. I will speak unto him in a dream.

7 Is it not true that Moses is My servant? That of all My house he is faithful?

8 I speak to him face to face: visibly. Not in riddles. He has seen the form of the LORD. Why weren’t you hesitant to speak against my servant Moses?

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^ameek, humble

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

DEUTERONOMY

DEUTERONOMY 5

Moses restates the Decalogue — he recounts its giving.

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6 PREFACE. I am the LORD your God. I brought you out from the land of Egypt — from the house of captivity.

7 1. There will be no other gods in preference to me.

8 11. 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.

11 111. 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 11. 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.

16 11. 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

^aan idol, picture, image, or any likeness

^bserve

^ciniquity

^dtasks, errands

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

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.

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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

of God? You came to me to make me remember my iniquity and to kill my son!”

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

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

21 He stretched himself upon the child thrice and cried to the LORD and said, “O LORD my God, please let this child’s soul return to him!”

22 And the LORD heard the voice of Elijah and the child’s soul returned and he lived.

23 And Elijah took the child and brought him down from the upper room into the house and gave him to his mother. And Elijah said, “Look, your son lives.”

24 And the woman said to Elijah, “By this I now know that thou art a man of God and that the word of the LORD in thy mouth is true.”

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 other side of the river, to them is given toll, tribute, and customs.

^bcommander

^cUnderstood: *of the people*

^aUnderstood: *them*

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 — 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

^btemple

^choar-headed

^dtitle for an official

^aWith a strong arm.

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, 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

^athe men who are at the head

^bfrom before this year

^cCyrus

^dsearch, inquiry

strongly laid: its height sixty cubits and its breadth sixty cubits.

4 ^aThree 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 the prophecies of Haggai the prophet and Zechariah the son of Iddo. Since the decree of the God of Israel, Cyrus, Darius, and Xerxesⁱ king of Persia, they built and finished.^j

15 This house was completed on the third day of the month Adar

^fall mankind

^gin impaling let them be impaled

^hLit., let it be speedily done

ⁱIt says Artaxerxes (אַרְתַּחְשַׁתָּא), but historically this is more probably Xerxes

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

^aUnderstood: *with*

^bLit., given

^con the opposite side of the river

^dofficials

^eLit., be ye far from thence

which was in the sixth year of the reign of King Darius,

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

17 They brought one hundred bullocks, two hundred rams, four hundred lambs, and twelve young goats (for a sin offering for all Israel according to the number of tribes of Israel) near to this temple of God for its dedication.

18 They put their priests in their divisions, the Levites in their courses over the work of God that is in Jerusalem according to the writing in the scroll of Moses.

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EZRA 7

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12 Artaxerxes, king of kings, to Ezra the priest, a scribe of the law

of the perfect God of heaven,^a and so forth:

13 "From me has a declaration been made to all of the people of Israel in my kingdom: any priest or Levite who is willing to go to Jerusalem with them shall go.

14 Because that from before the king and his seven counselors you are sent to investigate concerning the Jews and Jerusalem with the law of God which is in your hand.

15 To bring the silver and gold which the king and his counselors willingly offered to the God of Israel whose tabernacle^b which is in Jerusalem.

16 All the silver and gold you find in all the provinces of Babylon with the donations^c of the people and of the priests shall be freely offered^d to the house of their God which is in Jerusalem.

17 Therefore, you shall speedily buy with this money^e bullocks, rams, lambs, and their presents and libations, and bring them to the altar which is in the house of their God in Jerusalem.

18 That which is good to you and your brethren with the rest of the silver and gold to do according to

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

^bThe root of this word means "a dwelling place"

^cFree-will offerings

^ddonated

^esilver and gold. Think *argent*

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^a 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.^b

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

^aunderstood

^bI.e., permission

^cwith eagerness

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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ISAIAH 2

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

1 The thing that Isaiah the son of Amoz foresaw concerning Judah and Jerusalem.

2 ::And in the last days:the mountain of the LORD's house will be established
::in the tops of the mountains::It shall be lifted up above the hills.
::All nations shall flow^a 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.

^aLike a river

::He will teach us of His ways.:We will walk in His paths^a
 ::For the law^b goes forth from Zion:and the word of the LORD from Jerusalem.”
 4 He shall judge among the nations;: He’s arbitrates between many people.
 ::They’ll forge ploughshares from their swords:and pruning hooks from their spears.
 ::One nation shall not lift its sword against another,:neither shall they learn warfare anymore.
 5 ::Come, O house of Jacob, that we may walk in the LORD’s light.
 6 :For you have left your people — the house of Jacob — to themselves
 :because they’ve been filled^c from the east — :they’re sorcerers like the Philistines.
 :They please themselves^d with foreigner’s^e children.^f
 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.
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 16 ^gUpon the ships of Tarshish^h :and upon the ships all the beautiful vessels.ⁱ
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^aTheologically it should be “path”

^bteaching, instruction. Traditionally rendered “law”

^cPossibly missing “with superstition.” i.e., “filled with superstition from the east.” There is no expressly-stated object

^dOr “clasp hands” or “make sufficient”

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

^fThis is to be understood in a sexual context

^gSee Appendix B.1

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

ⁱexcellent ships

DANIEL

DANIEL 2

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

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35 xxxx such that no trace of them could be found. However, the stone that struck the image because a great mountain and filled the whole earth.

36 This was the dream. We will now tell its interpretation before the king.

37 You, O king, king of kings to whom the God of Heaven has given the kingdom, might, power, and glory.

38 Wherever the sons of men dwell, He has given the beasts of the field and the birds in the air into your hand, and caused you to rule over all of them: you are the head of gold.

39 Another, lower kingdom shall arise after you. And yet another (third) kingdom of bronze shall rule over all the earth.

40 Then there shall be a fourth kingdom — strong as iron — which

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shall arise. It shall break to pieces and shatter all things because it's iron. And like iron, which crushes all these, it shall break and crush.

41 The part made of potter's clay with part iron feet and toes which you saw, it shall be a divided kingdom. But some of the firmness of iron shall be in it — as you saw — iron mixed with miry clay.

42 The partially iron and partially clay toes of the feet mean that the kingdom shall be part strong and part brittle.

43 The iron mixed with miry clay which you saw, they shall mix offspring, but they will not hold together: just as iron does not mix with clay.

44 In those kings' days, the God of Heaven will set up a kingdom and a sovereignty which shall never be destroyed. It shall not be left to another people. It shall break in pieces and bring to an end all of those kingdoms. Yea, it shall live forever.

45 Just as you saw a stone that was cut from the mountain, but not by hands, and it broke the iron, bronze, clay, silver, and gold in pieces, a great God has made known to the king what shall be hereafter: the dream is certain and its interpretation is sure."

46 Then King Nebuchadnezzar fell on his face and payed homage to Daniel and commanded that an offering of incense be offered to him.

47 The king answered and said to Daniel, "Truly your God is a God of gods, a lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery!"

48 The king then made Daniel great, gave him many great gifts, and made him a ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.

49 Daniel requested the king that he appoint Shadrach, Meshach, and Abednego over the affairs of the province. And Daniel was in the court of the king.

DANIEL 3

TEXT.

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13 Nebuchadnezzar, in a furious rage, commanded that Shadrach, Meshach, and Abednego should be brought in, and those men were brought in before the king.

14 And answering,^a Nebuchadnezzar

^a Answering what?

zar 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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APPENDIX A: NOTES ON PSALM 110

Psalm 110 deals with the endowment of a king in ancient Israel. Kings and prophets were in different orders of Priesthood, kings having a higher order. What is interesting about this is that the difference between becoming a king or a priest (the rites, at least) are not very 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 כֹּהֵנָה.^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 and got 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 כָּהַן, meaning *priest*

^bAs found in Psalm 110:4 as עַל־דְּבָרָי מְלִי־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 was done in the Holy of Holies.

^dMost likely some skin disease (צָרוּעַ) and not necessarily leprosy

APPENDIX B: NOTES ON ISAIAH

Most prophetic writings are in judgment or hope for the people. They usually are not 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. ??) they could still live through the incident by swimming to shore.

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

Ug. *tkt* (Gordon *Textbook* §19:2680; Aistleitner 2862; Driver *Myths*² 160a; cf. Fisher *Parallels* 2: p. 8 entry 5) < Eg. *skty* ship (Erman-G. 4:315), see Lambdin *Loan Words* 154f; Ellenbogen *Foreign Words* 154; cf. also Wildberger BK 10:94: **ship** Is 2:16. †

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

שָׂכִיָּה – Ships

Egyptian – *sk.tj*  (ship)

Isa. 2:16 -

The LXX translation of the phrase וְעַל כָּל-שָׂכִיָּה חֲמָדָה, which runs: ἐπὶ πᾶσαν θείαν πλοίων κάλλους, is very remarkable; it incorporates both what seems to be the real meaning of the term שָׂכִיָּה, namely, πλοῖον “ship,” and also what is required by the traditional understanding of the word, namely θεία “sight, view.” The Vulgate renders שָׂכִיָּה by *visus*,^a and the Peshitta by “view.” Rashi has a note saying that שָׂכִיָּה refers to palaces whose floors are paved with marble mosaics. This seems to be purely conjectural, and possibly based on the Targum’s rendering of the term (בִּירְנָתָא “castle”).

^aProb. “views”

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 **שְׂכִיּוֹת** the borrowed Egyptian term *śk.tj*, a word which is attested from the days of the New Kingdom. [See Erman-Grapow, WB IV, p.315.] The Egyptian derivation of **שְׂכִיּוֹת** was also accepted by Albright (Bertholet Festschrift, p.5) who mentions that H.L. Ginsberg identifies Ugaritic tk̄t with Hebrew **שְׂכִיּוֹת**.

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 *connaître*.^a 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.

^aFr. “to know (a person)”

APPENDIX E: NAMES OF THE LORD

The Tetragrammaton

Etymology

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

The English transliteration is 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*. These changes making Jehovah out of 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 Ḥassidic 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: 𐤄𐤃𐤄𐤀 .

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 אֱמֵן (Omni) which means either *faith in me* or *my faith*, אֱמֵן being either a subjective or objective genitive.

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