

THE  
HOLY BIBLE



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Translated from the *Biblia Hebraica Stuttgartensia*  
by Colby Goettel

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To Dad

*For inspiring my love of the Old Testament*



# PREFACE

## THE BIBLE

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

## TRANSLATION PHILOSOPHY

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

This project is also partly a work of scholarship. There are certainly theological points discussed as well as matters of textual criticism. None of this is meant to prove anything, merely to lend credence to beliefs. As Professor Ricks said, “Scholarship isn’t improving a point, it’s enhancing probabilities” (2015-01-26).

## THE TETRAGRAMMATON

The Tetragrammaton<sup>1</sup> is the holy name of God, written יהוה. In Orthodox Hebrew culture it is unlawful for this word to be uttered by man but once a year by the High Priest on the Day of Atonement in the Holy of Holies. Traditionally, the Tetragrammaton is rendered “the LORD” or GOD (in small caps). This tradition has been adhered to in this edition except

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<sup>1</sup>lit., a word having four letters

in the case of אֲדֹנָי יְהוִה<sup>1</sup> where it is usually rendered as “the Lord GOD.”<sup>2</sup> See further in Appendix A.6.

## TEXTUAL BASIS

This text was translated from the *Biblia Hebraica Stuttgartensia*. Inspiration for this translation was taken from the *Darby English Bible*, *La Bible Segond*, and *Young’s Literal Translation*. The lexicons used were *The Brown-Driver-Briggs Hebrew and English Lexicon*, Holladay’s *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, and Koehler and Baumgartner’s *Hebrew and Aramaic Lexicon of the Old Testament*.

## FOOTNOTES AND APPENDIX

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

## ABBREVIATIONS

### *Books of the Bible*

Gen	1 Ki	Eccl	Oba
Ex	2 Ki	Songs	Jon
Lev	1 Chr	Is	Mic
Num	2 Chr	Jer	Nah
Deut	Ezra	Lam	Hab
Josh	Neh	Ez	Zeph
Judg	Est	Dan	Hag
Ruth	Job	Hos	Zech
1 Sam	Ps	Joel	Mal
2 Sam	Prov	Amos	

### *Other abbreviations*

ALT	alternatively
Aram.	Aramaic
BH	Biblical Hebrew

<sup>1</sup>Ketiv. Qere “adonai elohim.”

<sup>2</sup>To avoid rendering it as “the Lord LORD.”



BHS	<i>Biblia Hebraica Stuttgartensia</i>
Davidson	<i>The Analytical Hebrew and Chaldee Lexicon</i> by Benjamin Davidson
ED	editorial note
Fr.	French
HALOT	Koehler and Baumgartner's <i>Hebrew and Aramaic Lexicon of the Old Testament</i>
KJV	King James Version
L	the Leningrad codex
LIT	literally
LSG	<i>Louis Segond</i> edition of the Bible
pl.	plural
Sp.	Spanish
W&O	Waltke and O'Connor's <i>An Introduction to Biblical Hebrew Syntax</i>
°...u	the English word is understood from the Hebrew, but not explicitly said. Much like italics in the KJV.
Ⲛ	fragmentum codicis Hebraici in geniza Cairensi reperitum
℣	vetus versio Latina
ℳ	Masoretic text
Ⲥ	Peshitta
Ⲛ	Judean Desert Scrolls (most of which were found at Qumran)
Ⲫ	Samaritan Pentateuch
Ⲭ	Septuagint
Ⲯ	Targum
Ⲱ	Vulgate
†	Used in HALOT to mean that all undisputed forms have been enumerated. Meaning that the definition given for a particular verse is the correct for that verse and nobody is arguing about it.

## BIBLIOGRAPHY

Tov, 2012, *Textual Criticism of the Hebrew Bible*



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## GENESIS

*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

<sup>1</sup> In the beginning, God<sup>1</sup> created<sup>2</sup> the Heavens and Earth. <sup>2</sup> 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. <sup>3</sup> God said, “Let there be light!” And there was light. <sup>4</sup> And God saw the light that<sup>3</sup> it was good, so God divided the light from the darkness. <sup>5</sup> And God called the light, Day; and the darkness, Night. And there was an evening and a morning: the first day.

<sup>6</sup> And God said, “Let there be an expanse in the midst of the waters: let it separate the waters.”<sup>4</sup> <sup>7</sup> 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. <sup>8</sup> And God called the expanse Heaven. And there was an evening and a morning: the second day.

<sup>9</sup> God said, “Collect the waters under Heaven unto one place, and let the dry land appear<sup>5</sup> — and thus it was.” <sup>10</sup> And God called the dry land, Earth; and the collection of waters He called, Seas. <sup>11</sup> 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. <sup>12</sup> So Earth brought forth grass, seed producing herbs after its kind, and trees yielding fruit (the seed being<sup>6</sup> in them) after their kind — and God saw that it was good. <sup>13</sup> And there was an evening and a morning: the third day.

<sup>1</sup>It 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.

<sup>2</sup>This 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.

<sup>3</sup>for

<sup>4</sup>lit., the waters from the waters.

<sup>5</sup>ALT be seen

<sup>6</sup>LIT which is

<sup>14</sup> God said, “Let there be lights in the expanse of Heaven to separate<sup>1</sup> the day from the night. Let them be for signs and for seasons, for days and for years, <sup>15</sup> for<sup>2</sup> lights in the expanse of Heaven to illuminate<sup>3</sup> Earth:” and thus it was. <sup>16</sup> So God made the two great lights: the greater<sup>4</sup> light to rule the day and the lesser<sup>5</sup> light (and the stars) to rule the night; <sup>17</sup> and God placed them in the expanse of Heaven to illuminate Earth, <sup>18</sup> to rule during the day and night, and to separate the light from the darkness — and God saw that it was good. <sup>19</sup> And there was an evening and a morning: the fourth day.

<sup>20</sup> God said, “Let the waters teem with life<sup>6</sup> and let fowls fly on the earth and before the Heavens.” <sup>21</sup> God created the great sea monsters and every living, teeming creature<sup>7</sup> which are innumerable in the waters after their kind and all the winged birds after their kind. And God saw that it was good. <sup>22</sup> God blessed them, saying, “Be fruitful and multiply. Fill the waters in the sea and let the birds multiply in the earth.” <sup>23</sup> And there was an evening and a morning: the fifth day.

<sup>24</sup> God said, “Let living souls come forth from the earth<sup>8</sup> after their kind, wild animals,<sup>9</sup> reptiles,<sup>10</sup> and the wild, untamed animals<sup>11</sup> of the earth, after their kind.” And thus it was. <sup>25</sup> 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. <sup>26</sup> God said, “Let Us make Adam<sup>12,13</sup> 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<sup>14</sup> over all the reptiles which creep upon the earth.” <sup>27</sup> So God

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<sup>1</sup>divide

<sup>2</sup>let them be for

<sup>3</sup>give light to

<sup>4</sup>great

<sup>5</sup>small

<sup>6</sup>teeming, living creatures

<sup>7</sup>lit., soul

<sup>8</sup>Let the earth bring forth living souls

<sup>9</sup>cattle, animals

<sup>10</sup>small animals, creeping things

<sup>11</sup>רָעָם rarely means a single animal. It means “animals, untamed animals, water or land animals, or wild, predatory animals.”

<sup>12</sup>ALT man, Man, mankind

<sup>13</sup>God is not here making the physical bodies for all of mankind — that task is soon delegated to Adam and Eve and their posterity. God is here making the body of Adam (not even Eve yet) so it would be incorrect to say “Let Us make Man in Our image.”

<sup>14</sup>Verb repeated for idiomatic rendering.

created Adam in His image. In the image of God created He him. Male and female created He them. <sup>28</sup> God blessed them and He<sup>1</sup> said to them, “Be fruitful. Multiply. Replenish the earth. Subdue<sup>2</sup> it. Have dominion over the fish of the sea, the birds in the sky, and on all life that moves on the earth.” <sup>29</sup> 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.”<sup>3</sup> <sup>30</sup> 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.<sup>4</sup> And thus it was. <sup>31</sup> God saw everything that He had made and it was good, very good. And there was an evening and a morning: the sixth day.

*God completes His work and sanctifies the seventh day — the rivers of Eden are described — God places Adam in the Garden and commands him to not eat of the tree of the knowledge of good and evil — Eve is created, given to Adam, and they are married.*

2

<sup>1</sup> The heavens, the earth, and their hosts were completed.<sup>5</sup> <sup>2</sup> God completed His work<sup>6</sup> that he'd done by<sup>7</sup> the seventh day and, on the seventh day, stopped<sup>8</sup> all His work that he'd been doing. <sup>3</sup> God blessed the seventh day — He sanctified it — because on it he stopped all<sup>9</sup> His work that God had created<sup>10</sup> to do.<sup>11</sup>

<sup>4</sup> These are the origins of the heavens and the earth, when they were created, in the day the LORD God made the earth and the heavens,

<sup>5</sup> every bush<sup>12</sup> of the field before it was on the earth, and every green plant<sup>13</sup> of the field before they sprouted (because the

<sup>1</sup>lit., God

<sup>2</sup>subjugate

<sup>3</sup>lit., These shall be food to you.

<sup>4</sup>lit., for food

<sup>5</sup>lit., made complete

<sup>6</sup>Might be closer to “life’s work,” although that doesn’t theologically work in the eternal sense. The Hebrew מְלָאכָתוֹ (from מְלָאכָה), also means (*business*) *mission, business trip, business, occupation, labor, enjoyment, craft, job, or task*.

<sup>7</sup>lit., on; but this doesn’t work theologically.

<sup>8</sup>From שָׁבַת

<sup>9</sup>What are the theological implications of *all*?

<sup>10</sup>HEB בָּרָא

<sup>11</sup>alt., make, produce

<sup>12</sup>alt., shrub

<sup>13</sup>KB: weeds, grass, vegetables, cereals, growing during rainy season, not perennials; seed-producing plants; seed-bearing plants

LORD God had not yet<sup>o</sup> let it rain on the earth and there was no man to till and cultivate<sup>1</sup> the ground. <sup>6</sup> The subterranean fresh-water stream<sup>2</sup> rose up from the earth and watered the entire surface<sup>3</sup> of the ground. <sup>7</sup> The LORD God created<sup>4</sup> Adam<sup>5,6</sup> — loose soil<sup>7</sup> from the ground — and breathed the breath of life into his nostrils: and man became a living soul. <sup>8</sup> The LORD God planted, in the east, a garden in Eden; He there put the man whom He had created. <sup>9</sup> The LORD God made every tree that is excellent<sup>8</sup> to behold and good for food to<sup>9</sup> sprout from the ground; the tree of life to sprout<sup>o</sup> in the midst of the Garden; and the tree of the knowledge of good and evil.<sup>10</sup> <sup>10</sup> A river went out of Eden to water the Garden. It there forked<sup>11</sup> and became four river branches. <sup>11</sup> The name of one is Pison. That one surrounds the entire land of Havilah, where there is gold.<sup>12</sup> <sup>12</sup> The gold in<sup>13</sup> that land is good. There is also bdellium<sup>14</sup> and onyx<sup>15</sup> stone. <sup>13</sup> The name of the second river is Gihon. That one surrounds the entire land of Cush. <sup>14</sup> The name of the third river is Hiddekel. That one flows east toward Asshur.<sup>16</sup> The fourth river is the Euphrates. <sup>15</sup> The LORD God took Adam and settled<sup>17</sup> him in the Garden of Eden to work in<sup>o</sup> it and to guard it. <sup>16</sup> The LORD God gave an order to Adam, saying, “From every tree of the Garden you can definitely eat; <sup>17</sup> however, from the tree of the knowledge of good and evil you shall not eat<sup>18</sup>

<sup>1</sup>Both of these are possible definitions of עֲבַד, but I feel both are needed to properly define what is being said.

<sup>2</sup>Straight from KB. Sounds like existing ground water, possibly flowing. In Job 36:27 it refers to the **heavenly stream**.

<sup>3</sup>lit., face

<sup>4</sup>HEB יָצַר; KB: older, concrete synonym of בָּרָא

<sup>5</sup>ALT man, mankind; however, “mankind” would not be theologically correct.

<sup>6</sup>All later instances of *Adam* in this chapter come from הָאָדָם and could easily be rendered as “man” or “mankind.” However, we know from context that this is Adam and it is justifiable to herein identify him by name.

<sup>7</sup>alt., dry, fine particles of dirt; dust

<sup>8</sup>alt., desirable, precious, beloved

<sup>9</sup>ED Changed to infinitive to read more idiomatically.

<sup>10</sup>Understood that this too is sprouting in the Garden, hence the fragment sentence.

<sup>11</sup>alt., branched, divided

<sup>12</sup>lit., that has gold there.

<sup>13</sup>lit., of

<sup>14</sup>KB: the fragrant, transparent, yellowing gum-resin of a South Arabian tree.

<sup>15</sup>KB: a precious stone, trad. onyx; sugg. carnelian or lapis lazuli.

<sup>16</sup>i.e., Assyria

<sup>17</sup>alt., put, set

<sup>18</sup>lit., from it



because in the day you eat from it you will certainly die.”<sup>18</sup> The LORD God said, “It is not good that Adam<sup>1</sup> should be alone. I will create a helper for him, to be his counterpart.”<sup>2</sup><sup>19</sup> From the ground, the LORD God formed every field animal and every bird of the sky, and brought them to Adam to see what he would call them. And everything that Adam called each of the living creatures, so was its name.<sup>20</sup> Adam named<sup>3</sup> all of the animals<sup>4</sup> and the birds of the sky and every field animal. But regarding<sup>5</sup> Adam, there was not found a helper to be his counterpart.<sup>21</sup> So the LORD God caused a deep sleep to fall on Adam, and he fell sleep. And God<sup>o</sup> took one of his ribs, and He closed up the skin in its place.<sup>22</sup> The LORD God built the rib that He had taken from Adam into a woman, and he brought her to Adam.<sup>23</sup> Adam said:

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“At last!<sup>6</sup> Bone of my bones and flesh of my flesh.

She<sup>6</sup> shall be named ‘woman’ because from a man she has been taken.

<sup>24</sup> Therefore, a man shall leave<sup>6</sup> his father and mother behind, and he shall fasten himself to<sup>7</sup> his wife and they shall become one flesh.”<sup>8</sup><sup>25</sup> They were both naked, Adam and his wife, and they were not ashamed.

*The snake convinces Eve to eat the forbidden fruit — she does so and then convinces Adam to do likewise — they are reproved by the Lord — the snake is cursed — curses are given to Adam and Eve — they are driven out of the Garden of Eden — the Lord has cherubim protect the tree of life.*

3

<sup>1</sup>ALT man, this man, the man; an interesting theological implication here is that of God saying that it is not good for man to be alone. Does this refer specifically to Adam or to all men in general?

<sup>2</sup>lit., I will make/create for him a helper corresponding to him.

<sup>3</sup>LIT Adam called names

<sup>4</sup>From KB we learn that this term, הַבְּהֵמָה, can refer specifically to cattle, but can also refer to animals in general, viz.: man, four-footed animals, birds, fish, reptiles, wild animals, domestic animals (including cattle), sheep, and beasts of burden.

<sup>5</sup>HEB לְ אִדָּם

<sup>5</sup>LIT This time

<sup>5</sup>LIT This

<sup>6</sup>ALT abandon, forsake, give up

<sup>7</sup>ALT cling, cleave, stick with, hold onto, pursue, join

<sup>8</sup>HALOT qualifies this as referring to a relationship.

<sup>1</sup> The snake was subtler<sup>1</sup> than all the other field animals that the LORD God had created. He<sup>2</sup> said to the woman, “Has God really said that you shall not eat from every tree of the Garden?” <sup>2</sup> The woman replied to the snake, “We may eat the fruit of the trees<sup>3</sup> of the garden, <sup>3</sup> ‘but from the fruit of the tree that’s in the middle of the garden,’ God said, ‘don’t eat it and don’t touch it or else you’ll die.’” <sup>4</sup> The snake said to the woman, “You won’t certainly die <sup>5</sup> because God knows that<sup>4</sup> when<sup>5</sup> you<sup>6</sup> eat from it, your eyes will be opened and you’ll be like God, knowing good and evil.” <sup>6</sup> The woman saw that the tree was good for food, that it is wanting<sup>7</sup> to the eyes — that the tree is pleasurable to make one wise. So she took some of its fruit and ate. She also gave some of it<sup>o</sup> to her husband who was<sup>o</sup> with her, and he ate. <sup>7</sup> Both of their eyes were opened and they knew that they were naked. They sewed together fig leaves and made loincloths<sup>8</sup> for themselves. <sup>8</sup> They heard the voice of the LORD God, walking in the breeze of day.<sup>9</sup> Adam and his wife were hiding themselves from the face of the LORD God who<sup>o</sup> was in the midst of the Garden. <sup>9</sup> The LORD God called to Adam and said to him, “Where are you?” <sup>10</sup> And he replied, “I heard your voice in the Garden and I was afraid because I’m naked — that’s why<sup>o</sup> I hid.”<sup>10</sup> <sup>11</sup> He said, “Who told you that you’re naked? Have you eaten from the tree that I commanded you to not eat from?”<sup>11</sup> <sup>12</sup> Adam said, “The woman, whom you gave to me, she gave me fruit<sup>o</sup> from the tree and I ate.” <sup>13</sup> The LORD God said to the woman, “What is this that you’ve done?” And the woman said, “The snake tricked<sup>12</sup> me and I ate.” <sup>14</sup> The LORD God said to the snake,

“Because you’ve done this, you shall be cursed more than every animal,<sup>13</sup> and more than every field animal.

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<sup>1</sup>ALT cleverer, shrewder

<sup>2</sup>Theological implication here is that the snake, representing the adversary, is male; otherwise, “she” or “it” would be acceptable pronouns.

<sup>3</sup>LIT From the fruit of the trees

<sup>4</sup>HEB כִּי See further in W&O 39.3.4.

<sup>5</sup>LIT in the day

<sup>6</sup>HEB plural

<sup>7</sup>ALT craving, longing, pleasant, beautiful, lovely

<sup>8</sup>ALT aprons, girdles

<sup>9</sup>It is unclear if this is the evening or morning wind. The Hebrew is לְרוּחַ הַיּוֹם, literally meaning “in/during the wind/breeze of day.”

<sup>10</sup>LIT hid myself.

<sup>11</sup>LIT From the tree that I commanded you to not eat from, have you eaten?

<sup>12</sup>ALT deceived. The niphal meaning is to “give oneself false hopes.”

<sup>13</sup>LIT from all the animals

You shall go about on your belly and you shall eat loose soil<sup>1</sup> all the days of your life.

<sup>15</sup> I will put enmity<sup>2</sup> between you and the woman — between your seed and her seed.

He will crush your head, you will snap at<sup>2</sup> his heel.”

<sup>16</sup> He said to the woman:

“I will greatly multiply your hardships<sup>2</sup> and pregnancy.<sup>3</sup> You will bear children in pain.<sup>4</sup>

You shall long<sup>5</sup> for your husband and he shall govern you.”

<sup>17</sup> He said to Adam, “Because you have listened to what your wife has said<sup>6</sup> and have eaten from the tree that I commanded you, saying, ‘Don’t eat from it,’

The ground will be cursed on your account.

You shall eat in hardship and pain<sup>7</sup> all the days of your life.

<sup>18</sup> Thorn bushes and thistles<sup>8,9</sup> shall sprout up before you.<sup>10</sup> You shall eat the green plants<sup>11</sup> of the field.

<sup>19</sup> By the sweat of your face shall you eat bread until you return to the ground because you’ve been taken from out of it.

Because you are dirt, and to dirt shall you return.”

<sup>1</sup>HALOT loose **soil**, crumbling to **dust**.

<sup>1</sup>ALT hostile intention

<sup>1</sup>ALT snatch at

<sup>2</sup>ALT pain

<sup>3</sup>HALOT traditionally **pregnancy**; other: **sensory pleasure**

<sup>4</sup>ED This raises an interesting theological question: Could Eve previously bear (had previously born?) children without pain? Or is this an analogical sense that teaches that child birth in Heaven is painless?

<sup>5</sup>HALOT שוק by-form of Heb. II שָׁקַק; Arb. *šāqa(w)* I and II to fill with longing, desire, craving... Eth. *šēhēqa* to wish, desire

<sup>6</sup>LIT the voice of your wife

<sup>7</sup>HEB עָצַב means both of these.

<sup>8</sup>HALOT Subspecies of *Centaurea pallescens*: a sort of **thistle**

<sup>9</sup>Both of these are singular, but better understood as plural.

<sup>10</sup>LIT to you

<sup>11</sup>HALOT coll. **green plants**: weeds, grass, vegetables, cereals, growing during rainy season, not perennials

<sup>20</sup> Adam called his wife<sup>1</sup> Eve because she is the mother of every living thing. <sup>21</sup> The LORD God made animal skin shirts<sup>2</sup> for Adam and his wife, and He clothed them.

<sup>22</sup> The LORD God said, “Surely Adam has become like one of us,<sup>3</sup> understanding good and evil. So now, lest he reaches<sup>4</sup> his hand out to also take from the tree of life, eats, and lives forever —” <sup>23</sup> The LORD God drove him out of the Garden of Eden to till the ground where he’d been brought. <sup>24</sup> He banished<sup>5</sup> Adam. He had cherubim and the flame<sup>6</sup> of a sword sojourn to the east of the Garden of Eden, turning this way and that to guard the path to<sup>o</sup> the tree of life.

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## 4

*Adam and Eve have two sons, Cain and Abel — Cain raises crops, Abel tends flocks — Cain and Abel both present sacrifices to the Lord, but only Abel’s sacrifice is accepted — Cain kills Abel — the Lord curses Cain, marks him, and banishes him from society — Cain’s son, Lamech, kills a man and enters into a secret combination with his wives — Adam and Eve have Seth and the people begin to call on God’s name.*

<sup>1</sup> Adam had intercourse with his wife Eve and she became pregnant and gave birth to Cain. She said, “I have produced a man with the LORD.”<sup>7</sup> <sup>2</sup> She continued to birth his brother, Abel. Abel was shepherding his sheep and goats,<sup>8</sup> and Cain was a tiller of the ground. <sup>3</sup> Sometime later, Cain brought in a sacrifice<sup>9</sup> to the LORD from the fruit of the ground. <sup>4</sup> Also, Abel brought in the firstborn<sup>10,11</sup> of his sheep and goats, and of their fatty pieces.<sup>12</sup> The LORD looked with favor on Abel and his sacrifice. <sup>5</sup> But He did not look with favor on Cain

<sup>1</sup>LIT called the name of his wife

<sup>2</sup>HALOT long **shirt-like (under-)garment**

<sup>3</sup>ED This is an interesting theological point (“one of us”) because it assumes more than one God. However, as noted in Gen 1:1, footnote 1, אֱלֹהִים is always conjugated in the 3ms.

<sup>4</sup>LIT stretches

<sup>5</sup>ALT drove out

<sup>6</sup>HALOT Metaphorical for “blade.”

<sup>7</sup>Understood “with His help.”

<sup>8</sup>HEB צֹאן

<sup>9</sup>HALOT older passages: offering or sacrifice of homage, allegiance (of either meat or cereal)

<sup>10</sup>HALOT of cattle

<sup>11</sup>ED YLT is incorrect in stating this as “female firstlings.” The noun is feminine, but that does not mean that they are female cattle, merely that the noun is feminine.

<sup>12</sup>HALOT pieces of fat

and his sacrifice, and Cain became very much indeed<sup>1</sup> angry and he was downcast.<sup>2</sup> <sup>6</sup> The LORD said to Cain, “Why are you angry? Why are you downcast? <sup>7</sup> If you do well, shall you not be exalted?<sup>3</sup> If you don’t do well, sin lurks at the entryway<sup>4</sup> — its desire will be towards you and it will gain dominion over you.” <sup>8</sup> Cain said to his brother Abel, “Let’s go into the field.”<sup>5</sup> So they were in the field and Cain rose up against his brother Abel and killed him. <sup>9</sup> The LORD said to Cain, “Where is your brother Abel?” He replied, “I don’t know. Do I have to keep watch of my brother?” <sup>10</sup> He said, “What have you done? The sound of your brother’s blood cries out to me from the ground! <sup>11</sup> And now, you shall be cursed from the ground which has opened its mouth to take your brother’s blood from your hand. <sup>12</sup> When you till the ground, it will never again<sup>6</sup> yield its strength to you. You shall be a wanderer, and homeless, in the earth.” <sup>13</sup> Cain said to the LORD, “My punishment<sup>7</sup> is too great for me to bear. <sup>14</sup> Look, today you’ve banished me<sup>8</sup> from<sup>9</sup> the face of the land. From your face I am hid. I will be a wanderer, and homeless, in the earth, and it shall be that all those who find me will kill me.” <sup>15</sup> The LORD said to him, “Indeed, anyone who kills Cain shall suffer vengeance sevenfold.”<sup>10</sup> The LORD placed a distinguishing mark on Cain so that anyone who found him would not attack<sup>11</sup> him. <sup>16</sup> Cain went out from the presence of the LORD and lived in the land of Nod, eastward of Eden.

<sup>1</sup>ED Word for word from HALOT.

<sup>2</sup>ALT his face sagged.

<sup>3</sup>ED The abridged HALOT gives: “**exaltation** (?) refer to commentaries.”

We then turn to the unabridged HALOT which gives: “**raising, lifting up** a phrase completed with פָּנִים, the raising of the face, countenance Gn 4:7.” It’s important to here note that this does not refer to lifting oneself up at the last days, which, beyond being theologically impossible for all but the Savior, is definitionally impossible because the object is פָּנִים. However, the first definition (which HALOT doesn’t explicitly say refers to Gen 4:7) gives: “**elevation, exaltation** (to which one raises oneself), ascent sbj. לִיָּתֶן Jb 41:17.”

<sup>4</sup>LIT entrance

<sup>5</sup>CA mlt Mss Edd hic interv; frt ins c אַל עַם נִלְכָּה הַשָּׂדֶה cf 𐤀𐤓𐤕𐤓𐤕 (many editions of Hebrew manuscripts this interval: this is an exasperated way of saying that many manuscripts contain an omission in 𐤓𐤕 which states “Let’s go into the field.” See further in Tov 2012 p. 221.)

<sup>6</sup>LIT not again

<sup>7</sup>HALOT for guilt

<sup>8</sup>ALT driven me out

<sup>9</sup>LIT from off

<sup>10</sup>Understood “of his punishment.”

<sup>11</sup>ALT hit, beat, smite

<sup>17</sup> Cain had intercourse with his wife and she became pregnant and gave birth to Enoch.<sup>1</sup> He<sup>2</sup> built a city and named the city after the name of his son: Enoch. <sup>18</sup> Enoch had Irad,<sup>3</sup> Irad had Mehujael, Mehujael had Methusael, Methusael had Lamech. <sup>19</sup> Lamech took two wives, the first was named Adah, the second was named Zillah. <sup>20</sup> Adah gave birth to Jabal, who<sup>4</sup> is the forefather of the tent dwellers and ranchers.<sup>5</sup> <sup>21</sup> His brother's name was Jubal, who<sup>6</sup> is the forefather of the lyrists<sup>7,8</sup> and organists.<sup>9,10</sup> <sup>22</sup> Zillah, as well, gave birth to Tubal-cain, smith<sup>11</sup> of every copper and iron artisan.<sup>12</sup> Tubal-cain's sister was Naamah. <sup>23</sup> Lamech said to his wives:

“Adah and Zillah, hear my voice! You wives of Lamech, listen to my words!

Because I've killed a man to my wounding<sup>13</sup> — a young man<sup>14</sup> for my stripes.<sup>15</sup>

<sup>24</sup> Surely, if Cain is avenged sevenfold, then Lamech shall be avenged<sup>17</sup> seventy and sevenfold!”

<sup>25</sup> Adam again had intercourse with his wife and she gave birth to a son and called him Seth,<sup>17</sup> “For God has appointed further

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<sup>1</sup>ALT Hanoch

<sup>2</sup>IE Cain

<sup>3</sup>LIT Irad was born to Enoch; this pattern continues throughout the generations in this chapter.

<sup>4</sup>LIT he

<sup>5</sup>LIT those who own/tend cattle.

<sup>6</sup>LIT he

<sup>7</sup>IE one who plays the lyre

<sup>8</sup>HALOT **lyre** (stringed instrument with sounding-board or -chest)

<sup>9</sup>HALOT **(vertical) flute**

<sup>10</sup>LIT those who have to handle the lyre and the organ.

<sup>11</sup>YLT instructor

<sup>12</sup>ALT craftsman

<sup>13</sup>HALOT especially one which has been caused by bruising

<sup>14</sup>ED The verb, **נָסַח**, means “to wound, injure, or emasculate (by crushing the testicles).” The syntax is a bit weird and it's plausible to think this is saying that Tubal-cain killed a man by injuring to bruising (unlikely), wounding (plausible), or emasculating him (unlikely unless the man bled out); however, the other hemistich gives a parallelism (“a young man for my stripes”) that makes this plausible rendering unlikely, as the parallel is that the wounding belongs to Lamech, not the young man.

<sup>15</sup>ED Possibly a servant of Lamech's, although the term (“a young man”) would more probably have a pronominal suffix stating ownership (i.e., “my young servant”).

<sup>16</sup>ALT wounds

<sup>16</sup>Repeated

<sup>17</sup>CA **סֵ֔ת** (**שֵׁט**) + λέγουσα = **לֵאמֹר** (According to the Septuagint and the Vulgate, this section should read “...called him Seth, saying...”)

offspring to me in Abel's stead"<sup>1</sup> (because Cain had murdered Abel). <sup>26</sup> A son was also born to Seth, and he was named Enosh. Then<sup>2</sup> the name of the LORD began<sup>3</sup> to be called on.

*Adam's genealogy.*

5

<sup>1</sup> The is the book of Adam's line of descendants.<sup>4</sup> On the day when God created Adam: He made him in the likeness of God; <sup>2</sup> He created them as<sup>o</sup> male<sup>5</sup> and female; He blessed them; on the day of their creation, He called them Adam.<sup>6</sup>

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<sup>3</sup> Adam lived 130 years, had a son<sup>o</sup> born to him in his likeness and image, and named him Seth. <sup>4</sup> The days of Adam after Seth was born to him were 800 years. He had sons and daughters born to him. <sup>5</sup> All of Adam's days were 930 years, and he died.

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<sup>6</sup> Seth lived 150 years and Enos<sup>7</sup> was born. <sup>7</sup> Seth lived 807 years after Enos was born. He had sons and daughters born to him. <sup>8</sup> All of Seth's days were 912 years, and he died.

<sup>9</sup> Enos lived 900 years and Cainan was born. <sup>10</sup> Enos lived 815 years after Cainan was born. He had sons and daughters born to him. <sup>11</sup> All of Enos's days were 905 years, and he died.

<sup>12</sup> Cainan lived 70 years and Mahalaleel was born. <sup>13</sup> Cainan lived 840 years after Mahalaleel was born. He had sons and daughters born to him. <sup>14</sup> All of Cainan's days were 910 years, and he died.

<sup>15</sup> Mahalaleel lived 605 years and Jared was born. <sup>16</sup> Mahalaleel lived 830 years after Jared was born. He had sons and daughters born to him. <sup>17</sup> All of Mahalaleel's days were 895 years, and he died.

<sup>18</sup> Jared lived 162 years and Enoch was born. <sup>19</sup> Jared lived 800 years after Enoch was born. He had sons and daughters born to him. <sup>20</sup> All of Jared's days were 962 years, and he died.

<sup>21</sup> Enoch lived 65 years and Methuselah was born. <sup>22</sup> Enoch walked with God for 300 years after Methuselah was born. He had sons and daughters born to him. <sup>23</sup> All of

<sup>1</sup>LIT instead of Abel, for the sake of Abel

<sup>2</sup>HALOT stylistic device for emphasized portion of sentence

<sup>3</sup>HALOT be begun

<sup>4</sup>HALOT i.e., genealogical list from ancestor

<sup>5</sup>HALOT **man** (as a male, opposed to woman)

<sup>6</sup>ALT Man

<sup>7</sup>ALT Enosh

Enoch's days were 365 years. <sup>24</sup> Enoch habitually walked<sup>1</sup> with God, and he was not<sup>2</sup> because God took him.

<sup>25</sup> Methuselah lived 187 years and Lamech was born. <sup>26</sup> Methuselah lived 782 years after Lamech was born. He had sons and daughters born to him. <sup>27</sup> All of Methuselah's days were 969 years, and he died.

<sup>28</sup> Lamech lived 182 years and had a son.<sup>3</sup> <sup>29</sup> He named u him Noah, saying, "This one<sup>o</sup> shall comfort us regarding our work and the<sup>4</sup> hardships<sup>5</sup> of our hands because of the ground that<sup>6</sup> the LORD has cursed." <sup>30</sup> Lamech lived 595 years after Noah was born. He had sons and daughters born to him. <sup>31</sup> All of Lamech's days were 777 years, and he died.

<sup>32</sup> Noah was 500 years old when Shem, Ham, and Japheth were born to Noah.

## 6

*Mankind multiplies on the earth — the Lord says that His Spirit won't always be with man — the earth becomes more and more wicked — the Lord promises to destroy every living thing — the Lord teaches Noah about the Ark, the coming flood, how many animals to bring on the Ark, and to bring food — Noah obeys with exactness.*

<sup>1</sup> When mankind began to multiply on the earth<sup>7</sup> and daughters were born to them, <sup>2</sup> the sons of God saw that the daughters of man were lovely,<sup>8</sup> and they took wives for themselves from all that they selected. <sup>3</sup> The LORD said, "My Spirit shall not indefinitely<sup>9</sup> remain<sup>10</sup> with mankind. In

<sup>1</sup>HEB תָּהֵל is given in the *Hithpael* which gives the possible meaning of a habitual action. The *Hithpael* primarily serves "as the double-status (reflexive-reciprocal) counterpart of the *Piel* and secondarily as a passive form" (W&O 26.1.1a). Other possibilities include "estimative-declarative" and "benefactive reflexive" (*ibid.* 26.4a). More information and examples can be found in *ibid.* 26.

<sup>2</sup>LIT there was not him

<sup>3</sup>LIT a son was born.

<sup>4</sup>LIT regarding our

<sup>5</sup>ALT pain, distress; although given in singular, the plural is more idiomatic.

<sup>6</sup>ED Although this could easily be argued both ways, I decided to render this as "that" and not "which" because we don't know if there is any uncursed ground (omitting the Garden of Eden), and it's better to say that all of the ground is cursed (as per Gen 3:17) than to give a possibly incorrect theological implication.

<sup>7</sup>LIT on the face of the earth

<sup>8</sup>ALT good, pleasing, desirable, friendly, kind, good (in character and value)

<sup>9</sup>ALT always

<sup>10</sup>HALOT unexplained, to stay or similar by context



their inadvertent sinning<sup>1</sup> they are human.”<sup>2</sup> His<sup>3</sup> days were 120 years. <sup>4</sup> The giants<sup>4,5</sup> were in the earth in those days, and afterwards when the sons of God came in<sup>6</sup> to the daughters of man and they bore children to them — heroes, who, from olden times, were men of renown.<sup>7</sup>

<sup>5</sup> The LORD observed<sup>8</sup> the great wickedness of man on the earth, every thought<sup>9</sup> of his heart was exclusively<sup>10</sup> and continually evil,<sup>11</sup> <sup>6</sup> so the LORD was sorry<sup>12</sup> that He had made man on the earth — it grieved<sup>13</sup> Him to His core.<sup>14</sup> <sup>7</sup> The LORD said, “I will wipe out<sup>15</sup> mankind, that I created, from the earth:<sup>16</sup> man, the large animals, the small animals,<sup>17,18</sup> the birds in the sky, because I am sorry I made them.” <sup>8</sup> Noah found approval<sup>19</sup> in the opinion of the LORD.

<sup>9</sup> This is the posterity<sup>20</sup> of Noah: Noah was a righteous man, blameless<sup>21</sup> among his peers.<sup>22</sup> Noah walked habitually with the LORD.<sup>23</sup> <sup>10</sup> Noah had three sons: Shem, Ham, Japheth. <sup>11</sup> The earth was corrupt<sup>24</sup> before God; the earth was full of violence.<sup>25</sup> <sup>12</sup> God saw the earth, and indeed, it was

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<sup>1</sup> ALT committing of errors

<sup>2</sup> LIT flesh

<sup>3</sup> IE Man's

<sup>4</sup> HALOT **giants**, produced by miscarriages or thrown out of heaven; gigantic early population of Palestine... of mythical origin

<sup>5</sup> LIT ones who have fallen, fallen ones

<sup>6</sup> ALT cohabitate with, sacrificed (not completely impossible because the verse goes on to say that the daughters of man bore sons, which certainly isn't out of the realm of fertility worship)

<sup>7</sup> ALT standing, reputation

<sup>8</sup> ALT perceived, became aware

<sup>9</sup> ALT impulse, tendency, imagination, idea, intention

<sup>10</sup> LIT only

<sup>11</sup> LIT exclusively evil continually,

<sup>12</sup> HALOT allowed Himself to be sorry

<sup>13</sup> ALT worried, distressed

<sup>14</sup> HALOT inner self, seat of feelings and impulses: *hit aššēb 'el-libbô* (God) took it to heart, felt deeply grieved Gn 68.

<sup>15</sup> ALT destroy

<sup>16</sup> LIT off the face of the earth

<sup>17</sup> HALOT of animal world excluding large animals and birds: collectively **small animals, reptiles**

<sup>18</sup> ALT creeping things

<sup>19</sup> ALT satisfaction, favor

<sup>20</sup> ALT births, children born to

<sup>21</sup> ALT unobjectionable, sincere, honest, perfect

<sup>22</sup> HALOT contemporaries

<sup>23</sup> ED cf. Gen 5:24, footnote 1.

<sup>24</sup> ALT spoiled

<sup>25</sup> ALT wrong

corrupt because every living thing had corrupted its way<sup>1</sup> on the earth.

<sup>13</sup> God said to Noah, “The end<sup>2</sup> of all living things has come before me because the earth is full of violence throughout.<sup>3</sup> I will destroy them along with the earth. <sup>14</sup> Make an ark of *gopher*<sup>4,5</sup> wood for yourself. You shall make compartments within<sup>6</sup> the Ark and shall cover it with pitch<sup>7</sup> inside and outside. <sup>15</sup> This is how<sup>8</sup> you shall make it: the length of the Ark shall be 300 cubits, the breadth 50 cubits, the height 30 cubits.<sup>9</sup> <sup>16</sup> You shall make a covering<sup>10,11</sup> for the Ark, precisely<sup>12</sup> you shall complete<sup>13</sup> it from above. You shall put the entrance<sup>14</sup> of the Ark in its side. You shall make the lower, second, and third story.<sup>o</sup> <sup>17</sup> I am bringing a deluge<sup>15</sup> of water onto the earth to destroy under<sup>16</sup> the sky<sup>17</sup> every living thing in which there is a living soul<sup>18</sup> — everything that is in the earth shall die.<sup>19</sup> <sup>18</sup> But I will establish a covenant with you. You shall go into the Ark, you and your children and your wife and your children’s wives with you. <sup>19</sup> From every living thing, from all flesh,<sup>20</sup> two of everything shall go into the Ark, to stay alive with you: they shall be male and female. <sup>20</sup> Birds of their own

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<sup>1</sup>ALT custom, conduct, manner, the behavior demanded by God

<sup>2</sup>HALOT of someone’s existence

<sup>3</sup>LIT from their presence

<sup>4</sup>HEB גִּפְרִי

<sup>5</sup>HALOT unknown wood used in building ark

<sup>6</sup>LIT with

<sup>7</sup>HALOT **bitumen, asphalt** for the Ark

<sup>8</sup>LIT And this that/which

<sup>9</sup>137.16 m (450 ft) × 22.86 m (75 ft) × 13.716 m (45 ft)

<sup>10</sup>ALT roof, skylight

<sup>11</sup>HALOT entry for צֶהָר: *hapax legomenon* Gn 6:16; meaning uncertain, two possibilities: —a. from Akkadian *šēru* back, top, hinterland, open country, steppe; Canaanite *šu’ru*, *šūru* back; Ugaritic *zr* back, top; Soq. *thar* over; OSArb. *zhr*... and Arabic *zahr* back; JArm. \*טֹהַר roof > *tt*; MHeb...: **roof**... perhaps particularly a gabled roof... REB: make a roof for the ark; —b. from root צֶהָר **skylight**, hatch cf. Akkadian *nappašu* small window, loophole... cf. Vulgate *fenestra*, Targum *nēhōr* opening for light; Septuagint, Peshitta otherwise.

<sup>12</sup>LIT to the cubit

<sup>13</sup>ALT finish

<sup>14</sup>ALT opening

<sup>15</sup>HALOT **heavenly ocean**

<sup>16</sup>LIT from under

<sup>17</sup>ALT heavens

<sup>18</sup>ALT breath of life

<sup>19</sup>ALT expire

<sup>20</sup>ALT living thing; but this doesn’t really work idiomatically.

species,<sup>1</sup> large animals of their own species, ground reptiles<sup>2</sup> of their own species — two of every species<sup>o</sup> shall go in with you — to keep them alive. <sup>21</sup> And for yourself,<sup>3</sup> take of every type<sup>o</sup> of food that is eaten, gather it to yourself, that there may be food for you and those who are<sup>o</sup> with you.” <sup>22</sup> So Noah did according to everything that God had commanded him — yea, so did he.

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*The Lord gives instructions on how many and of what kind of animals to bring onto the Ark, and how long the Flood shall last — everything is gathered into the Ark — the Flood and its effects.*

7

<sup>1</sup> The LORD said to Noah, “You and all of your household, go into the Ark because I’ve seen you<sup>4</sup> righteous before Me in this generation. <sup>2</sup> Of all the large, clean<sup>5</sup> animals, you shall bring seven pairs<sup>6</sup> with<sup>7</sup> you, male and female.<sup>8</sup> But of the beasts that are not clean, you shall bring<sup>o</sup> two, male and female. <sup>3</sup> Additionally, bring<sup>o</sup> the birds of the sky by sevens, male and female, in order to keep offspring alive on the face of all the earth. <sup>4</sup> Because <sup>9</sup>seven days hence I will let it rain for forty days and forty nights on the earth, until<sup>10</sup> everything living<sup>11</sup> that I have made is destroyed from off the face of the land.” <sup>5</sup> So Noah did according to everything that the LORD had commanded him.

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<sup>6</sup> Noah was<sup>12</sup> 600 years old when the deluge of waters was<sup>13</sup> on the earth. <sup>7</sup> Noah went in, and his sons and his wife and his sons’ wives went in<sup>o</sup> with him into the Ark, from the presence of the waters of the Flood.<sup>14</sup> <sup>8</sup> The clean animals, the unclean animals, the birds, every reptile of the ground — <sup>9</sup> they came

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<sup>1</sup> ALT kind

<sup>2</sup> ALT small animals

<sup>3</sup> LIT And you, for yourself,...

<sup>4</sup> ED singular

<sup>5</sup> IE cultically, ritualistically

<sup>6</sup> LIT seven seven

<sup>7</sup> LIT to

<sup>8</sup> ED What kind of split? It would make sense to bring more females than males.

<sup>9</sup> LIT in

<sup>10</sup> ED The conjunctive *waw* (ו) is generally rendered “and,” but can also be used to show the consequences of actions, so I feel justified in rendering it as “until” here.

<sup>11</sup> HALOT **what subsists, what is living**

<sup>12</sup> LIT was a son of

<sup>13</sup> ED Not necessarily “began” because the Flood only lasted 40 days. This is simply saying that the Flood happened during the 600<sup>th</sup> year of Noah’s life.

<sup>14</sup> LIT deluge

in pairs<sup>1</sup> to Noah into the Ark, male and female, as God had commanded Noah. <sup>10</sup> And after seven days, the waters of the Flood were on the earth. <sup>11</sup> In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, in that day there was<sup>o</sup> a breach<sup>2</sup> of all the fountains<sup>3</sup> of the great deep<sup>4</sup> and the windows<sup>5</sup> of the sky were opened. <sup>12</sup> The rain was on the earth for forty days and forty nights. <sup>13</sup> On the same day,<sup>6</sup> Noah went out with<sup>7</sup> Shem, Ham, and Japheth (Noah's sons), Noah's wife, and the three wives of his sons with them, into the Ark. <sup>14</sup> They, every living thing of their own species, every large animal of their own species, every reptile of their own species that flocks<sup>8</sup> on the earth, every bird of their own species — every bird,<sup>9</sup> everything that has wings. <sup>15</sup> They went in to Noah, into the Ark, in pairs<sup>10</sup> — all living creatures in which is the breath of life. <sup>16</sup> Those who came, male and female of every animal, came according as God had commanded them. And the LORD shut them in. <sup>17</sup> The Flood was on the earth for forty days, and the waters multiplied and lifted up the Ark above the ground.<sup>11</sup> <sup>18</sup> The waters were mighty and multiplied greatly upon the earth, and the Ark went about on the surface<sup>12</sup> of the waters. <sup>19</sup> The waters were incredibly mighty<sup>13</sup> on the earth, and covered all the high mountains that are under the heavens — <sup>20</sup> the waters swelled up fifteen cubits<sup>14</sup> and covered the mountains. <sup>21</sup> Every creature that moves<sup>15</sup> on the earth died: birds,<sup>16</sup> large animals, animals, every swarming thing<sup>17</sup> that swarmed on the earth, and all mankind: <sup>22</sup> everything

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<sup>1</sup>LIT two by two

<sup>2</sup>HALOT a forced breach

<sup>3</sup>ALT springs

<sup>4</sup>HALOT **primeval ocean, deep** Gn 1<sub>2</sub>... **deeps of sea** Ex 15<sub>5</sub> (quasi-mythological)... **subterranean water** Dt 8<sub>7</sub>

<sup>5</sup>HALOT through which rain falls

<sup>6</sup>IE the first day of the Flood

<sup>7</sup>LIT and

<sup>8</sup>HALOT **swarm, teem** (of vast numbers of creatures in water, on ground in woods; in random movement)

<sup>9</sup>HALOT **birds**, (creatures) **with wings**

<sup>10</sup>LIT two by two

<sup>11</sup>LIT from upon the ground/earth.

<sup>12</sup>LIT face

<sup>13</sup>ALT The waters swelled/rose greatly

<sup>14</sup>6.858 m (22.5 ft)

<sup>15</sup>LIT swarms, teems

<sup>16</sup>LIT of birds; this is true for most of the list.

<sup>17</sup>HALOT tiny animals occurring in large numbers, in water Gn 1<sub>20</sub>, in air Lv 11<sub>20</sub>, on ground Gn 7<sub>21</sub>.

that had a living breath<sup>1</sup> in its nostrils, from all that is in the dry land, have all died. <sup>23</sup> Was destroyed everything that was living<sup>2</sup> on the face of the earth — from man to large animal, to reptiles, and to the<sup>o</sup> birds of the sky — they were destroyed u from the earth. Only Noah and those who were with him in the Ark remained.<sup>3</sup> <sup>24</sup> The waters were mighty on the earth for<sup>o</sup> u 150 days.

*The Flood subsides — Noah sends a raven and a dove out to scout for dry land, but both are unsuccessful — after seven days, the dove brings back an olive leaf — after seven more days, the dove does not return — the earth dries up — the Lord tells them to leave the Ark and to bring all the animals with them — Noah offers sacrifices to the Lord — the Lord accepts Noah's offering.*

8

<sup>1</sup> God remembered Noah, all of the animals, and all of the large animals that were with him in the Ark. God make a wind pass from one end of the earth to the other, and the waters went down.<sup>4</sup> <sup>2</sup> The fountains of the deep and the windows of heaven<sup>5</sup> were stopped up,<sup>6</sup> and the rain from the sky was kept back. <sup>3</sup> The waters turned back from off the face of the earth, ebbing and flowing.<sup>7</sup> And the waters diminished after<sup>8</sup> 150 days. <sup>4</sup> In the seventh month, on the seventeenth day of the month, the Ark rested on the Ararat mountains. <sup>5</sup> The waters were ebbing and diminishing until the tenth month, on the first day of the month, when<sup>o</sup> the mountain peaks<sup>9</sup> were seen. u <sup>6</sup> After<sup>10</sup> forty days, Noah opened the window of the Ark that he had made, <sup>7</sup> and he sent out the raven<sup>11</sup> which went out, going about and returning until the waters had dried from the earth. <sup>8</sup> He sent out the dove<sup>12</sup> from himself to see if the waters had gone down<sup>13</sup> from off the surface of the land, <sup>9</sup> but the dove could<sup>14</sup> not find a resting-place for the sole of her foot;

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<sup>1</sup>ALT soul

<sup>2</sup>HALOT **what subsists, what is living**

<sup>3</sup>ALT were left over.

<sup>4</sup>ALT abated.

<sup>5</sup>HALOT through which rain falls

<sup>6</sup>HALOT **be stopped up** (of cosmic springs)

<sup>7</sup>LIT going and returning

<sup>8</sup>LIT from [the] end [of]

<sup>9</sup>LIT heads

<sup>10</sup>LIT And so it was at the end of

<sup>11</sup>HALOT of various species, *Corvus*

<sup>12</sup>HALOT *Columba*

<sup>13</sup>ALT gotten lower

<sup>14</sup>ALT did

so she returned to him in the Ark because the waters were on the surface of the whole earth. He stretched out his hand and took her and brought her to him into the Ark. <sup>10</sup> He again waited<sup>1</sup> seven days further, and again sent the dove out from the Ark. <sup>11</sup> The dove returned to him in the evening time, an olive leaf torn in pieces in her mouth. Thus<sup>2,3</sup> Noah knew that the waters had gone down from off the earth. <sup>12</sup> So he waited another<sup>4</sup> seven days further and send the dove out, but she didn't return again to him. <sup>13</sup> In the six hundred and first year, in the first month,<sup>5</sup> on the first of the month, the waters dried up from off the earth. Noah removed<sup>6</sup> the covering of the Ark, looked, and the surface of the land was dried. <sup>14</sup> In the second month, on the twenty-seventh day of the month, the earth was dry.

<sup>15</sup> God spoke to Noah, saying, <sup>16</sup> "Go out of the Ark, you and your wife and your sons and your sons wives with you. <sup>17</sup> Every animal that is with you — from every animal, bird, large animal, and every reptile that swarms on the earth — bring them out with you. They shall swarm on the earth, and be fruitful and multiply on the earth." <sup>18</sup> So Noah went out, his sons and his wife and his sons' wives with him. <sup>19</sup> Every animal and every reptile and every bird. Everything that swarms<sup>6</sup> on the earth, according to their species, went out of the Ark. <sup>20</sup> Noah built an altar to the LORD, and he took from all of the clean<sup>7</sup> animals and from all of the clean birds, and offered up a burnt offering on the altar. <sup>21</sup> The LORD smelled the soothing scent,<sup>8</sup> and the LORD said to Himself,<sup>9</sup> "I will no longer<sup>10</sup> curse the ground for Adam's sake, even though his thoughts<sup>11,12</sup> have been evil since his youth; and I will no longer smite every living thing as I have done.

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<sup>1</sup>ALT has the meaning to "make someone hope."

<sup>2</sup>HALOT In older Hebrew, a second clause introduced by  $\text{ו}$  ( $w^e$ ) adds accompanying circumstances, supplementary comments, etc.

<sup>3</sup>ED I feel justified that, in this context, this *waw* conjunctive is introducing a second clause and has the general meaning "Thus," "And so," or "That's how"

<sup>4</sup>ALT again, yet

<sup>5</sup>LIT turned to the side

<sup>6</sup>ALT is teeming

<sup>7</sup>ALT pure

<sup>8</sup>ALT odor

<sup>9</sup>LIT in his heart

<sup>10</sup>LIT not continue anymore

<sup>11</sup>ALT impulses, tendencies

<sup>12</sup>LIT the thoughts of his heart

<sup>22</sup> Throughout all the days of the earth — during sowing and reaping, cold and heat,<sup>1</sup> summer and winter, day and night — these shall not stop.

## 9

*The Lord gives stewardship of all animal life to Noah and his children — He sets forth expectations regarding the sanctity of life — the Lord makes a covenant and promises to never again flood the earth — rainbows are the symbol of this promise — Noah gets drunk and passes out naked — Ham sees him — Shem and Japheth cover Noah — Canaan is cursed while Shem and Japheth are blessed — Noah dies.*

<sup>1</sup> God blessed Noah and his sons, and said to them, “Be fruitful, and multiply and fill the earth. <sup>2</sup> Let the fear and horror of you be on every large animal of the earth, and on every bird in the sky, upon<sup>2</sup> everything that is teeming on the ground, and every fish in the water: they are placed into your stewardship.<sup>3</sup> <sup>3</sup> Every teeming thing that is alive shall be food for you. As to the vegetables, I give them all<sup>4</sup> to you. <sup>4</sup> However, live animals<sup>5</sup> — their blood — you shall not eat. <sup>5</sup> Indeed, your blood — your life blood<sup>o</sup> — I demand. I demand it from the hand of every living thing. From man’s hand, from the hand of each<sup>o</sup> man’s brother, I demand the life of man.

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<sup>6</sup> Whoever sheds a man’s blood, his blood shall be shed by a man, because in the image of God was the man made.

<sup>7</sup> And you: be fruitful and multiply. Teem on the earth. Multiply in it.”

<sup>8</sup> God spoke to Noah and to his children with him, saying, <sup>9</sup> “I, yes I, will establish My covenant with you and your progeny after you — <sup>10</sup> with every living animal that is with you, the birds, large animals, and all the animals of the earth that<sup>o</sup> are with you — with everything that has gone out of the Ark: every animal of the earth. <sup>11</sup> I will establish My covenant with you: never again shall anything<sup>6</sup> be cut off by

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<sup>1</sup>HALOT of the summer

<sup>2</sup>CA 2 Mss **ו**<sup>Mss</sup> **ובכל**” (two manuscripts of the Samaritan Pentateuch manuscripts include “**ובכל**” [meaning that “and” is present])

<sup>3</sup>LIT hand.

<sup>4</sup>ED Interestingly, “all” is the direct object of this sentence.

<sup>5</sup>LIT animals in their life

<sup>6</sup>LIT all flesh; but meaning every man, beast, bird, etc., and therefore “anything.”

the waters of the Flood. There shall never again be a flood to destroy the earth.”<sup>12</sup> God said, “This is the sign of the covenant that I am offering<sup>1</sup> between Me and you and every living animal that is with you, to generations everlasting: <sup>13</sup> I set My rainbow<sup>2</sup> in the clouds,<sup>3</sup> and it shall be for a sign of the covenant between Me and the earth. <sup>14</sup> When I cause the clouds to make an appearance over the earth, I will make the rainbow appear<sup>4</sup> in the clouds. <sup>15</sup> I will remember the covenant that is between Me and you and every living animal of all flesh. The waters shall never again be a flood and destroy every man and animal. <sup>16</sup> The rainbow shall be in the cloud and I shall see it to remember the everlasting covenant between God and every living soul of all flesh that is on the earth.” <sup>17</sup> God said to Noah, “This is the sign of the covenant that I have established between me and every man and animal that is on the earth.”

<sup>18</sup> Noah’s sons who left the Ark were Shem, Ham, and Japheth. Ham is the father of Canaan. <sup>19</sup> These three are the sons of Noah. The entire earth<sup>5</sup> was spread out<sup>6</sup> from these. <sup>20</sup> Noah began to be a man of the earth and planted a vineyard. <sup>21</sup> He drank the<sup>7</sup> wine and became drunk and uncovered himself in the middle of his tent. <sup>22</sup> Ham, the father of Canaan, saw his father’s genital area<sup>8</sup> and reported it to his brothers outside. <sup>23</sup> Shem and Japheth took a mantle<sup>9,10</sup> and they both put it on their shoulders<sup>11</sup> and went backwards and covered their father’s nakedness. Their faces were turned away<sup>12</sup> and they didn’t see their father’s nakedness. <sup>24</sup> Noah woke up from his wine and learned what his youngest son had done to him.<sup>13</sup> <sup>25</sup> He said,

“Cursed be Canaan! Let him be a servant of servants to his brothers.”<sup>14</sup>

<sup>26</sup> He said,

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<sup>1</sup>ALT presenting, setting, giving

<sup>2</sup>HALOT metaphorical interpretation of “bow.”

<sup>3</sup>HALOT (mass of) **clouds**

<sup>4</sup>LIT seen

<sup>5</sup>IE the earth’s population

<sup>6</sup>ALT dispersed, scattered

<sup>7</sup>LIT from the

<sup>8</sup>ALT nakedness

<sup>9</sup>ALT wrapper

<sup>10</sup>HALOT both garment and under-blanket

<sup>11</sup>HALOT neck and upper part of the back

<sup>12</sup>LIT backwards

<sup>13</sup>ED Are we missing something here? Nothing was “done” to him. His son saw him naked, that’s all we know.

<sup>14</sup>LIT A servant of servants he will be to his brothers.



“Blessed be the LORD, the God of Shem! Canaan shall be his servant.

<sup>27</sup> Let God provide ample space<sup>1</sup> to Japheth and let him dwell in Shem’s tents, and let Canaan be his servant.

<sup>28</sup> Noah lived 350 years after the Flood. <sup>29</sup> All of Noah’s days were 950 years, and he died.

*Noah’s genealogy.*

<sup>1</sup> These are the generations of Noah’s children, Shem, Ham, and Japheth; sons were born to them after the Flood. <sup>2</sup> The sons<sup>2</sup> of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras. <sup>3</sup> Gomer’s sons: Ashkenaz, Riphath, Togarmah. <sup>4</sup> Javan’s sons: Elishah, Tarshish, Kittim, Dodanim. <sup>5</sup> From these branched off<sup>3</sup> the island nations:<sup>4</sup> by their lands, each by his language, by their family, by their nations. <sup>6</sup> Ham’s sons: Cush, Mizraim,<sup>5</sup> Phut, Canaan. <sup>7</sup> Cush’s sons: Seba, Havilah, Sabtah, Raamah, Sabtecha. Raamah’s sons: Sheba and Dedan. <sup>8</sup> Nimrod was born to Cush, and he began to be a despot<sup>6</sup> in the land. <sup>9</sup> He was a hunting despot<sup>7</sup> before the LORD; hence<sup>8</sup> it is said, “Like Nimrod, the hunting despot before the LORD.” <sup>10</sup> The beginning of his realm was Babel<sup>9</sup> and Erech and Accad and Calneh, in the land of Shinar. <sup>11</sup> Assyria stretched out from that land, and he<sup>10</sup> built Nineveh, Rehoboth-Ir,<sup>11</sup> Calah, <sup>12</sup> Resen (between Nineveh and Calah), which is a great city. <sup>13</sup> Mizraim fathered

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<sup>1</sup>ED Davidson gives this verb (יָפַתָּ) as פָּתַח (*hiphil* imperfect), meaning “provide ample space.” DARBY gives “Let God enlarge Japheth” (closer to Davidson), while YLT gives “God doth give beauty to Japheth,” thus following the *piel* imperfect form of יָפַח.

<sup>2</sup>ED Could also be rendered “children,” but that language would exclude the possibility of daughters.

<sup>3</sup>HALOT family groups genealogically

<sup>4</sup>HALOT the Phoenicians in Is 23<sub>2</sub>—<sub>6</sub> (from יָבִיטָי). The islands and coasts of the Mediterranean are, for the Old Testament, the extremes of the western world.

<sup>5</sup>Hebrew for Egypt

<sup>6</sup>ALT mighty hunter, manly, vigorous

<sup>7</sup>HALOT gives נָבֹר as “Nimrod was a **despot**” and צֹדֵד as “**hunting**.”

<sup>8</sup>ALT therefore

<sup>9</sup>ALT Babylon, Persia

<sup>10</sup>IE Nimrod

<sup>11</sup>ED The Hebrew (רְחֹבֹת עִיר) is said to be a location in HALOT; however, רְחֹבֹת is also the plural of רָחֹב meaning “**square, plaza**.” Therefore, this could also mean “streets (or public square or plaza) of the city” and refer to the infrastructure of Nineveh and not a different city.

the Ludim, the Anamim, the Lehabim, the Naphtuhim, <sup>14</sup> the Pathrusim, the Casluhim (from whom came the Philistines), and the Caphtorim.

<sup>15</sup> Canaan fathered his firstborn, Sidon, and Heth, <sup>16</sup> the Jebusite, the Amorite, the Girgashite, <sup>17</sup> the Hivite, the Arkite, the Sinite, <sup>18</sup> the Arvadite, the Zemarite, the Hamathite. Afterwards, the Canaanite tribes<sup>1</sup> were scattered.<sup>2</sup> <sup>19</sup> The Canaanite territory was from Sidon as you go from Gerar to Gaza, as you go from Sodom, Gomorrah, and Zeboim to Lasha. <sup>20</sup> These are Ham's sons, by their tribes, by their languages, by their lands, by their nations.

<sup>21</sup> To Shem, father of all of the sons of Eber (brother of Japheth, Sr.<sup>3</sup>), were sons<sup>o</sup> born. <sup>22</sup> Shem's sons: Elam, Asshur, Arphaxad, Lud, Aram. <sup>23</sup> Aram's sons: Uz, Hul, Gether, Mash. <sup>24</sup> Arphaxad fathered Salah, and Salah fathered Eber. <sup>25</sup> Two sons were born to Eber: the name of the first was Peleg<sup>4,5</sup> because in his lifetime the nations were divided;<sup>6</sup> his brother's name was Joktan. <sup>26</sup> Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup> Haroram, Uzal, Diklah, <sup>28</sup> Obal, Abimael, Sheba, <sup>29</sup> Ophir, Havilah, and Jobab. All of these were Joktan's sons. <sup>30</sup> Their dwelling place was Mesha (as you go to Sephar, the eastern mountain). <sup>31</sup> These are Shem's sons, by their families, by their languages, in their lands, by their nations. <sup>32</sup> These are the families of Noah's sons, by their genealogical lines,<sup>7</sup> in their nations. The nations on the earth after the Flood have come from their distribution.

# 11

*The world, united, builds a city and tower to Heaven — the Lord confounds their work, confuses their language, and scatters them across the earth — Shem's genealogy through Terah to Abram — Terah takes Abram, Sarai, and Lot, and journeys to Canaan.*

<sup>1</sup>HALOT extended family, **clan** (group in which there is a felt blood-relationship)

<sup>2</sup>ALT spread out, dispersed

<sup>3</sup>LIT the elder

<sup>4</sup>LIT division

<sup>5</sup>ALT watercourse; this is an interesting meaning because the literal separation of the tectonic plates would create water channels (a possible meaning for the verb form).

<sup>6</sup>ED Peleg and the countries being split up probably refers to the nations and not the tectonic plates.

<sup>7</sup>HALOT — 1. **(line) of descendants** (i.e., genealogical list from ancestor) Gn 51 & often; — 2. (one's **generation**, **contemporaries** Gn 69; — 3. story of development of generations > **history** Gn 372; > origin Gn 24; > **order of birth** Ex 28<sub>10</sub>)

<sup>1</sup> The entire world had one language<sup>1</sup> and the same<sup>2</sup> words. <sup>2</sup> As they journeyed from the east, they found a valley-plain<sup>3</sup> in the land of Shinar and lived there. <sup>3</sup> The said one to another,<sup>4</sup> “Come on! Let’s mold bricks and burn them<sup>o</sup> thoroughly.” The bricks were stone to them, the asphalt<sup>5</sup> as mortar. <sup>4</sup> They said, “Come on! Let’s build<sup>6</sup> a city and a tower — the top to Heaven!<sup>7</sup> Let us make a name for ourselves so that we’re not scattered across the face of the earth.” <sup>5</sup> The LORD came down to look at<sup>8</sup> the city and the tower that the children of men had built, <sup>6</sup> and the LORD said, “This people is one, they all have the same language — they’ve dreamed of doing this. So now, nothing they dream<sup>9</sup> of doing will be impossible. <sup>7</sup> Come on! Let’s go down and we’ll confuse their language there so that no one will understand another’s language.”<sup>10</sup> <sup>8</sup> The LORD scattered<sup>11</sup> them from there across the entire face of the land, and they stopped building the city.<sup>12</sup> <sup>9</sup> For this reason<sup>13</sup> it was named Babel, because there the LORD confused the language of the whole earth. From there the LORD scattered them over the whole earth.

<sup>10</sup> <sup>14</sup>These are the generations of Shem. Shem was a hundred years old and fathered Arphaxad two years after the Flood. <sup>11</sup> Shem lived 500 years after Arphaxad was born. He had sons and daughters born to him.

<sup>12</sup> Arphaxad lived 35 years and Salah was born. <sup>13</sup> Arphaxad lived 403 years after Salah was born. He had sons and daughters born to him.

<sup>14</sup> Salah lived 30 years and Eber was born. <sup>15</sup> Salah lived 403 years after Eber was born. He had sons and daughters born to him.

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<sup>1</sup>HALOT manner of speaking

<sup>2</sup>ALT one sort of

<sup>3</sup>HALOT broad with shallow walls

<sup>4</sup>LIT man to his neighbor

<sup>5</sup>ALT bitumen

<sup>6</sup>LIT to us

<sup>7</sup>ALT the sky, the heavens

<sup>8</sup>ALT consider, visit, get to know; “to inspect” is not too far-fetched.

<sup>9</sup>LIT think, plan

<sup>10</sup>LIT so that not understand a man the language of his neighbor.

<sup>11</sup>ALT dispersed

<sup>12</sup>CA **וּבְנֵי** + **וְאֶתְהִמְבֵּל** sec 4.5 (The Samaritan Pentateuch and the Septuagint, according to 4.5, add “and the tower”)

<sup>13</sup>LIT Therefore

<sup>14</sup>ED Were I so bold, I would put a new chapter division here.

<sup>16</sup> Eber lived 34 years and Peleg was born. <sup>17</sup> Eber lived 430 years after Peleg was born. He had sons and daughters born to him.

<sup>18</sup> Peleg lived 30 years and Reu was born. <sup>19</sup> Peleg lived 209 years after Reu was born. He had sons and daughters born to him.

<sup>20</sup> Reu lived 32 years and Serug was born. <sup>21</sup> Reu lived 207 years after Serug was born. He had sons and daughters born to him.

<sup>22</sup> Serug lived 30 years and Nahor was born. <sup>23</sup> Serug lived 200 years after Nahor was born. He had sons and daughters born to him.

<sup>24</sup> Nahor lived 29 years and Terah was born. <sup>25</sup> Nahor lived 119 years after Terah was born. He had sons and daughters born to him.

<sup>26</sup> Terah lived 70 years and Abram, Nahor, and Haran were born.

<sup>27</sup> These are the births of Terah: Terah fathered Abram, Nahor, and Haran; Haran fathered Lot; <sup>28</sup> Haran died in his father Terah's presence in his birthplace,<sup>1</sup> Ur of the Chaldees. <sup>29</sup> Abram and Nahor took wives. Abram's wife was named Sarai,<sup>2</sup> Nahor's wife was named Milcah, Haran's daughter (Milcah and Iscah's<sup>3</sup> father). <sup>30</sup> Sarai was barren — she had no child. <sup>31</sup> Terah took his son Abram, and Haran's son Lot (his grandchild<sup>4</sup>),<sup>5</sup> and his daughter-in-law Sarai (his son Abram's wife), and they went out together from Ur of the Chaldees to go into the land of Canaan, and came in as far as Haran, and they dwelt there. <sup>32</sup> Terah's days were 205 years, and Terah died in Haran.

## 12

*The Lord promises blessings upon Abram — Abram and his company journey to Canaan — Abram build altars and calls upon the Lord — Abram and Sarai enter Egypt — they lie to Pharaoh, saying that Sarai is Abram's sister — Pharaoh finds out the truth and sends them out of the land.*

<sup>1</sup>LIT land of his birth

<sup>2</sup>LIT The name of Abram's wife was Sarai

<sup>3</sup>LIT father of Milcah, father of Iscah

<sup>4</sup>LIT son's son

<sup>5</sup>ED But not Lot's wife? Was she dead at this point? Did she make the journey later? Is the Lot's wife who later turns into a pillar of salt a different person than Milcah? xxxx

<sup>1</sup> The LORD said to Abram, “Go<sup>1</sup> out from your land, from your family, from your father’s house, to the land that I will show you. <sup>2</sup> I will make a great nation of you. I will will you. I will make your name great. You will be a blessing. <sup>3</sup> I will bless those who bless you and curse those that curse you.<sup>2</sup> In you<sup>3</sup> shall all of the families of the earth be blessed.” <sup>4</sup> Abram went on according as the LORD had spoken to him, and Lot went with him. Abram was 75 years old when he left<sup>4</sup> Haran. <sup>5</sup> Abram took his wife (Sarai), his nephew<sup>5</sup> Lot, all the goods<sup>6</sup> that they had acquired,<sup>7</sup> and the people<sup>8</sup> whom they had gathered<sup>9</sup> in Haran, and they went to go towards the<sup>o</sup> land of Canaan, and they came into the land of Canaan. <sup>6</sup> Abram passed from one side of the land to the other, to the place of Shechem, to the great tree<sup>10</sup> of Moreh. And the Canaanite was then in the land. <sup>7</sup> The LORD appeared to Abram, and said, “I will give this land to your posterity.” He<sup>11</sup> built an altar there to the LORD who had appeared to him. <sup>8</sup> He moved on from there to the mountain on the east of Bethel, and pitched<sup>12</sup> his tent with Bethel to the west and Ai<sup>13</sup> to the east. He built an altar there to the LORD and called on the name of GOD. <sup>9</sup> Abram traveled, going and traveling to the south.

<sup>10</sup> There was a famine in the land, and Abram went towards Egypt to stay as a foreigner and sojourn there because the famine in the land was grievous.<sup>14</sup> <sup>11</sup> As he got near<sup>15</sup> to enter Egypt, he said to his wife Sarai, “Please, I know that you are a beautiful woman to look at. <sup>12</sup> When the Egyptians see you, they will say, ‘This is<sup>o</sup> his wife,’ and they will kill me and keep you alive. <sup>13</sup> Please say that<sup>o</sup> you’re my sister in order that everything will be fine on my account<sup>16</sup> and that<sup>o</sup> my soul may live on account of you.”<sup>17</sup> <sup>14</sup> When Abram

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<sup>1</sup>LIT for yourself

<sup>2</sup>LIT and those that curse you I will curse.

<sup>3</sup>IE Because of you, Through you

<sup>4</sup>LIT went out of

<sup>5</sup>LIT brother’s son

<sup>6</sup>HALOT furnishings, gear, utensils

<sup>7</sup>ALT gathered

<sup>8</sup>HALOT acquire people, rear persons (slaves?)

<sup>9</sup>ED Converted? Bought?

<sup>10</sup>ALT oak

<sup>11</sup>ED Abram

<sup>12</sup>LIT stretched out

<sup>13</sup>ALT Hai

<sup>14</sup>ALT heavy, oppressive

<sup>15</sup>ALT drew near, approached

<sup>16</sup>ALT for my sake

entered Egypt, the Egyptians saw the woman, that she was really beautiful. <sup>15</sup> Pharaoh's princes saw her and praised her to Pharaoh and took the woman to Pharaoh's house.<sup>1</sup> <sup>16</sup> He<sup>2</sup> treated Abram well for her sake<sup>3</sup> — he had<sup>4</sup> sheep, cattle,<sup>5</sup> male donkeys, servants, female slaves,<sup>6</sup> female donkeys, and camels. <sup>17</sup> The LORD afflicted Pharaoh and his house<sup>7</sup> with great plagues because of Abram's wife Sarai. <sup>18</sup> Pharaoh called to Abram, and said, "What is this you've done to me? Why didn't you tell me she was your wife? <sup>19</sup> Why did you say, 'She is my sister?'" So I'd marry her?<sup>8</sup> Now, there's your wife. Take her<sup>9</sup> and go." <sup>20</sup> Pharaoh commanded his men concerning him,<sup>9</sup> and sent him and his wife and all that they had away.

# 13

*Abram's company and Lot return to the site of Abram's altar by Bethel and Ai — because of the overabundance of their property, they cannot live together — Abram and Lot's herders get in a fight and Abram and Lot go their separate ways — Abram lives in Canaan, Lot over by Sodom — the Lord promises to give all of the surrounding land to Abram and his posterity — Abram moves to Mamre and builds an altar.*

<sup>1</sup> Abram — he, his wife, and everything<sup>10</sup> he had, and Lot with him — went up from Egypt towards the south. <sup>2</sup> Abram was incredibly wealthy in cattle and in silver and in gold. <sup>3</sup> He went on his journeys from the south all the way to<sup>11</sup> Bethel, to the place that his tent had been at first, between Bethel and Ai, <sup>4</sup> to the place of the altar that he had made there in the first place<sup>12</sup> — Abram there called on the name of the

<sup>17</sup>LIT on your account, for your sake.

<sup>1</sup>ED This is a strong argument for Abraham's seemingly unethical behavior in having his wife lie and say that she's his sister: the Egyptian princes see her and immediately take her (kidnap?) to Pharaoh. It isn't clear what they would have done to Abram if he was married to her, but him being a brother made him not a threat and might have been the thing that saved his life.

<sup>2</sup>ED Pharaoh?

<sup>3</sup>ALT because of her

<sup>4</sup>LIT there was to him

<sup>5</sup>CA גָּזַל | מִקְנֵה כֶּבֶד מֵאֵד (Samaritan Pentateuch: "numerous, mighty livestock/cattle")

<sup>6</sup>ALT handmaids

<sup>7</sup>CA prb add cf 20,17 (probably added. Compare Gen 20:17)

<sup>8</sup>LIT take her for myself as a wife.

<sup>9</sup>ED Abram

<sup>10</sup>ED everyone?

<sup>11</sup>LIT as far as

<sup>12</sup>LIT at first

LORD.<sup>5</sup> Also, Lot (who had gone with Abram) had sheep and cattle and tents.<sup>6</sup> But the land could not support<sup>1</sup> them to live<sup>2</sup> together because they had too many possessions,<sup>3</sup> so they couldn't live together.<sup>4</sup> <sup>7</sup> There was a dispute<sup>5</sup> between Abram's cattle herders and Lot's cattle herders (the Canaanite and the Perizzite were then dwelling in the land),<sup>8</sup> and Abram said to Lot, "Please don't let there be contention between me and you, between my herders and your herders, because we're brothers.<sup>9</sup> Isn't the entire land before you? Please separate yourself from me. If you go to the left,<sup>6</sup> I'll go to the right.<sup>7</sup> If you go to the right, I'll go to the left."<sup>10</sup> Lot looked up<sup>8</sup> and saw the whole environs of Jordan<sup>9,10</sup> that was a thoroughly watered land<sup>o</sup> (before the LORD wiped out Sodom and Gomorrah as the LORD's garden (like the land of Egypt)) as you go towards Zoar.<sup>11</sup> Lot chose all of the Jordan environs for himself; and Lot journeyed from the east. And they parted one from another.<sup>12</sup> Abram lived in the land of Canaan, and Lot lived in the cities of the circuit<sup>11,12</sup> and pitched his tent as far as Sodom.<sup>13</sup> The people<sup>13</sup> of Sodom were evil, great sinners before the LORD.<sup>14</sup> The LORD said to Abram (after he'd separated from Lot), "Please look up<sup>14</sup> and see from where<sup>15</sup> you are now, to the north, south, east, and west,<sup>15</sup> because I will give all of the land that you see to you and your posterity forever.<sup>16</sup> I will make your posterity like the dust<sup>16</sup> of the earth so that if anyone

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<sup>1</sup>ALT bear

<sup>2</sup>ALT dwell, habitate

<sup>3</sup>LIT their property was too much

<sup>4</sup>ED There's an interesting principle here about only holding onto what's most important to you: if they had sacrificed possessions in order to live together, would the incident at Sodom and Gomorrah have happened?

<sup>5</sup>HALOT **dispute, quarrel** (in public, with words, complaints, assertions, reproaches)

<sup>6</sup>IE north

<sup>7</sup>IE south

<sup>8</sup>LIT lifted his eyes

<sup>9</sup>HALOT **circuit, environs**: *kikkar hayyardēn* the broad southern portion of the Ghor Gn 13<sub>10</sub>

<sup>10</sup>ED Ghor is in the region of Zoar.

<sup>11</sup>ALT environs

<sup>12</sup>ED The "circuit" was a group of five cities close to each other.

<sup>13</sup>ED men (literally), but Hebrew works much like French that a mixed group of men and women is a masculine. This, of course, assumes that it's not just the men of the city that are being wicked (more likely).

<sup>14</sup>ED This could be easily interpreted either as (literally) looking up or (figuratively) not being downtrodden.

<sup>15</sup>LIT the place

<sup>16</sup>HALOT **dry, fine particles of dirt, dust**

is able to count<sup>1</sup> the dust of the earth, they shall also count your posterity. <sup>17</sup> Get up, walk about<sup>2</sup> in the land to its length and breadth because I will give it to you.” <sup>18</sup> Abram packed up<sup>3</sup> his tent and came and loved among the oaks<sup>4,5,6</sup> of Mamre (which are in Hebron) and there built an altar to the LORD.

## 14

*The prominent kings in the land battle with each other — Lot is taken as a spoil of war — Abram and his men pursue and engage the kings — Melchizedek blesses Abram and gives thanks to God — Abram negotiates with the king of Sodom.*

<sup>1</sup> In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of the nations, <sup>2</sup> that<sup>o</sup> they warred<sup>7</sup> with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboim, and the king of Bela (which is Zoar). <sup>3</sup> All of these joined forces in the Siddim valley<sup>8</sup> (which is the Dead<sup>9</sup> Sea). <sup>4</sup> They served Chedorlaomer for twelve years, and revolted<sup>10,11</sup> the thirteenth year. <sup>5</sup> In the fourteenth year, Chedorlaomer and the kings that were with him came and attacked<sup>12</sup> the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, <sup>6</sup> and the Horites on their<sup>13</sup> Mount Seir to El-paran which is by the desert. <sup>7</sup> The returned and came into Enmishpat (which is Kadesh) and attacked the entire field of the Amalekites, as well as the Amorites who live in Hazezon-tamar. <sup>8</sup> The king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, the king of Bela (which is Zoar), they went out and did battle with them in the Siddim valley <sup>9</sup> with Chedorlaomer king of

<sup>1</sup>LIT number

<sup>2</sup>ED Hithpael

<sup>3</sup>ED usually means to pitch a tent, but the context here shows that Abram is moving his tent.

<sup>4</sup>HALOT **great tree**, ‘tree of God’

<sup>5</sup>CA Relevant part: **מ** semper pl, **ס** **ש** sg (The Masoretic Text is always plural while the Septuagint, Peshitta, and Vulgate are singular)

<sup>6</sup>ED This possibly being singular is significant because it means that the “oak of Mamre” is a landmark, possibly a cultic site.

<sup>7</sup>LIT made war

<sup>8</sup>ALT low-lying plain, flat country

<sup>9</sup>LIT Salt

<sup>10</sup>ALT rebelled

<sup>11</sup>HALOT politically

<sup>12</sup>LIT smote

<sup>13</sup>CA 1 c **ג** Vrs בהרר (roughly: the Samaritan Pentateuch gives “their mountain” in construct form, making it “mount Seir” and not “their mount Seir.”)



Elam, Tidal king of the nations, Amraphel king of Shinar, and Arioch king of Ellasar — four kings against<sup>1</sup> five. <sup>10</sup> The Siddim valley is full of asphalt<sup>2</sup> pits, and the kings of Sodom and Gomorrah<sup>3</sup> fled and fell there; and those who remained fled to the mountain.<sup>4</sup> <sup>11</sup> They took all of their property to Sodom and Gomorrah — all of their food — and left. <sup>12</sup> They took Lot<sup>5</sup> (Abram's nephew<sup>6</sup>)<sup>7</sup> (he was living in Sodom) and his property, and left. <sup>13</sup> The fugitive<sup>8</sup> came and told Abram the Hebrew as he lived by the oaks of Mamre the Amorite, brother of Eshcol and <sup>9</sup>Aner,<sup>10</sup> <sup>11</sup>Abram's allies.<sup>12</sup> <sup>14</sup> Abram heard that his brother had been taken captive and he armed<sup>13,14,15</sup> his experienced<sup>16</sup> servants<sup>17</sup> who were born<sup>18</sup> in his house — 318 men<sup>o</sup> — and they pursued them<sup>o</sup> to Dan. <sup>15</sup> He and his servants divided into group during the nighttime and smote them and pursued them

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<sup>1</sup>LIT with

<sup>2</sup>ALT bitumen

<sup>3</sup>ED Two different people, not one person who was the king of both Sodom and Gomorrah.

<sup>4</sup>ED The Hebrew here is a little difficult to parse: הַנִּשְׁאָרִים הָרָהוּ נָסוּ: those who remained (gerund: שָׁאר is the verb form of “remain”) mountainward (הָר) (mountain) with a directional he) fled.

<sup>5</sup>ED Lot was living in the area, not directly in Sodom, and was taken as a spoil of war.

<sup>6</sup>LIT brother's son

<sup>7</sup>CA add (added)

<sup>8</sup>HALOT from danger

<sup>9</sup>LIT brother of

<sup>10</sup>CA אַנְרָם, 1QGenAp *nm*, אַנְרָם (the Samaritan Pentateuch gives Anaram; 1QGenAp (Apocryphal Aramaic Genesis from cave 1 in Qumran) gives *nm*; the Septuagint gives *Anan*)

<sup>11</sup>LIT these were

<sup>12</sup>LIT in a covenant/alliance with

<sup>13</sup>HALOT רִיק: “[T]he absense of the qal is noticable, and raises the question as to whether the hif. might not be a denominative verb from the adj. רִיק. The Aramaic dialects also suggest this possibility, while the Akkadian D/Š-themes and the Arabic IV-theme may be causatives of the basic theme, but not necessarily always.” —3. הָרִיק הָרִב [this seems to be the closest meaning, none being supplied for this verse] to draw the sword, but the interpretation of the expression is questionable: either: —a. to pour out the sword, thus Gesenius-B.; or—b. to ‘pour out the sheath’ (תָּעַר) referring to the sword, meaning to remove the sword from its sheath.”

<sup>14</sup>ED From the above explanation, it seems that Abram is drawing *his* sword (understood) for his men; in other words, arming them. The LSG even gives “arma” (armed).

<sup>15</sup>CA 1 c אַדָּק, sic frt אַדָּק (ἀδῶκεν) (one when the Samaritan Pentateuch gives this word with a dalet, not a resh; so perhaps the Septuagint gives xxxx)

<sup>16</sup>HALOT to learn, to make experienced

<sup>17</sup>ED gerund, and clarified in the next verse

<sup>18</sup>ED יָלַד has the sense of being born and fathering, but not raising.

to Hobah (which is to the left of Damascus). <sup>16</sup> He brought back all the property. He also brought back his brother Lot<sup>1</sup> and his property, as well as the women<sup>2</sup> and the people. <sup>17</sup> The king of Sodom went out to meet him (after he'd come back from smiting Chedorlaomer) in the Shaveh valley (which is the king's valley). <sup>18</sup> Melchizedek king of Salem brought bread and wine, he being a priest of the Most High God.<sup>3</sup> <sup>19</sup> He blessed him, and said,

“Blessed be Abram of the Most High God, possessor of Heaven and Earth.

<sup>20</sup> And blessed be the Most High God who has handed over<sup>4</sup> your enemies<sup>5</sup> into your power.”<sup>6</sup>

He gave him<sup>4</sup> a tenth of everything.

<sup>21</sup> The king of Sodom said to Abram, “Give me the people and take the property for yourself.” <sup>22</sup> Abram said to the king of Sodom, “I have raised<sup>5</sup> my hand to the LORD, the Most High God, possessor of Heaven and Earth: <sup>23</sup> from a thread<sup>6</sup> to a sandal-thong,<sup>7,8</sup> I will not take from anything <sup>9</sup>you have so that<sup>o</sup> you can't say, ‘I have made Abram rich.’ <sup>24</sup> Only what the young men have eaten, and the share of the booty of the men who have gone with me — Aner, Eshcol, and Mamre — let them take their share.”

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## 15

*The Lord promises great things to Abram — Abram asks the Lord what is being promised, seeing as he has no children — the Lord reaffirms that Abram will have posterity — Abram offers sacrifices to the Lord — the Lord promises Abram blessings.*

<sup>1</sup> After these things, the word of the LORD came to Abram in a vision, saying, “Don't be afraid, Abram. I am

<sup>1</sup>ED This is given as restrictive information because Abram had two brothers (Nahor and Haran) and because Lot is actually Abram's nephew (Haran's son).

<sup>2</sup>ED Why is “women” separate from “people?” Should this rather be “wives” instead of “women?”

<sup>3</sup>ALT high god El.

<sup>3</sup>ALT delivered

<sup>3</sup>ALT oppressors, adversaries

<sup>3</sup>LIT hand.

<sup>4</sup>IE Abram to Melchizedek

<sup>5</sup>ALT lifted up

<sup>6</sup>ALT string, cord

<sup>7</sup>HALOT [an] object of minimum value

<sup>8</sup>HALOT neither thread nor sandal-thong

<sup>9</sup>LIT that

your refuge.<sup>1,2</sup> Your reward will be very great.”<sup>2</sup> Abram said, “Lord GOD, what are You going to give me? I am<sup>3</sup> childless.<sup>4</sup> The [unexplained] son<sup>5,6</sup> is Eliezer of Damascus.”<sup>7</sup> <sup>3</sup> And Abram said, “You haven’t given me posterity, and a son of my house will be my heir.”<sup>4</sup> The word of the LORD came<sup>o</sup> to him,<sup>8</sup> saying, “He<sup>9</sup> won’t be your heir, but the one who will come out of your body<sup>10</sup> will be your heir.”<sup>5</sup> He brought him outside,<sup>11</sup> and said, “Look at the sky and count the stars<sup>12</sup> if you can.”<sup>13</sup> And He said to him, “So shall your posterity be!”<sup>6</sup> And he

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<sup>1</sup>ALT protection, shield

<sup>2</sup>ED This is so incredibly comforting.

<sup>3</sup>LIT go

<sup>4</sup>ED This is such a touching exchange and gives us a good look into the emotions and personality of Abram. After all this time and after all the marvelous things that the Lord has given him, when presented with being given more his first thought turns to being childless. For Abram, having a child is his ultimate wish. He’s been promised countless things before — and has even seen some of those promises fulfilled — but his ultimate desire, especially in his older age, is to have a child. Additionally, he’s been promised seed beyond measure. His hopes have been lifted this whole time, yet he and Sarai have never had success in having a child. How heartbroken he must be! To be promised things from God and not see them fulfilled. Did he feel empty? Forsaken? Or did he know that God would eventually fulfill that promise? And maybe he even knew that it might only be a promise to be fulfilled after this life (which doesn’t really work because the promise that he received would require having children while alive in order to be fulfilled). But these things have stayed with him, festered in his mind, to the point that when God promises him a very great reward, he immediately asks how that can be because he is childless.

<sup>5</sup>HALOT מִשֶּׁק **uu**.<sup>M216</sup> *māšaq*, **ס** *מִשֶּׁק בֵּיתִי* *Mašaq*, subsequently glossed with **הוּא דְּמִשֶּׁק** Gn 15:2; unexplained., ? Ug. *mšq*

<sup>6</sup>ED Possibly: steward (DARBY, KJV), acquired son (YLT), inheritor (LSG); all of these are understood through further context given in verse 3.

<sup>7</sup>CA prb gl aram ad **בְּרִמְשֶׁק** (probably an Aramaic gloss to **בְּרִמְשֶׁק** (son of [unexplained]))

<sup>8</sup>ED It’s interesting that we have no idea the timeline here. It feels like a conversation (and we know that God communicates with man as men typically communicate), but this could very easily be over the period of nights, weeks, years. Even verse 3 begins with “And Abram said” instead of simply continuing his previous quote, so this could very easily not be all in one typical conversation. That just adds to the emotional turmoil that Abram is having to deal with.

<sup>9</sup>LIT This one

<sup>10</sup>HALOT (**trunk of**) **body, belly** as seat of origin of man Gn 15:4;... — 3. **inner parts** (as seat of feelings and excitement)

<sup>11</sup>ED This is such a personal way to say this. Abram wasn’t led, he was brought. He wasn’t told, he was taken around the shoulder and shown.

<sup>12</sup>ED This conversation (at least this part of it) is happening at night.

<sup>13</sup>LIT count them.

believed in<sup>1</sup> GOD and considered it to be righteousness to him. <sup>7</sup> He said to him, “I am the LORD who brought you out of Ur of the Chaldees, to give you this land to possess it.” <sup>8</sup> He said, “Lord GOD, how will I know that I possess it?” <sup>9</sup> He said to him, “Take for me a three-year-old young cow,<sup>2</sup> a three-year-old goat, a three-year-old ram, a turtle-dove,<sup>3</sup> and a turtledove.”<sup>4</sup> <sup>10</sup> He took all of these and cut them in pieces<sup>5</sup> and placed each piece<sup>6</sup> against its friend;<sup>7</sup> but he didn’t cut the birds in pieces. <sup>11</sup> The birds of prey came down on the carcasses and Abram chased them away.<sup>8</sup> <sup>12</sup> The sun was going down and a deep sleep fell on Abram. And a terror, a great darkness, fell on him. <sup>13</sup> He said to Abram, “*Know* that your posterity will be aliens<sup>9</sup> in a land that is not theirs, and they shall serve them, and they<sup>10</sup> shall afflict them for four hundred years. <sup>14</sup> Additionally, I will pass judgment on<sup>11</sup> the nation they serve; afterwards, they shall go out having<sup>12</sup> great property. <sup>15</sup> You shall go to your fathers in peace, and you shall be buried in a good old age. <sup>16</sup> In the fourth generation, they will turn back to here because the Amorite’s guilt<sup>13</sup> is, until now, not complete.” <sup>17</sup> When the sun set and it was dark,<sup>14</sup> there was a smoking fire-pot and a torch of fire<sup>15</sup> that passed between those pieces. <sup>18</sup> On the same day, the LORD made a covenant with Abram, saying, “I will give this land to your posterity: from the river<sup>16</sup> of Egypt<sup>17</sup> to the great river, the Euphrates river<sup>18</sup> —

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<sup>1</sup>ALT relied on, was convinced of, put trust in

<sup>2</sup>ALT heifer

<sup>3</sup>HALOT **turtle-dove**, *Streptopelia turtur* (and other species of *Columba*)

<sup>4</sup>HALOT young bird: **turtledove** Gn 15<sup>9</sup>, young eagle Dt 32<sup>11</sup>

<sup>5</sup>ALT cut them in half

<sup>6</sup>HALOT of sacrificial meat

<sup>7</sup>ALT fellow

<sup>8</sup>LIT caused them to turn away.

<sup>9</sup>HALOT *gēr* is a man who, either alone or with his family, leaves his village and tribe, because of war (2S 4<sub>3</sub>), famine (Ru 1<sub>1</sub>), pestilence, blood-guilt etc., and seeks shelter and sojourn elsewhere, where his right to own land, to marry, and to participate in the administration of justice, in the cult, and in war is curtailed: **sojourner, alien**

<sup>10</sup>ED ambiguous

<sup>11</sup>ALT pass a sentence on, execute judgment on, and derivatives

<sup>12</sup>LIT with

<sup>13</sup>HALOT incurred by offense, sin

<sup>14</sup>LIT the sun went in and darkness was

<sup>15</sup>ED duh

<sup>16</sup>CA prp מְנַחֵם (it has been proposed: stream, often seasonal, but sometimes perennial))

<sup>17</sup>HALOT *Wadî el-ʿArîš*

<sup>18</sup>CA frt add (perhaps added)

<sup>19</sup> the Kenites, Kenizzites, Kadmonites, <sup>20</sup> Hittites, Perizzites, Rephaim, <sup>21</sup> Amorites, Canaanites, Girgashites, Jebusites.

*Sarai, barren, prompts Abram to sleep with her slave Hagar<sup>1</sup> — he does and the slave conceives — Sarai is humiliated by her decision, and Hagar leaves — an angel appears to Hagar and persuades her to return — Hagar gives birth to Ishmael.*

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<sup>1</sup> Sarai, Abram's wife, hadn't borne any children to him; but she had an Egyptian slave<sup>2,3</sup> named<sup>4</sup> Hagar. <sup>2</sup> Sarai said to Abram, "The LORD has made me barren. Please go in to my slave so that I might be built up from her." And Abram listened to Sarai's counsel.<sup>5,6</sup> <sup>3</sup> Abram's wife, Sarai, took her Egyptian slave, Hagar, (at the end of tenth year that Abram had lived in the land of Canaan) and gave her to her husband, Abram, to be his wife. <sup>4</sup> He went in to Hagar and she conceived; and when she saw that she had conceived, her mistress<sup>7</sup> was of no account in her eyes. <sup>5</sup> Sarai said to Abram, "My wrong<sup>8</sup> is upon you! I have given my slave into your bosom. And now she sees that she has conceived and I am of no account in her eyes. The LORD judge between me and you." <sup>6</sup> Abram said to Sarai, "Your slave is in your control<sup>9</sup> — do with her however you see fit."<sup>10</sup> So Sarai humiliated her, and she fled from her presence. <sup>7</sup> The angel of the LORD found her by a spring of water in the desert, by the fountain on the way to Shur, <sup>8</sup> and he said, "Hagar, Sarai's slave, where are you coming from? Where are you going?" And she said, "I am fleeing from before my mistress, Sarai." <sup>9</sup> The angel of the LORD said to her, "Return to your mistress and

<sup>1</sup>ED We don't know if she has more than one slave so I left Hagar as restrictive information and not as an appositive.

<sup>2</sup>HALOT **female slave, maidservant** (not clearly distinguished from *'āmā*)

<sup>3</sup>ED I'm not using "slave" here to shake the paradigm or anything, it's just meant to jostle to reader into thinking more deeply about the situation instead of skimming through.

<sup>4</sup>LIT whose name was

<sup>5</sup>LIT sound, voice, call; but none of these make sense in context.

<sup>6</sup>ED Do you think Abram immediately listened and just went for it, or was this a longer conversation? I could see it going both ways: he's spent so much time pleading with the Lord and now his wife is opening up a path so that he can receive these blessings so he just goes for it; alternatively, he's spent so much time talking about this with God and meditating that there's no way he just rushes into anything because that hasn't been his style all along.

<sup>7</sup>IE Sarai

<sup>8</sup>HALOT **violence, wrong**, often a cry for help; *ḥ<sup>a</sup>māsi* the violence which I suffer, with *'al* expressing responsibility for the violence, as a curse Gn 16<sub>5</sub>

<sup>9</sup>LIT hand

<sup>10</sup>LIT do to/with her what is [the] good in your eyes.

u humble yourself under her power.”<sup>1</sup> <sup>10</sup> The angel of the LORD said to her, “Your posterity will greatly multiply, such that it won’t be numbered because of<sup>2</sup> its<sup>o</sup> greatness.”<sup>3</sup> <sup>11</sup> The angel of the LORD said to her,

“You have conceived, and you will give birth to a son and name him Ishmael because the LORD has heard your humiliation.

<sup>12</sup> He will be a wild ass<sup>4</sup> man and everyone’s hand will be against him.

He will live before the face of all of his brothers.”

<sup>13</sup> She called on the name of the LORD who had spoken to her: “You are the God who reveals<sup>4</sup> Himself!” because she had said, “Here, too, I have seen Him after He’s revealed Himself.” <sup>14</sup> Therefore, the well was named Beer-lahai-roi<sup>5</sup> and it’s between Kadesh and Bered. <sup>15</sup> Hagar gave birth to a son for Abram; and Abram named his son whom Hagar had borne, Ishmael <sup>16</sup> Abram was 86 years old when Hagar gave birth to Ishmael for Abram.

## 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.*

<sup>1</sup> Abram was 99 years old when the LORD appeared to him. He said, “I am God Almighty<sup>6</sup> — walk before Me and be perfect. <sup>2</sup> I will give<sup>7</sup> My covenant between us and I will greatly multiply you.” <sup>3</sup> Abram fell on his face as God spoke with him, saying, <sup>4</sup> “Pay attention. My covenant is with you —

<sup>1</sup>ED This is a difficult passage because we simply don’t have enough information. Was the Lord mad with her for leaving and that’s why he sent an angel to her? (Laman and Lemuel had an angelic visitation so it’s not out of the realm of possibilities.) The Lord is certainly concerned for her (because He worries about all of His children), but was He simply trying to help her make the best decision for her?

<sup>2</sup>LIT for

<sup>3</sup>LIT not numbered from great.

<sup>3</sup>HALOT **zebra** (other: **wild ass, onager**)

<sup>4</sup>LIT makes Himself seen

<sup>5</sup>IE The well of the Living One, my beholder

<sup>6</sup>ED מַלְאִי is a name of deity, the meaning of which is unknown. In Ethiopic it means “mountain,” but *Shaddai* is also the name of other gods (in the Palmyrene inscription), a group of gods (in the book of Balaam son of Beor), and also refers to the Hebrew deity.

<sup>7</sup>set up, establish

you shall be like a father of a multitude of nations. <sup>5</sup> You shall no longer be called Abram, but rather Abraham, for I have made you a father of a multitude of nations. <sup>6</sup> You shall be exceedingly fruitful. You shall become many nations. Kings will be among your posterity.<sup>1</sup> <sup>7</sup> I will establish a covenant between us and also between your offspring.<sup>2</sup> It shall be an everlasting covenant: to be the God of you and your children. <sup>8</sup> I will give you and your descendants<sup>3</sup> the land of your sojournings and the land of Canaan as an everlasting possession for I have become their God.” <sup>9</sup> God said to Abraham, “You and the generations that follow shall honor this covenant. <sup>10</sup> This is My covenant, between Me and you and your progeny,<sup>4</sup> that you shall observe carefully: every male shall be circumcised.” <sup>11</sup> You shall circumcise the flesh of your foreskin as a sign of the covenant between Me and you. <sup>12</sup> 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. <sup>13</sup> 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. <sup>14</sup> The uncircumcised male, the flesh of whose foreskin is uncircumcised, shall be cut off<sup>5</sup> from My people: he has broken My covenant.

<sup>15</sup> God said to Abraham, “Your wife will no longer be known as Sarai, but Sarah. <sup>16</sup> 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.” <sup>17</sup> 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?”<sup>6</sup> <sup>18</sup> Abraham said to God, “O that Ishmael might live in Your presence!” <sup>19</sup> 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. <sup>20</sup> Concerning Ishmael, I have heard you. Look, I will bless him, make him fruitful, greatly multiply him: he shall have<sup>7</sup> twelve princes. I

<sup>1</sup>lit., Kings will come from you.

<sup>2</sup>progeny

<sup>3</sup>lit, seed after thee

<sup>4</sup>lit., your seed after you

<sup>5</sup>Great word choice

<sup>6</sup>More lit., Shall one be born to an hundred year old? Shall a daughter who is ninety bear?

<sup>7</sup>beget, sire

will make him a great nation. <sup>21</sup> My covenant shall be with Isaac whom Sarah shall bear to you at an<sup>1</sup> appointed time next year.” <sup>22</sup> He finished speaking with him and God left<sup>2</sup> Abraham. <sup>23</sup> 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<sup>3</sup> that day like God had told him to. <sup>24</sup> Abraham was ninety-nine years old when the flesh of his foreskin was circumcised. <sup>25</sup> His son, Ishmael, was thirteen when the flesh of his foreskin was circumcised. <sup>26</sup> <sup>4</sup>That same day, Abraham and his son, Ishmael, were circumcised. <sup>27</sup> 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.<sup>5</sup>

## 18

*Abram entertains guests — a child is promised to Sarah, who had previously stopped menstruating — Sarah doubts the Lord’s promise — the Lord reaffirms His promise — the Lord says He is going to destroy Sodom — Abraham argues that if there are any righteous people that the Lord not destroy it — they argue down to ten righteous people.*

<sup>1</sup> The LORD appeared to him by the oaks<sup>6</sup> of Mamre as<sup>7</sup> he sat in the opening of his tent in the heat of day. <sup>2</sup> He looked up and saw three men standing near him. When he saw them, he ran from the tent door to meet them and bowed down to the earth. <sup>3</sup> He said, “O Lord, please, if I’ve found approval in your eyes, then please don’t overlook your servant.”<sup>8</sup> <sup>4</sup> Please, let some water be brought and wash your feet and stretch out and rest under the tree, <sup>5</sup> and I will get a piece of bread and strengthen<sup>9</sup> you. After that you can pass through because you have therefore passed by to your servant.” And they said, “Do as you’ve said.” <sup>6</sup> Abraham hurried towards the tent to Sarah, and said, “Hurry! Three seahs<sup>10</sup> of wheat<sup>11</sup> flour, knead it° and make bread-cakes.” <sup>7</sup> Abraham ran to the herd and took

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<sup>1</sup>this

<sup>2</sup>went up from

<sup>3</sup>lit., the flesh of their foreskins

<sup>4</sup>In

<sup>5</sup>lit., with him

<sup>6</sup>cf. Gen 13:18

<sup>7</sup>LIT and

<sup>8</sup>CA עבדכם ... עבדכם ... בעיניכם (the Samaritan Pentateuch pluralizes this (i.e., your servants))

<sup>9</sup>HALOT with food

<sup>10</sup>HALOT measure of capacity, in one estimate = approximately 7 L, 7.5 qt

<sup>11</sup>HALOT **fine**(-ground) **wheat flour**, ground from inner kernels of wheat



a frail<sup>1</sup> but<sup>2</sup> good calf<sup>3</sup> and gave it to the young man who<sup>4</sup> hurried and made it. <sup>8</sup> He took curdled milk<sup>5</sup> and milk and the calf that he'd made and placed them before them; and he stood in front of them under the tree and they<sup>6</sup> ate. <sup>9</sup> They said to him, "Where is your wife, Sarah?" He said, "She's<sup>o</sup> in the tent." <sup>10</sup> He said, "I will definitely return to you at this<sup>o</sup> time of life, and your wife, Sarah, will have a child." And Sarah was listening from behind him at the tent door. <sup>11</sup> Abraham and Sarah were old, advanced in days, and Sarah had stopped menstruating.<sup>7</sup> <sup>12</sup> Sarah laughed<sup>8</sup> to herself,<sup>9</sup> saying, "After I've become old shall I really have sexual pleasure? My lord<sup>10</sup> is old! <sup>13</sup> The LORD said to Abraham, "Why has Sarah laughed, saying, 'Am I really going to give birth now that I'm old?'" <sup>14</sup> Is anything<sup>11</sup> too difficult<sup>12</sup> for the LORD? At the appointed time I will return to you — at the time of life — and Sarah will have a son." <sup>15</sup> But Sarah denied, saying, "I didn't laugh" (because she was afraid). And He said, "No, you did laugh." <sup>16</sup> The men rose up from there and looked down<sup>13</sup> on Sodom, and Abraham went with them to send them off. <sup>17</sup> And the LORD said, "Should I keep what I'm doing secret from Abraham <sup>18</sup> because Abraham will certainly become a great and vast<sup>14</sup> nation, and all the nation of the earth will be blessed through him? <sup>19</sup> Because I have covenanted<sup>15</sup> with him so that he will command his children and household after him that<sup>16</sup> they keep the way of the LORD: to do righteousness and justice so that the LORD can

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<sup>1</sup>ALT tender, weak

<sup>2</sup>ED This could easily be "a tender *and* good calf."

<sup>3</sup>LIT son of the herd

<sup>4</sup>LIT and he

<sup>5</sup>HALOT a type of **curdled milk**, similar to yogurt

<sup>6</sup>ED ambiguous

<sup>7</sup>LIT stopped had become to Sarah the way of women.

<sup>8</sup>ED There seems to be, especially in the context of verse 14, a connotation of doubt here.

<sup>9</sup>LIT on the inside

<sup>10</sup>IE Abraham

<sup>11</sup>LIT any (understood) matter/thing

<sup>12</sup>ALT hard

<sup>13</sup>HALOT **nif.**: **look down** with '*al* on (suggesting: from point of view of one standing above, i.e., 'look down there'): 1S 13<sub>18</sub>. **hif.**: **look down** (suggesting: from point of view of one standing below, i.e., 'look down here') Gn 18<sub>16</sub>.

<sup>14</sup>ALT mighty

<sup>15</sup>ED **ידע** literally means "to know," but in this context is has a covenantal sense. See further in Appendix A.3.

<sup>16</sup>LIT and, but can be just about any conjugation

bring to pass<sup>1</sup> that which He has spoken concerning him.” <sup>20</sup> The LORD said, “Sodom and Gomorrah’s call for help<sup>2</sup> is great and their sin is very great. <sup>21</sup> I will go down and see if they’ve done everything according to the cry that is coming up to Me — and if not, I will know it.” <sup>22</sup> They turned from there and went towards Sodom, but Abraham still<sup>3</sup> stood before the LORD.<sup>4</sup> <sup>23</sup> Abraham came near, and said, “Will you also take<sup>5</sup> the righteous with the wicked? <sup>24</sup> Perhaps<sup>6</sup> there are fifty righteous people<sup>o</sup> in<sup>7</sup> the city — will you actually<sup>8</sup> sweep away<sup>o</sup> instead of<sup>9</sup> pardon the place on account of the fifty righteous people who are there.<sup>10</sup> <sup>25</sup> Be it far from<sup>11</sup> You to do this thing — to kill<sup>12</sup> the righteous with the wicked — far be it from You! Won’t the Judge of the whole earth do justice?” <sup>26</sup> The LORD said, “If I find fifty righteous people in Sodom, in the city, then I will forgive the whole place because of them.”<sup>13</sup> <sup>27</sup> Abraham answered,<sup>14</sup> and said, “Please, I’ve begun<sup>15</sup> to talk to the Lord<sup>16</sup> — I am dust and dust. <sup>28</sup> Perhaps there are five lacking of the fifty righteous people — would You destroy the entire city because of the five?” And He said, “I won’t destroy it if I can find forty-five.” <sup>29</sup> He continued to speak with Him, and said, “Perhaps there are only forty found there.”

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<sup>1</sup>LIT on

<sup>2</sup>CA **וּצַע** cf 21 (the Samaritan Pentateuch gives **וּצַע** [cry for help, call for help (mostly to God)], compare verse 21)

<sup>3</sup>LIT as of yet

<sup>4</sup>CA Tiq soph, lect orig **וַיְהִי ... אַבְרָהָם** (Original reading of the Tiqqun sopherim [rabbinic literature meaning “scribal correction”]: “the LORD... Abraham”)

<sup>5</sup>ALT sweep, snatch away

<sup>6</sup>HALOT expression of hope, entreaty, fear

<sup>7</sup>ALT within, in the midst of

<sup>8</sup>ALT indeed

<sup>9</sup>LIT and not

<sup>10</sup>LIT in its midst

<sup>11</sup>HALOT originally ‘to the profane’

<sup>12</sup>LIT make dead

<sup>13</sup>LIT for their sakes.

<sup>14</sup>ED It is unclear if this conversation happens all at the same time (e.g., Abraham asks for 50, rethinks and asks for 45, etc.) or if between conversations Abraham is going into the city searching for righteous people. Both options provide excellent teaching opportunities and neither is theologically incorrect.

<sup>15</sup>HALOT **make a beginning** (usually expression of politeness or modesty)

<sup>16</sup>CA **וְאֵל** mlt Mss יהוה (multiple manuscripts from the Cairo geniza have the Tetragrammaton [instead of **וְאֵל**])

And He said, “I won’t do<sup>1</sup> it because of the forty.” <sup>30</sup> He said, “Please don’t let it anger the Lord.<sup>2</sup> I speak: perhaps there are thirty there.” And He said, “I won’t do it if there’s thirty there.” <sup>31</sup> He said, “Please, I’ve begun to speak to the Lord:<sup>3</sup> perhaps if twenty can be found there.” And he replied, “I will not destroy it because of the twenty.” <sup>32</sup> He said, “Please don’t let it anger the Lord. I speak just this once: perhaps there are only ten found there.” And he replied, “I won’t destroy it because of the ten.” <sup>33</sup> The LORD went away when He was done speaking with Abraham, and Abraham returned to his place.

*Messengers come to Sodom and Lot convinces them to stay with him — the people of the city demand to have sex with these newcomers — Lot offers to give his daughters in exchange<sup>4</sup> — the men tell Lot that the Lord has sent them to destroy the city — they instruct Lot to flee and save his family — the Lord destroys Sodom and Gomorrah and the surrounding area — Lot’s wife looks back and is turned into a pillar of salt — Lot’s daughters get him drunk and sleep with him — they both give birth to sons.*

19

<sup>1</sup> Two messengers<sup>5</sup> came to Sodom in the evening as<sup>6</sup> Lot was sitting at Sodom’s gate. And Lot saw them and stood to greet them, and bowed down, his face to the ground. <sup>2</sup> He said, “My lords, please, please turn in to your servant’s house: spend the night, wash your feet, get up early, and go on your way.” But they said, “No. We will spend the night in the open.” <sup>3</sup> He urged them strongly, and they turned aside to him

<sup>1</sup>CA **אָפּשחית** cf **פ** (*percutiam*) et 28.31.32 (The Samaritan Pentateuch and the Septuagint both have **אָפּשחית** (bring ruin on); compare the Vulgate’s *percutiam*, meaning “to strike.” This same thing appears in verses 28, 31, and 32.)

<sup>2</sup>LIT make to the Lord angry.

<sup>3</sup>CA nonn Mss **יהוה** (several manuscripts give the Tetragrammaton (LORD))

<sup>4</sup>ED I think we should be more forgiving of Lot’s daughters for the choice they made in sleeping with their father. Their father offered to let them be raped and their husbands refused to leave Sodom. However, it is interesting that Lot says that they are virgins since they’re married. Did Lot have more daughters that we have record? Verse 15 states “the two daughters who are present,” but were there others or did these two (and only) daughters just happen to be present? And why then would the men say, “who are present?” Possibly he was referring to other daughters. Also, was he lying as a last-ditch ploy to save his family? But, if the men of the city did accept, what would he have done? Would he have actually given his daughters to them and let them be raped? Was he going to physically defend his family?

<sup>5</sup>CA **prp** **הָאֲנָשִׁים** cf 12.16 (probably “men,” compare verses 12 and 16 [and 15])

<sup>6</sup>LIT and

and came into his house. He prepared<sup>1</sup> a feast for them, baked unleavened bread,<sup>2</sup> and they ate. <sup>4</sup> Before they lay down, the men<sup>3</sup> of the city (the men of Sodom)<sup>4</sup> from young to old — to the last man<sup>5,6</sup> — surrounded the house, <sup>5</sup> and they called out to Lot and said to him, “Where are the men that have come in to you tonight? Bring them out to us so we can have sex with them.”<sup>7</sup> <sup>6</sup> Lot went out to them — to the entrance — closed the door behind himself <sup>7</sup> and said, “My brethren, please don’t behave objectionably.<sup>8,9</sup> <sup>8</sup> I have two virgin<sup>10</sup> daughters. Please let me bring them out to you and you can do whatever you want to them;<sup>11</sup> just<sup>12</sup> don’t do anything to these men because<sup>13</sup> they’ve come under the shadow of my house.”<sup>14</sup> <sup>9</sup> They said, “Stand back!”<sup>15</sup> And they said,<sup>16</sup> “This one has come to stay, and he totally judges us!<sup>o</sup> Now, we will do evilly more so with you than with them!” They strongly urged the man — Lot — and they drew near to break down the door. <sup>10</sup> The men reached out<sup>17</sup> and brought Lot into the house, to them, and closed the door. <sup>11</sup> The men who were at the door of the house — from smallest to largest — were smitten with a dazzling light<sup>18</sup> and they gave up<sup>19</sup> looking for the door. <sup>12</sup> The men said to Lot, “Who else is here? A son-in-law,<sup>20</sup> your sons, your daughters, and everyone you have in the city — bring them out of this<sup>o21</sup>

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<sup>1</sup>LIT made

<sup>2</sup>HALOT for ordinary meals

<sup>3</sup>ED Remember that “men” is the Hebrew mass noun for both men and women. It can technically just mean “men,” but I find it highly unlikely that such a sexually driven culture (cf. v5) would solely consist of homosexuals.

<sup>4</sup>CA frt gl (perhaps glossed)

<sup>5</sup>LIT all the people from the edge

<sup>6</sup>HALOT to the last man

<sup>7</sup>ED This is super messed up. Absolutely disgusting behavior.

<sup>8</sup>ALT do evilly

<sup>9</sup>ED Bold talk coming from him.

<sup>10</sup>LIT who have not had sex with a man

<sup>11</sup>LIT do with them what is good in your eyes

<sup>12</sup>ALT only

<sup>13</sup>LIT for therefore

<sup>14</sup>ED Unarguably more messed up.

<sup>15</sup>ALT Get away!

<sup>16</sup>CA > 6 (missing in the Septuagint)

<sup>17</sup>LIT stretched out their hands

<sup>18</sup>ED Other editions give “blindness”

<sup>19</sup>ALT got tired

<sup>20</sup>ALT brother-in-law; although this doesn’t make much contextual sense, especially given verse 14.

<sup>21</sup>CA 𐤀𐤍𐤔𐤕 + הוּא ut 13.14 (the Samaritan Pentateuch, Septuagint, and Peshitta all add “this,” as also in verses 13 and 14.)

place <sup>13</sup> because we are going to wipe this place out because their cries have been great before the LORD, so the LORD has sent us to wipe it<sup>1,2</sup> out.” <sup>14</sup> Lot went out and spoke to his sons-in-law (those who had married his daughters), and said, “Get up and get out of this place because the LORD is going to destroy the city.” But, in his sons-in-laws’ view, he was joking around.<sup>3</sup> <sup>15</sup> When the morning had broken,<sup>4</sup> the messengers<sup>5</sup> urged Lot, saying, “Get up. Take your wife and your two daughters who are present lest you’re all<sup>o</sup> swept away in the city’s sin.” <sup>16</sup> Lot lingered<sup>6</sup> and the men took him and his wife and his daughters by the hand, the LORD sparing<sup>7</sup> him; and they led him out and put him outside the city. <sup>17</sup> When they’d brought them out, he<sup>8,9</sup> said, “Get to safety!<sup>10,11</sup> Don’t look<sup>12</sup> behind you. Don’t stand in any<sup>13</sup> of the plain or the mountain lest you’re snatched away.” <sup>18</sup> Lot said to them, “Please, not so, my Lord!<sup>14</sup> <sup>19</sup> Your servant has found favor in your eyes and you’ve made your loving-kindness great to me by keeping me alive,<sup>15</sup> but I can’t escape to the mountain lest evil fastens itself to me and I die. <sup>20</sup> Please, this city is close to fleeing<sup>16</sup> here and it’s insignificant.<sup>17</sup> Please let me flee to there — is that insignificant? — and I will live.”<sup>18</sup> <sup>21</sup> He<sup>19</sup> said to him, “I’ve also

11

<sup>1</sup>CA **א** **לְהַשְׁחִיתָהּ**; **ו** suff 3 pl, 1 **תָּם**—? (the Samaritan Pentateuch gives a plural conjugation; the Vulgate has a third person plural suffix, and one (manuscript?) has a plural ending)

<sup>2</sup>ED This above note is significant because it means that there could possibly be more than one city being destroyed.

<sup>3</sup>ED Both Lot and his daughters made a great decision with these guys.

<sup>4</sup>LIT the dawn had ascended

<sup>5</sup>CA prp **הָאֲנָשִׁים** cf 1<sup>a-a</sup> (probably “the men,” compare verse 1)

<sup>6</sup>ED There is an incredibly rare cantillation mark used here (**וְהִתְמַקְּהָה**) called a Shalshelet (') that is said to represent a hesitation or a struggle with one’s inner demons. In this case, it is said to mean that Lot is uncertain about leaving Sodom. I don’t give too much credit to cantillation marks, but it’s an interesting thought nonetheless.

<sup>7</sup>HALOT **sparing**, forbearance Gn 19<sub>16</sub>, compassion Is 63<sub>9</sub>. †

<sup>8</sup>CA **וְהוּא** pl (The Septuagint, Peshitta, and Vulgate have this in plural)

<sup>9</sup>ED LSG gives “l’un d’eux,” meaning “one of them”

<sup>10</sup>LIT Escape for your life!

<sup>11</sup>HALOT **get oneself to safety** Gn 19<sub>17</sub>

<sup>12</sup>ALT glance

<sup>13</sup>LIT all

<sup>14</sup>CA prp **יְ**— (it’s been proposed that it’s **יְ**— [see further in Appendix A.6.3])

<sup>15</sup>ALT saving my life

<sup>16</sup>ALT escaping, slipping away

<sup>17</sup>ALT trifling

<sup>18</sup>LIT my life will live.

<sup>19</sup>ED One of them? The Lord?

accepted your face for this thing<sup>1</sup> to not destroy the city that you've talked about. <sup>22</sup> Hurry and escape from here because I can't do anything until you come here." That's why<sup>2</sup> the city is named Zoar.<sup>3</sup> <sup>23</sup> The sun rose on the earth and Lot came into Zoar. <sup>24</sup> <sup>4</sup>The LORD caused sulfur and fire to rain down on Sodom and Gomorrah, from the LORD from Heaven,<sup>5</sup> <sup>25</sup> and He destroyed<sup>6</sup> these cities and all the plain and all the inhabitants of the cities and the growth<sup>7</sup> from the ground. <sup>26</sup> His wife looked behind herself and she became a pillar of salt. <sup>27</sup> Abraham got up early in the morning [and went]<sup>8,9</sup> to the place where he'd stood before the<sup>10</sup> LORD. <sup>28</sup> He looked toward Sodom and Gomorrah and all the<sup>11</sup> plains<sup>12,13</sup> and saw a smoke on the land going up like the smoke of a furnace.<sup>14</sup>

<sup>29</sup> God destroyed the cities of the plain, and God remembered Abraham and sent Lot out of the midst of the destruction, when He destroyed the cities that Lot lived in. <sup>30</sup> Lot went up to Zoar and lived in the mountain, his two daughters with him, because he was afraid to live in Zoar.<sup>15</sup> So he and his two daughters<sup>16</sup> lived in a cave. <sup>31</sup> The eldest<sup>17</sup> said to the youngest,<sup>18</sup> "Our father is old and there isn't a man in the world to come into us<sup>19</sup> as is the custom in the whole

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<sup>1</sup>ED What?

<sup>2</sup>LIT Therefore

<sup>3</sup>ED Means "small" or "insignificant."

<sup>4</sup>CA frt tr huc 26 (Perhaps transpose verse 26 here [meaning that Lot's wife turned into a pillar of salt before the Lord destroyed the city])

<sup>5</sup>CA add? (added [later]?)

<sup>6</sup>ALT overthrew

<sup>7</sup>ALT what had sprouted

<sup>8</sup>CA ins וַיֵּלֶךְ? (insert "and went?")

<sup>9</sup>ED I used the same syntax that the DARBY uses because, even though I'm against making this an eclectic edition, I feel that the verse requires this possibly missing section.

<sup>10</sup>LIT face of the

<sup>11</sup>LIT face of the

<sup>12</sup>LIT land of the plains

<sup>13</sup>CA pc Mss **אֶרֶץ** <sup>Ca1</sup>**אֶרֶץ** <sup>Ms</sup> invers, sic 1 et dl c Ms **אֶרֶץ**? (a few medieval manuscripts, the Samaritan Pentateuch, the Septuagint, Peshitta, and Targum (in inverse order), so/thus 1 and delete when the medieval manuscript [says?] "land"?)

<sup>14</sup>ALT forge.

<sup>15</sup>ED Why?

<sup>16</sup>CA **אִתּוֹ** <sup>Mss</sup> + **עִמּוֹ** (The Samaritan Pentateuch, Septuagint, and manuscripts of the Vulgate add "with him.")

<sup>17</sup>ED Interesting that she was unmarried.

<sup>18</sup>ALT younger

<sup>19</sup>ED Does this work idiomatically the same as it does in modern English?

world. <sup>32</sup> Let's go and give Dad<sup>1</sup> wine to drink and lie down with him so that we can preserve our father's posterity." <sup>33</sup> That night, they gave their dad wine to drink, and the eldest went in and she lay with her father; and he didn't know that she'd lied down or gotten up.<sup>2</sup> <sup>34</sup> On the next day, the eldest said to the youngest, "I lay with my<sup>3</sup> father last night.<sup>4</sup> Let us again<sup>5</sup> give him wine to drink tonight, and you go in and lie with him so that we can preserve our father's posterity." <sup>35</sup> So again gave their father wine to drink that night, and the youngest got up and lay with him; and he didn't know that she'd lied down or gotten up. <sup>36</sup> Both of Lot's daughters became pregnant by their father. <sup>37</sup> The oldest gave birth to a son and named him Moab (he's the forefather of the present-day Moabites<sup>6</sup>). <sup>38</sup> The youngest also gave birth to a son and named him Ben-ammi (he's the forefather of the present-day Beni-ammon<sup>7</sup>).

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

22

<sup>1</sup> After these things, God tested Abraham. He said to him, "Abraham," and Abraham replied, "Yes?" <sup>2</sup> He said, "Please take your son Isaac — your only son — whom you love,<sup>8</sup> and get you yonder<sup>9</sup> to the land of Moriah. You shall raise him up as a burnt offering upon one of the mountains which I shall tell you." <sup>3</sup> 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. <sup>4</sup> On the third day, Abraham looked up<sup>10</sup> and saw the place afar off.<sup>11</sup> <sup>5</sup> Abraham said to his young servants, "Stay here with the donkey while the boy and I go off, worship, and return." <sup>6</sup> Abraham took the wood for the burnt offering and had his son, Isaac, carry

<sup>1</sup>LIT our dad

<sup>2</sup>LIT and he didn't know in her lying down or her getting up.

<sup>3</sup>CA 6 suff 1 pl, 1 אָבִינוּ (The Septuagint pronominal suffix is first person plural [our], could one [manuscript?] read "our father?")

<sup>4</sup>ALT yesterday evening

<sup>5</sup>LIT also

<sup>6</sup>LIT the Moabites to this day

<sup>7</sup>ALT children of Ammon

<sup>8</sup>This is poignantly repetitive.

<sup>9</sup>lit., "go for thyself"

<sup>10</sup>lifted up his eyes

<sup>11</sup>"from afar," but this is written from his perspective

it.<sup>1</sup> He took some fire, a knife, and the both of them went off together. <sup>7</sup> Isaac said to Abraham, “Dad?” and he responded, “Yes, my son?” <sup>2</sup>“I see the fire and the wood, but where is the lamb for the burnt offering?” <sup>8</sup> Abraham replied, “My son, God Himself will provide a lamb for the burnt offering,” and they went on together. <sup>9</sup> 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. <sup>10</sup> Abraham took the knife in his hand to slay his son. <sup>11</sup> And the messenger of the LORD called to him from the heavens and said, “Abraham! Abraham!” and he said, “Yes?” <sup>12</sup> <sup>3</sup>“Don’t slay<sup>4</sup> 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.” <sup>13</sup> 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. <sup>14</sup> Abraham named that place *Jehovah-yireh*, and it is said there<sup>5</sup> today, “The LORD provides on this<sup>o</sup> mountain.” <sup>15</sup> The angel of the LORD called unto Abraham a second time from the heavens <sup>16</sup> and said, “I swear of myself, declares the LORD, that, because you have done this and not held back your son from me<sup>o</sup> — your only son —

<sup>17</sup> 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. <sup>18</sup> Because you have hearkened to my words, through your posterity shall all the nations of the earth be blessed.” <sup>19</sup> 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.

<sup>20</sup> After all this, word came to Abraham, saying, “Milcah has birthed sons to your brother, Nahor.” <sup>21</sup> Uz was his first-born, Buz his brother, Kemuel the father of Aram. <sup>22</sup> Chesed, Hazo, Pildash, Jidlaph, and Bethuel. <sup>23</sup> And Bethuel fathered Rebecca. Milcah bore these eight sons to Nahor, Abraham’s brother. <sup>24</sup> His concubine, Reumah,<sup>6</sup> she also gave birth to Tebah, Gaham, Thahash, and Ma’acah.

<sup>1</sup>lit, placed it on his son Isaac

<sup>2</sup>“And Isaac said” has been removed to help the flow.

<sup>3</sup>“He said”

<sup>4</sup>lit., put forth your hand

<sup>5</sup>inferred

<sup>6</sup>lit., *named* or *whose name is*



## EXODUS

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

19

<sup>1</sup> In the third month since the departure of the children of Israel from the land of Egypt, <sup>1</sup>they came into the Sinai wilderness. <sup>2</sup> They left Rephidim, came into the Sinai wilderness, and camped<sup>2</sup> before the mountain. <sup>3</sup> 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: <sup>4</sup> ‘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. <sup>5</sup> And now, if you will truly obey Me and keep<sup>3</sup> My commandments, you shall be a treasure<sup>4,5</sup> from among all people:<sup>6</sup> for all the earth is Mine. <sup>6</sup> You shall be<sup>7</sup> a kingdom of priests and a holy nation.’ These are the words which you shall say to the children of Israel.” <sup>7</sup> So Moses entered in<sup>8</sup> and called the elders of the people. He laid before them all these things that the LORD had commanded him. <sup>8</sup> 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.<sup>9</sup> <sup>9</sup> 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. <sup>10</sup> And the LORD said unto Moses, “Go to the people and sanctify them today and tomorrow. Let them wash their clothes <sup>11</sup> because on the third day the LORD will descend in the eyes of all the people before Mount Sinai. <sup>12</sup> You shall set bounds around the people, saying, ‘Hearken to these words<sup>10</sup> and don’t go up into the mountain. Anyone touching the base of the mountain will certainly be put

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<sup>1</sup>in that day

<sup>2</sup>in the Sinai wilderness

<sup>3</sup>observe

<sup>4</sup>to Me

<sup>5</sup>Refers to a temple treasure, therefore having covenantal implications.

<sup>6</sup>above all people

<sup>7</sup>to Me

<sup>8</sup>i.e., to the camp

<sup>9</sup>the words of the people

<sup>10</sup>lit., them

to death. <sup>13</sup> No hand shall touch it<sup>1</sup> or he<sup>2</sup> will surely be stoned or shot:<sup>3</sup> whether beast or man, they shall not live while the trumpet sounds<sup>4</sup> as they approach the mountain.’” <sup>14</sup> So Moses went down from the mountain to the people and sanctified<sup>5</sup> the people and they washed their clothes.<sup>6</sup> <sup>15</sup> He said to the people, “Prepare yourselves. Do not sleep with<sup>7</sup> a woman for three days.” <sup>16</sup> 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:<sup>8</sup> and all the people in the camp were afraid. <sup>17</sup> Moses brought the people out from the camp to meet God and they stationed themselves at the base of the mountain. <sup>18</sup> 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. <sup>19</sup> The sound of the trumpet grew continually louder<sup>9</sup> while Moses spoke and God answered.<sup>10</sup> <sup>20</sup> The LORD descended on the summit of Mount Sinai and He<sup>11</sup> called unto Moses.<sup>12</sup> And Moses went up. <sup>21</sup> The LORD said to Moses, “Go down and solemnly charge the people, otherwise many of them will break through, see the LORD, and perish.”<sup>13</sup> <sup>22</sup> Also, the priests who come near the LORD shall sanctify themselves, otherwise the LORD will tear them down. <sup>23</sup> 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.’” <sup>24</sup> The LORD said unto him, “Go down — you and Aaron with you — and the priests will come up. Don’t let the people break through to come up to the LORD, otherwise His glory will break out against them.” <sup>25</sup> So Moses went down to the people and spoke to them.

## 20

*The Decalogue — Israel commanded to bear witness that the Lord*

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<sup>1</sup>the mountain

<sup>2</sup>whomever touches it

<sup>3</sup>with arrows

<sup>4</sup>continues

<sup>5</sup>consecrated, made holy

<sup>6</sup>As a way of preparing themselves to go up into the mountain.

<sup>7</sup>lit., approach

<sup>8</sup>One used for ritualistic purposes, a שופֶר.

<sup>9</sup>more and more powerful

<sup>10</sup>with a voice

<sup>11</sup>lit., the LORD

<sup>12</sup>at the summit

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

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

<sup>1</sup> And God spake all these words unto them, saying,

<sup>2</sup> PREFACE. "I am the LORD your God who brought you out of the land of Egypt, from the house of captivity.<sup>1</sup> <sup>3</sup> I.<sup>2</sup> Never<sup>3</sup> shalt thou have other gods besides me.<sup>4,5</sup> <sup>4</sup> II. Never shalt thou make for yourselves graven images,<sup>6</sup> neither any image that is in the heavens above, nor in the earth, nor beneath the earth, nor in the waters beneath the earth. <sup>5</sup> 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, <sup>6</sup> but showing kindness<sup>7</sup> with<sup>8</sup> those who love me<sup>9</sup> and<sup>10</sup> keep my commandments.

<sup>7</sup> III. Never shalt thou use<sup>11</sup> the name of the LORD thy God with vain intent<sup>12</sup> for the LORD will not hold him innocent<sup>13</sup> who uses His name with vain intent.<sup>14</sup>

<sup>8</sup> IV. Remember the Sabbath day to sanctify it.<sup>15</sup> <sup>9</sup> Six days shalt thou labor and do all thy work, <sup>10</sup> 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,<sup>16</sup> nor thy beast, nor thy stranger that is within thy gates: <sup>11</sup> for it took six days for the LORD to make the heavens and the earth and all that is upon the face thereof,

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<sup>1</sup>servitude, bondage, slavery

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

<sup>3</sup>The Hebrew negator **אין** 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.

<sup>4</sup>lit., my face. The Greek rendering is used herein.

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

<sup>6</sup>idols

<sup>7</sup>keeping my covenant

<sup>8</sup>unto

<sup>9</sup>lit., my lovers

<sup>10</sup>to those who

<sup>11</sup>take, lift up

<sup>12</sup>in vain, with vanity, to/with no good purpose

<sup>13</sup>guiltless

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

<sup>15</sup>consecrate, 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.

<sup>16</sup>lit., nor his/thy manservant, nor his/thy maidservant

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

<sup>12</sup> v. Take thy father and thy mother seriously<sup>1</sup> so that thy days may be lengthened upon the land the LORD thy God giveth<sup>2</sup> thee.

<sup>13</sup> vi. Never shalt thou murder.<sup>3</sup>

<sup>14</sup> vii. Never shalt thou commit adultery.

<sup>15</sup> viii. Never shalt thou steal.

<sup>16</sup> ix. Never shalt thou answer falsely.<sup>4</sup>

<sup>17</sup> x. Never shalt thou desire<sup>5</sup> thy neighbor's house, neither<sup>6</sup> thy neighbor's wife, nor his male or female servant, nor his ox, nor his male donkey, nor anything that is thy neighbors."

<sup>18</sup> Then all the people were witnesses to the thunder,<sup>7</sup> lightning, the sound of the trumpet, and the smoke of the mount. And they were witnesses and removed themselves.<sup>8</sup> <sup>19</sup> They then said to Moses, "Speak on our behalf that we hear, and let Him not speak with us lest we die." <sup>20</sup> So Moses said unto the people, "Do not be afraid,<sup>9</sup> 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." <sup>21</sup> The people stood back as Moses approached the thick cloud where God was.

<sup>22</sup> 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. <sup>23</sup> Never shalt thou make of me gods of gold or silver for yourselves. <sup>24</sup> Thou shalt make for me an altar of earth and shalt offer unto me a burnt offering and a peace offering. <sup>25</sup> But if you make an altar of stones to me, thou shalt not build it of hewn stones<sup>10</sup> nor<sup>11</sup> fashion those stones with tools: if thou wieldest thine tool<sup>12</sup> and lay it upon it<sup>13</sup> thou

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<sup>1</sup>make their words heavy, honor them

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

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

<sup>4</sup>bear false witness/testimony

<sup>5</sup>covet

<sup>6</sup>...shalt thou desire...

<sup>7</sup>lit., His voice

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

<sup>9</sup>Fear not

<sup>10</sup>Lest to be confused with an idol or graven image.

<sup>11</sup>lit., Never shalt thou

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

<sup>13</sup>i.e., the altar

wilt defile it. <sup>26</sup> Thou shalt not ascend on the steps to my altar in order that thy nakedness be not revealed on this altar.’ ”

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

21

<sup>1</sup> These are the judgments<sup>1</sup> that you shall set before them.<sup>2</sup> <sup>2</sup> If you acquire a Hebrew slave<sup>3</sup> six years, he shall serve thee; in the seventh year he shall go free without having to pay.<sup>4</sup> <sup>3</sup> If he comes alone, alone shall he go out. If he is married,<sup>5</sup> his wife shall go with him. <sup>4</sup> If his master giveth him a wife and she bears sons or daughters to him, their<sup>6</sup> offspring<sup>7</sup> shall belong to the master and the man shall go forth by himself. <sup>5</sup> If the servant actually says, “I love my master, my wife, my children — I will not be freed.” <sup>6</sup> Then his master will bring him<sup>8</sup> to the presence of God, to the door, and his master shall pierce his ear with an awl and he shall be his<sup>9</sup> slave forever.

<sup>7</sup> If a man sells his daughter to be a handmaid, then she shall not go out as the bondsmen do. <sup>8</sup> However, if she is unacceptable to her buyer<sup>10</sup> (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. <sup>9</sup> If he designates<sup>11</sup> her to his son, then it shall be done to her according to the law of daughters. <sup>10</sup> If he takes another for himself, then her food, clothing, and right to motherhood<sup>12,13</sup> shall not be taken away. <sup>11</sup> But if he doesn't do these three things for her, she shall go free without money.

<sup>12</sup> Anyone who strikes<sup>14</sup> a man to death shall certainly be killed. <sup>13</sup> However, if he has not lain in wait, but God has

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<sup>1</sup>laws

<sup>2</sup>Lit., “their face”

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

<sup>4</sup>Like indentured servanthood.

<sup>5</sup>The husband/lord of a woman.

<sup>6</sup>her

<sup>7</sup>children

<sup>8</sup>cause him to approach

<sup>9</sup>the master's

<sup>10</sup>lit., master

<sup>11</sup>assigns, but not necessarily marry. Kohler-Baumgartner simply says of יָצָאָה (עַד) in the qal: designate, assign a woman

<sup>12</sup>alt., marital intercourse. Right to motherhood is more fitting contextually.

<sup>13</sup>How does this cover consent? Is that an issue in the ancient world?

<sup>14</sup>smite, (deal a) blow

delivered him<sup>1</sup> into his hand, then I will appoint a place where he can flee.

<sup>14</sup> If a man schemes<sup>2</sup> against his neighbor to kill him by deceit,<sup>3</sup> you shall take him from my altar to kill him.

<sup>15</sup> He who strikes his father or his mother<sup>4</sup> shall surely be put to death. <sup>16</sup> Anyone who kidnaps<sup>5</sup> someone<sup>6</sup> and he is caught with the man still in his possession:<sup>7</sup> he shall surely be put to death.<sup>8</sup>

<sup>17</sup> He who curses<sup>9</sup> his father or his mother shall sure be put to death.

<sup>18</sup> And if men quarrel<sup>10</sup> and one man hits another (whether with a stone or his fists), but not to kill him — merely to put him to bed — <sup>19</sup> if he rises and walks about outside<sup>11</sup> on his staff,<sup>12</sup> then the smiter shall be declared exempt from punishment.<sup>13</sup> Only, he shall pay for his lost time until he is thoroughly healed.

<sup>20</sup> If a man strikes<sup>14</sup> his male or female servant with a staff<sup>15</sup> and that person dies under his hand then he will surely be punished in proxy for him.<sup>16</sup> <sup>21</sup> But if a day or two goes by and he<sup>17</sup> gets up, he<sup>18</sup> will not be punished because it is his property. <sup>22</sup> If men fight and strike a pregnant woman so that she has a miscarriage,<sup>19</sup> but there is no further harm, he will surely be fined according to what the husband deems right, and he<sup>20</sup> will give according to what is assessed. <sup>23</sup> If there is a serious injury or death, you shall take life in place of<sup>21</sup> life: <sup>24</sup> an eye for an eye, a tooth for a tooth, a hand for a hand, a foot

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<sup>1</sup>i.e., the killed

<sup>2</sup>acts presumptuously

<sup>3</sup>design, scheme, subtlety

<sup>4</sup>...he...

<sup>5</sup>steals

<sup>6</sup>to sell them

<sup>7</sup>power

<sup>8</sup>In other words, kidnapping is a capital offense.

<sup>9</sup>reviles, insults — but harsher than we tend to think

<sup>10</sup>fight

<sup>11</sup>KB: the area outside a house.

<sup>12</sup>For the sick.

<sup>13</sup>alt., acquitted of relevant charges

<sup>14</sup>hits

<sup>15</sup>rod

<sup>16</sup>or her.

<sup>17</sup>i.e., the slave

<sup>18</sup>the master

<sup>19</sup>lit., “her children go forth.”

<sup>20</sup>the other man

<sup>21</sup>for

for a foot,<sup>1</sup> <sup>25</sup> burning for burning, wound for wound, strike for strike.

<sup>26</sup> If a man strikes the eye of his male or female servant and knocks it out,<sup>2</sup> he will let him go free in penance for his eye.

<sup>27</sup> If the tooth of a male or female servant is knocked out, he must let them go free because of their tooth.

<sup>28</sup> If an ox<sup>3</sup> 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. <sup>29</sup> If the ox has been known to gore in the past and this was known<sup>4</sup> 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. <sup>30</sup> If a payment is laid upon him, he shall pay<sup>5</sup> a redemption<sup>6</sup> for his life according to everything that is laid upon him. <sup>31</sup> Whether it runs down<sup>7</sup> a son or a daughter, then you shall do to it according to this judgment. <sup>32</sup> If the ox runs down a male servant or a handmaid, then he shall pay the master thirty pieces of silver<sup>8</sup> and the ox shall be stoned.

<sup>33</sup> If a man uncovers<sup>9</sup> or digs a pit, doesn't properly cover it,<sup>10</sup> and a donkey or an ox falls in, <sup>34</sup> then the owner of the pit shall make it right: he shall give money to the owner<sup>11</sup> and the dead animal shall be his.

<sup>35</sup> If a man's bull strikes the bull of his neighbor<sup>12</sup> and he dies, then he shall sell the live ox and half the money and the dead ox. <sup>36</sup> If it is known that the bull has previously run people down<sup>13</sup> 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.<sup>14</sup> <sup>37</sup> If a man should steal an

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<sup>1</sup>This 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.

<sup>2</sup>lit., destroys it

<sup>3</sup>"Bull" can be supplied for every following instance of "ox" in this chapter.

<sup>4</sup>made known

<sup>5</sup>give

<sup>6</sup>ransom

<sup>7</sup>alt., butts, thrusts, gores

<sup>8</sup>Thirty shekels

<sup>9</sup>opens

<sup>10</sup>Probably meant "at night."

<sup>11</sup>of the animal

<sup>12</sup>associate

<sup>13</sup>lit., is known to run people down

<sup>14</sup>i.e., the one who paid.

ox or a sheep<sup>1</sup> and slaughters<sup>2</sup> or sells it, he shall recompense<sup>3</sup> with five oxen for the ox, or four sheep for the lamb.

## 23

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

<sup>1</sup> You shouldn't bear fraudulent hearsay. Don't extend your hand to the wicked to be a violent witness.

<sup>2</sup> Don't follow the multitude for evil; don't testify concerning a strife, to go after the multitude to turn others aside. <sup>3</sup> Don't treat the helpless with distinction in their dispute.<sup>4</sup>

<sup>4</sup> If you encounter your enemy's ox or donkey wandering,<sup>5</sup> then you shall definitely bring it back to him.

<sup>5</sup> If you see your hater's donkey lying down under its burden, then you shall stop it<sup>6</sup> from leaving. You shall certainly set it free.<sup>7</sup>

<sup>6</sup> Don't turn aside the judgment of the poor in their dispute. <sup>7</sup> Stay away from falsehood.<sup>8,9</sup> And don't kill the innocent and the righteous because I will not vindicate the wicked. <sup>8</sup> Don't take a bribe because bribes blind the clear-sighted and distort<sup>10</sup> the words of the righteous. <sup>9</sup> Don't oppress<sup>11</sup> foreigners because you know what it's like to be a foreigner<sup>12</sup> because you used to be foreigners in Egypt.<sup>13</sup> <sup>10</sup> For six years you shall sow your land and harvest the<sup>14</sup> increase. <sup>11</sup> But in the seventh year,<sup>o</sup> 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.<sup>15</sup> You shall do likewise<sup>16</sup> in your vineyards and olive

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<sup>1</sup>lamb

<sup>2</sup>use it for food

<sup>3</sup>make peace

<sup>4</sup>alt., case, lawsuit

<sup>5</sup>lit., going back and forth

<sup>6</sup>alt., leave it alone

<sup>7</sup>alt., abandon it

<sup>8</sup>lit., the thing of falsehood

<sup>9</sup>alt., lie, deception

<sup>10</sup>alt., twist, mislead, perverse

<sup>11</sup>alt., press (someone in a given direction), torment, crowd

<sup>12</sup>lit., know the soul of the foreigner

<sup>13</sup>lit., the land of Egypt

<sup>14</sup>lit., its

<sup>15</sup>lit., what they leave

<sup>16</sup>lit., thus shall you do



orchards. <sup>12</sup> 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. <sup>13</sup> 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<sup>1</sup> your mouth.

<sup>14</sup> You shall celebrate a feast in my honor<sup>2</sup> three times <sup>3</sup>a year. <sup>15</sup> 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.<sup>4</sup> This because you have come out of Egypt and no one shall appear empty in my presence. <sup>16</sup> 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<sup>5</sup> from the field. <sup>17</sup> Three times during the year shall all of the men appear before the face of the Lord GOD. <sup>18</sup> Don't offer the blood of My offering on top of leavened bread. The fat of my Festival shall not remain until morning. <sup>19</sup> 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<sup>6</sup> in its mother's milk.

<sup>20</sup> I will send a messenger<sup>7</sup> before you to guard you in the way and to bring you to the place I have prepared. <sup>21</sup> 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. <sup>22</sup> 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. <sup>23</sup> 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<sup>8</sup> them. <sup>24</sup> You shall not bow down to their gods, nor shall you worship<sup>9</sup> them. You shall not do as they do, but you shall overthrow them and shall smash their stone images to pieces. <sup>25</sup> You shall serve the LORD thy God and He will bless your food<sup>10</sup> and water. I will remove sickness from among you. <sup>26</sup> There shall not be a woman who

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<sup>1</sup>lit., in

<sup>2</sup>lit., to me

<sup>3</sup>in

<sup>4</sup>The first month, the month of grain (אֶבֶיב meaning *barley*).

<sup>5</sup>"The first-fruits of your work" is what is probably intended.

<sup>6</sup>of a goat

<sup>7</sup>i.e., a heavenly messenger

<sup>8</sup>cut them off, efface

<sup>9</sup>serve

<sup>10</sup>bread

miscarries, neither is sterile<sup>1</sup> in your land. And you shall live a full life.<sup>2</sup>

<sup>27</sup> I will send forth reverence<sup>3</sup> of me before thee and confuse all the people that come out against thee. I will make all thy enemies flee<sup>4</sup>. <sup>28</sup> I shall send hornets before thee and it shall drive out the Hivites, the Canaanites, and the Hittites from before thee. <sup>29</sup> 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. <sup>30</sup> Little by little will I drive them out from before you until you become<sup>5</sup> fruitful enough to take possession of the land. <sup>31</sup> I will set your boundaries from the Reed Sea<sup>6</sup> to the sea of the Philistines, and from the desert to the river;<sup>7</sup> for I will place the inhabitants of the land in your hand and you will drive them out from before yourselves. <sup>32</sup> You shall not make<sup>8</sup> a covenant with them, neither with their gods. <sup>33</sup> They shall not dwell<sup>9</sup> in your land lest they cause you to deviate<sup>10</sup> from<sup>11</sup> me in that you serve their gods: that you become a snare to yourselves.”

## 24

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

<sup>1</sup> And He saith unto Moses: “Go up unto the LORD — you, Aaron, and seventy of the elders of Israel — and you shall bow down<sup>12</sup> from afar. <sup>2</sup> And Moses will approach the LORD alone. The people<sup>13</sup> will not go up with him.” <sup>3</sup> 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.” <sup>4</sup> 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<sup>14</sup> twelve

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<sup>1</sup>infertile, barren

<sup>2</sup>lit., I will complete the number of thy days.

<sup>3</sup>fear

<sup>4</sup>lit., give to you all your enemies' backs

<sup>5</sup>are

<sup>6</sup>Red Sea

<sup>7</sup>It's difficult to tell if it's the Jordan or the Tigris.

<sup>8</sup>cut

<sup>9</sup>live

<sup>10</sup>miss the mark, sin, transgress

<sup>11</sup>against

<sup>12</sup>i.e., to worship

<sup>13</sup>i.e., Aaron and the Seventy

<sup>14</sup>built

memorial stones<sup>1</sup> for the twelve tribes of Israel. <sup>5</sup> And he sent lads<sup>2</sup> of the children of Israel and they offered burnt offerings and sacrificed sacrifices, peace offerings, and bulls.<sup>3</sup> <sup>6</sup> Then Moses took half of the blood and placed it in bowls;<sup>4</sup> and half<sup>5</sup> of the blood he sprinkled<sup>6</sup> on<sup>7</sup> the altar. <sup>7</sup> He took the scroll of the covenant and he read<sup>8</sup> out in the ears<sup>9</sup> of the people and they said, “Everything that the LORD hath said we will do.”<sup>10</sup> <sup>8</sup> And Moses took the blood and he sprinkled<sup>11</sup> it upon the people and said, “This is the blood of the covenant which the LORD hath made with you concerning all these things.” <sup>9</sup> Then Moses, Aaron, Nadab, Abihu, and seventy elders of Israel went up <sup>10</sup> and saw the God of Israel. Under His feet was a slab of sapphire as bright as heaven. <sup>11</sup> He did not lay His hand on the eminent children of Israel. They saw God and they ate and they drank.<sup>12</sup>

<sup>12</sup> The LORD said to Moses, “Come up to me in the mountain<sup>13</sup> and be there. I will give you stone tablets, the Law and the Commandments that I have written for their instruction.” <sup>13</sup> Moses rose up — and Joshua, his minister, too — and Moses went to the mountain of God. <sup>14</sup> To the elders he said, “Wait here<sup>14</sup> for us until we return for you. And look, Aaron and Hur are here<sup>o</sup> with you, and whoever has any problems, bring it up with them.”<sup>15</sup> <sup>15</sup> Moses went up into the mountain, and the cloud covered the mountain. <sup>16</sup> 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<sup>16</sup> of the cloud. <sup>17</sup> In the people’s view, the appearance of the LORD in His glory was like fire consuming the peak of the mountain. <sup>18</sup> Moses came into the thick of the cloud

11

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<sup>1</sup>pillars

<sup>2</sup>young men, servants

<sup>3</sup>oxen

<sup>4</sup>basins

<sup>5</sup>i.e., the other half

<sup>6</sup>cast

<sup>7</sup>at

<sup>8</sup>it

<sup>9</sup>hearing

<sup>10</sup>hear, obey

<sup>11</sup>cast

<sup>12</sup>ED Could easily be covenantal or a reference to the sacrament.

<sup>13</sup>lit., mountain-ward

<sup>14</sup>lit., in this place

<sup>15</sup>lit., approach them with it

<sup>16</sup>lit., midst

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

## NUMBERS

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

5

<sup>1</sup> The LORD spoke to Moses, saying, <sup>2</sup> “Command the people of Israel that they send everyone outside the camp who has a skin disease, a discharge,<sup>1</sup> or who has become ritualistically unclean from coming in contact with<sup>o</sup> a corpse. <sup>3</sup> Send both men and women outside — send them out of the camp so that they don’t make the camp wherein I live ritualistically unclean.” <sup>4</sup> The people of Israel did so and sent them outside the camp. The people of Israel did just as the LORD had told Moses.

11

<sup>5</sup> The LORD spoke to Moses, saying, <sup>6</sup> “Speak to the people of Israel. When a man or a woman commits any human sin by being unfaithful<sup>2</sup> to the LORD and that person is guilty: <sup>7</sup> they shall confess the sin that they’ve committed, he shall restore his wrong<sup>3</sup> by its total amount plus one fifth, and give it to the person he wronged. <sup>8</sup> But if the man doesn’t have a redeemer to give the compensating gift to, then the guilt shall be recompensed to the LORD shall be the priest’s in addition to the reconciliatory ram by which the priest makes an atonement for the man. <sup>9</sup> Every tribute offering of any of the holy things of the people of Israel which they present to the priest, these shall be his. <sup>10</sup> Everyone’s sacred things shall be his. Whatever people give to the priest shall be his.”

<sup>11</sup> And the LORD spake unto Moses, saying, <sup>12</sup> “Speak unto the children of Israel and say unto them: ‘If any man’s wife go astray and trespasses against him <sup>13</sup> in that a man lies sensually with her and it is hidden from the eyes<sup>4</sup> of her husband — kept secret — and she is defiled, but there is no witness against her, neither is she caught in the act: <sup>14</sup> if the spirit of jealousy is passed over him and he suspects her of infidelity and she is defiled, or if the spirit of jealousy passes over him and he suspects her of infidelity and she is not

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

<sup>2</sup>מַעַל is always against God.

<sup>3</sup>KB: (equivalent amount of) **wrong** (in case of property damage)

<sup>4</sup>kept from the knowledge

defiled:<sup>1</sup> <sup>15</sup> the man shall bring his wife before the priest. He<sup>2</sup> 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<sup>3</sup> wrong-doing. <sup>16</sup> The priest shall bring her and cause her to stand before the LORD. <sup>17</sup> 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<sup>4</sup> in the water. <sup>18</sup> And the priest shall make the woman stand before the LORD.<sup>5</sup> And he will uncover the woman and he shall place in her hands the memorial offering as an offering of jealousy. The bitter waters that cause the curse shall be in the priest's hand. <sup>19</sup> 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."<sup>6</sup> <sup>20</sup> But if you have gone astray to another besides your husband, or if you have defiled yourself in that a man other than your husband has lain with you,"<sup>7</sup> <sup>21</sup> the priest shall charge the woman<sup>8</sup> with an oath of cursing and the priest shall say to the woman, "May the LORD make you a curse and an oath amongst your people." The LORD shall cause your thigh to waste<sup>9</sup> away and your womb to swell. <sup>22</sup> These cursed waters have come into your intestines and caused your belly<sup>10</sup> to swell and your crotch<sup>11</sup> to shrink. The woman shall say, "Surely! Surely!"<sup>12</sup> <sup>23</sup> And the priest shall write these words on a scroll and he shall wash them out into the bitter waters. <sup>24</sup> He will have the woman drink the bitter waters that cause the curse and the waters will enter into her. <sup>25</sup> 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

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

<sup>2</sup>the husband

<sup>3</sup>remembrance

<sup>4</sup>i.e., the dust

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

<sup>6</sup>i.e., to take effect

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

<sup>8</sup>place the woman under oath

<sup>9</sup>fall

<sup>10</sup>KB: of a man. Womb for a woman.

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

<sup>12</sup>See Appendix A.7

shall bring it<sup>1</sup> to the altar. <sup>26</sup> And the priest shall take a handful of the burned meal-offering<sup>2</sup> 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.<sup>3</sup> <sup>27</sup> 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. <sup>28</sup> And if the woman is not defiled in that she acted unfaithfully, but she is clean, she shall be guiltless,<sup>4</sup> and she, conceiving, will give birth to a child.<sup>5</sup> <sup>29</sup> This is the law concerning those suspected of infidelity (when the wife goes astray while married to her husband and is defiled). <sup>30</sup> When a spirit of jealousy passes over a man and he's jealous of his wife, he shall cause his wife to stand before the LORD and the priest shall do everything in this law to her. <sup>31</sup> The man is then free from wrong-doing, but the woman will pay for her iniquity."

*Law of the Nazirite — Aaronic blessing.*

6

<sup>1</sup> The LORD spoke to Moses, saying, <sup>2</sup> "Speak with the people of Israel and say to them, 'If a man or woman vows the oath of the Nazirite, to consecrate themselves to the LORD, <sup>3</sup> then they<sup>6</sup> shall not drink beer<sup>7</sup> or vinegar beer,<sup>8</sup> neither shall they drink grape-juice or grape-extract or eat dried or fresh grapes. <sup>4</sup> The entire time<sup>9</sup> he's a Nazirite<sup>10</sup> he shall not eat anything made from the wine grapevine or from the peel of unripe grapes. <sup>5</sup> The whole time he's vowed to be a Nazirite, a razor shall not pass over his head until the time<sup>11</sup> that he's consecrated to the LORD is completed. The hair<sup>12</sup> of his head shall grow. <sup>6</sup> He shall not have dealings with a dead body the whole time he's a consecrated as a Nazirite to the LORD. <sup>7</sup> He shall not be ritualistically unclean for his father, mother, or

<sup>1</sup>i.e., the offering

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

<sup>3</sup>i.e., the waters of bitterness.

<sup>4</sup>clean

<sup>5</sup>i.e., eventually

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

<sup>7</sup>KB: intoxicating drink, evid. a kind of **beer**.

<sup>8</sup>Possibly wine. Any drink left out will begin to ferment with time.

<sup>9</sup>lit., all the days

<sup>10</sup>KB: live as a nāzîr, accept the obligations of a Nazirite.

<sup>11</sup>lit., his days

<sup>12</sup>KB: loose or unbraided

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

<sup>8</sup> For the whole time that he's consecrated he shall be holy to the LORD. <sup>9</sup> If the dead suddenly die because of him, and his consecrated head has become ritualistically unclean, then he shall shave his head on the day of his ritualistic cleansing — he shall shave his head on the seventh day. <sup>10</sup> In the eighth day he shall bring either two turtle doves or two pigeons to the priest at the entrance of the meeting tent. <sup>11</sup> The priest shall offer one as a sin-offering and the other<sup>1</sup> as a burnt-offering to atone for his sin with the dead body. On that same<sup>o</sup> day he shall reconsecrate<sup>2</sup> his head. <sup>12</sup> He shall vow the days of his consecration to the LORD. He shall bring a year-old lamb to be a compensating gift, but the first days shall be forfeited because he was ritualistically unclean.

<sup>13</sup> This is the law of the Nazirite. When his time of consecration is complete,<sup>3</sup> he shall be brought to the entrance of the meeting tent. <sup>14</sup> He shall bring his offerings near to the LORD: a year-old lamb that is free of blemish for the burnt-offering, a year-old ewe lamb that is free of blemish for the sin offering, a ram free of blemish for the peace offering, <sup>15</sup> a basket of matzo, ring-shaped bread moistened with balsam oil, unleavened wafers with balsam oil spread on them, their offering, and their drink-offerings.<sup>4</sup> <sup>16</sup> The priest shall bring them before the LORD and offer his sin- and burnt-offerings. <sup>17</sup> The ram shall be offered as a peace offering before the LORD along with the basket of matzo; the priest shall offer his sacrifice and his drink-offering. <sup>18</sup> The Nazirite shall shave his consecrated head at the entrance of the meeting tent, take the hair of his consecrated head, and place it on the fire which is under the peace offering. <sup>19</sup> The priest shall take the boiled ram shoulder, one piece of matzo from the basket, and one unleavened wafer and place them on the Nazirite's palms after he has shaved his consecrated head. <sup>20</sup> The priest shall wave them as wave offerings before the LORD; in addition to the brisket of the wave offering and the tribute thigh, it is holy to the priest. Afterwards, the Nazirite may drink wine.

<sup>21</sup> This is the law of the Nazirite who vows his offering to the LORD in addition to <sup>5</sup>being set apart, and besides what he

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<sup>1</sup>lit., one

<sup>2</sup>lit., consecrate; understood as reconsecrate.

<sup>3</sup>lit., in the day of the completion of his days of consecration

<sup>4</sup>of wine

<sup>5</sup>lit., his



is able to get his hands on. He shall do according to his vow that he has sworn — the law of the Nazirite.”

<sup>22</sup> God spoke to Moses, saying, <sup>23</sup> “Speak unto Aaron and his sons, saying, ‘Thus shall you bless the children of Israel, saying unto them,

<sup>24</sup> “May the LORD bless      and preserve you.

<sup>25</sup> May the LORD cause His face to shine upon you      and show you favor.

<sup>26</sup> May the LORD lift His face toward you      and may He give peace unto you.” ’

<sup>27</sup> They shall put my name upon the children of Israel and I will bless them.”

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

10

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

<sup>1</sup>KB: long, straight instrument of metal for signaling.

<sup>2</sup>Not to be confused with a *shofar*.

<sup>3</sup>or embossed

<sup>4</sup>alt., in a state of conflict with

<sup>5</sup>alt., in the sight of

<sup>6</sup>על, here, carries with it both of these meanings.

offerings and your communal peace sacrifices. These<sup>1</sup> shall be a reminder for you <sup>2</sup>of your God: I, the LORD, am your God.

<sup>11</sup> And in the second year, in the second month, on the twentieth of the month, that the cloud was taken up from the dwelling place of the reminders.<sup>3</sup> <sup>12</sup> The children of Israel set forth on their journey from the wilderness of Sinai and the cloud rested in the wilderness of Paran. <sup>13</sup> And the first went not before the face of the LORD by the hand of Moses. <sup>14</sup> 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. <sup>15</sup> Over the host of the tribe of the children of Issachar: Nethaneel the son of Zuar. <sup>16</sup> Over the host of the tribe of the children of Zebulun: Eliab the son of Helon. <sup>17</sup> 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.

<sup>18</sup> The banner of the camp of Reuben traveled according to their ranks; and over its host was Elizur the son of Shedeur. <sup>19</sup> Over the host of the tribe of the children of Simeon: Shelumiel the son of Zurishaddai. <sup>20</sup> Over the host of the tribe of the children of Gad: Eliasaph the son of Deuel. <sup>21</sup> The carriers of the Holy Place<sup>4</sup> — the Kohathites — went forth; and they would be the ones to set up the tabernacle at their<sup>5</sup> coming to a particular spot.

<sup>22</sup> 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. <sup>23</sup> Over the host of the tribe of the children of Manasseh: Gamaliel the son of Pedahzur. <sup>24</sup> Over the host of the tribe of the children of Benjamin: Abidan the son of Gideon.

<sup>25</sup> 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. <sup>26</sup> Over the host of the tribe of the children of Asher: Pagiel the son of Ocran. <sup>27</sup> Over the host of the tribe of the children of Naphtali: Ahira the son of Enan. <sup>28</sup> Such were the journeys of the children of Israel according to their ranks when they set forth.”

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<sup>1</sup>lit., they

<sup>2</sup>xxxx: Check KB on לָפָנַי.

<sup>3</sup>See Appendix ??

<sup>4</sup>Inferred: the Holy of Holies as well.

<sup>5</sup>i.e., the Israelites

<sup>29</sup> And Moses said to Hobab,<sup>1</sup> 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.” <sup>30</sup> But he said, “I will not go; rather, I will go unto mine own land and to mine own home country.” <sup>31</sup> And he<sup>2</sup> said, “Please don’t leave me because you know how we should encamp in the desert — you shall be our eyes. <sup>32</sup> “If you will go with us, it will be good to you in the same measure as the LORD will be<sup>3</sup> with us.” <sup>33</sup> 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. <sup>34</sup> And the LORD, as a cloud, went over them by day when they journeyed from the camp.

<sup>35</sup> 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.” <sup>36</sup> And when it rested he said, “Return, O LORD, to the tens of thousands of Israelites.”<sup>4</sup>

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

11

<sup>1</sup> And the people complained that which is evil<sup>5</sup> in the ears of the LORD, and the LORD heard it and was angry;<sup>6</sup> and the LORD’s fire burned against them and consumed the outer part of the camp. <sup>2</sup> Then the people complained to Moses, so Moses prayed unto the LORD and the fire was quenched. <sup>3</sup> He called the name of the place Taberah for the fire of the LORD burned there among them. <sup>4</sup> And the crowd that was in its midst<sup>7</sup> as well as the children of Israel lusted and cried again, saying, “Who shall give us flesh to eat? <sup>5</sup> We remember the fish that we would eat in Egypt for no cost;<sup>8</sup> and the cucumbers,

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<sup>1</sup>Jethro

<sup>2</sup>Moses

<sup>3</sup>was. 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.

<sup>4</sup>10,000 is the largest root describing numbers in Biblical Hebrew.

<sup>5</sup>complained bitterly, complained and it was evil

<sup>6</sup>His anger was kindled

<sup>7</sup>among them

<sup>8</sup>free fish, but not freely eat. That connotes something different.

melons, leeks, onions, and garlic — <sup>6</sup> now our souls are dried up for there is nothing that we can see besides manna!” <sup>7</sup> The manna was like coriander<sup>1</sup> and was the color of bdellium.<sup>2</sup> <sup>8</sup> The people roamed and they gathered the manna and they ground with millstones, beat in a mortar, and cooked,<sup>3</sup> or made round loafs. Its taste was like the taste of a cake with olive oil. <sup>9</sup> When the dew descended on the camp at night the manna would likewise descend upon it. <sup>10</sup> Moses heard the people crying according to their tribes<sup>4</sup> — every man at the opening of his tent — and the anger of the LORD was great. And Moses was displeased. <sup>11</sup> 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? <sup>12</sup> 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. <sup>13</sup> Where am I supposed to get<sup>5</sup> meat to give to this entire people? Because they bemoan to me, saying, ‘Give us meat to eat!’ <sup>14</sup> I am not able to bear all this people alone because they are too heavy for me. <sup>15</sup> If you deal thusly with me, just kill me — please — if I have found favor in your eyes, that I may not dwell on my displeasure.”

<sup>16</sup> The LORD said to Moses, “Gather seventy men for me among the elders of Israel whom you know to be elders and overseers of the people. Take them unto the meeting tent<sup>6</sup> and cause them to stand there with you. <sup>17</sup> I will come down and converse with you there. I will take from the spirit that is upon you<sup>7</sup> and shall put it upon them. They shall bear the load with you — you shall not bear it alone. <sup>18</sup> You shall say to the people, ‘Sanctify yourselves for tomorrow. You shall eat meat because you have whined in the ears of the LORD, saying “Who will give us meat to eat? Because we had it good in Egypt.” The LORD will give you meat to eat.’ <sup>19</sup> You shall not eat meat<sup>8</sup> for one day, neither two days, nor five, ten, or twenty days,<sup>8</sup> <sup>20</sup> but for an entire month until it comes out your nose and becomes nauseating to you. Because you have despised the LORD who

11

<sup>1</sup>Sp. *cilantro*. However, this probably refers to the fruit (seed), not the leaves, and is referring to the taste, not its color.

<sup>2</sup>A tree resin varying from yellow to green, but usually a brown color.

<sup>3</sup>boiled in a pot

<sup>4</sup>each with about five generations

<sup>5</sup>lit., From where do I have

<sup>6</sup>part of the tabernacle complex

<sup>7</sup>the burden of the people; delegation of priesthood responsibility

<sup>8</sup>A lot of repetition of *days* omitted.

is among you and cried in front of Him, saying, ‘Why did we come out of Egypt?’” <sup>21</sup> Moses said, “There are six hundred thousand footman among this people and I am in their midst.<sup>1</sup> And now You say, ‘I will give them meat which they shall eat for a month’? <sup>22</sup> 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.”

<sup>23</sup> But the LORD said to Moses, “Is the hand of the LORD shortened? You shall see whether or not My word shall come to pass.” <sup>24</sup> 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.<sup>2</sup> <sup>25</sup> 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. <sup>26</sup> 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. <sup>27</sup> And a youth ran and told Moses, saying, “Eldad and Medad are prophesying in the camp.” <sup>28</sup> Joshua, the son of Nun and the servant of Moses, answered saying, “My lord, Moses, restrain them!” <sup>29</sup> 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.” <sup>30</sup> So Moses gathered himself and the elders of Israel <sup>31</sup> 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. <sup>32</sup> The people arose all that day, that night, and the morrow to gather quail. The least gathered ten homers<sup>3</sup> and they spread out for themselves a place surrounding the camp. <sup>33</sup> 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. <sup>34</sup> He called the name of that place Kibroth-hattaavah<sup>4</sup> because there they buried the people who had lusted. <sup>35</sup> The people traveled from this place to Hazeroth and they stayed there.

<sup>1</sup>lit., in whose midst I am

<sup>2</sup>probably the tabernacle

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

<sup>4</sup>lit., burial place of the lusters

## 12

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

<sup>1</sup> Miriam and Aaron spoke against Moses because of the Kushite<sup>1</sup> woman whom he married; for he had taken a Kushite woman in marriage. <sup>2</sup> They said, “Has the LORD only spoken through Moses? Hasn’t He also spoken through us?” And the LORD heard it. <sup>3</sup> Now, the man (Moses) was incredibly unassuming<sup>2</sup> — more than any other man on the face of the earth.<sup>3</sup>

<sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> 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. <sup>7</sup> Is it not true that Moses is My servant? That of all My house he is faithful? <sup>8</sup> 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?” <sup>9</sup> The LORD grew angry with them and He left. <sup>10</sup> The cloud turned away from the tent<sup>4</sup> and Miriam was leprous<sup>5</sup> as snow. Aaron turned to face Miriam and she was leprous. <sup>11</sup> Moses said, “My LORD, please do not lay this sin that we foolishly sinned upon us. <sup>12</sup> Please, don’t let her look like<sup>6</sup> a stillborn, half of whose skin is eaten when it comes out of its mother’s womb.”<sup>7</sup> <sup>13</sup> Moses cried unto the LORD, saying, “Oh God, please heal her!”<sup>8</sup>

<sup>14</sup> 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<sup>o</sup> she shall be received.”<sup>9</sup> <sup>15</sup> Miriam was confined outside the camp for seven days, and the people did not travel until she was received back

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<sup>1</sup>Possibly Midianite

<sup>2</sup>meek, humble

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

<sup>4</sup>The Tabernacle. See Appendix A.5.

<sup>5</sup>What is mentioned here as “leprosy” is a curable skin condition. See Appendix A.1.

<sup>6</sup>lit., be like

<sup>7</sup>i.e., a malformed stillborn.

<sup>8</sup>נָזַח is used twice to emphasize Moses’ plea.

<sup>9</sup>We 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).

into the camp. <sup>16</sup> Then the people up and left Hazeroth and camped in the desert of Paran.

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

13

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

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<sup>1</sup>Repeated

<sup>2</sup>lit., descendants

<sup>3</sup>lit., among them

<sup>4</sup>lit., are there trees in it or are there not?

<sup>5</sup>lit., The days were the days of

years before Zoan, Egypt. <sup>23</sup> They came to the Wadi Eschol, and there they cut down a branch with a bunch of grapes on it and carried it between two people<sup>o</sup> on a pole. They also brought some pomegranates and figs. <sup>24</sup> That place was called the Wadi Eschol because of the bunch of grapes that the people of Israel cut down from there. <sup>25</sup> They returned after forty days of reconnaissance in the land. <sup>26</sup> They came and went in to Moses and Aaron and the entire congregation of the people of Israel (to the Paran Desert and to Kadesh). They brought back word to them<sup>1</sup> and to the entire congregation and showed them the fruit of the land. <sup>27</sup> They proclaimed to the people and said, “We came into the land that you sent us to. Additionally, it flows with milk and honey and here is its fruit. <sup>28</sup> However,<sup>2</sup> the people who live in the land are strong,<sup>3</sup> the cities are inaccessible and very great. Furthermore, we have seen Anak’s descendants there. <sup>29</sup> Amalek lives in the land to the south. The Hittites, Jebusites, and Amorites live in the mountain range. The Canaanites live by the sea and by the Jordan River.”<sup>o</sup> <sup>30</sup> Caleb hushed the people about Moses, and said, “We will definitely go up and possess it because we are totally capable of doing so.” <sup>31</sup> But the men who went up with him said, “We actually<sup>4</sup> aren’t able to go up against the people because they’re stronger than us.” <sup>32</sup> They discredited<sup>5,6</sup> the land that they had done reconnaissance in to the people of Israel, saying, “The land that we passed through to do reconnaissance is a land that devours its inhabitants. Everyone we saw who lives there is huge. <sup>33</sup> We saw giants there, the sons of Anak. We were grasshoppers in our own estimation —their’s, too!”

# 14

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

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

<sup>1</sup>Moses and Aaron

<sup>2</sup>KB: limiting, **only that**

<sup>3</sup>alt., defiant, shameless

<sup>4</sup>Idiomatically supplied to help with negation.

<sup>5</sup>KB: bring bad news of, bring into discredit

<sup>6</sup>KB: rumor, calumny



bring us to this land? To fall by the sword? That our wives and little ones become prey? Wouldn't it be better for us to return to Egypt?" <sup>4</sup> Everyone said to their brother, "We will choose a leader and return to Egypt." <sup>5</sup> So Moses and Aaron fell on their faces before the entire congregation of the people of Israel. <sup>6</sup> Joshua, the son of Nun, and Caleb, the son of Jephunneh, from among the explorers of the land, rent their clothes. <sup>7</sup> They said to the whole congregation of the people of Israel, saying, "The land that we have explored is really good. <sup>8</sup> 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. <sup>9</sup> 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." <sup>10</sup> All the congregation said to stone them<sup>1</sup> with stones. But the glory of the LORD appeared over the tabernacle<sup>2</sup> in front of all of the people of Israel.

<sup>11</sup> 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? <sup>12</sup> I will smite them with a pestilence<sup>3</sup> and I shall disinherit them. I shall make you<sup>4</sup> a great nation, mightier and more powerful than them." <sup>13</sup> But Moses said to the LORD, "The Egyptians shall hear how You have, by Your power, brought up this people out of their midst <sup>14</sup> and they will tell the other inhabitants of the land how they have heard that you, LORD, are in this people's midst, that you have appeared eye to eye, that your cloud stands above them. That you walk before them, a cloud by day, a pillar of fire by night. <sup>15</sup> If you kill this people together,<sup>5</sup> then the nations will say that which they've heard of You, saying, <sup>16</sup> '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.' <sup>17</sup> And now, I plead with You, let the power of the LORD be great according as You have previously spoken, saying, <sup>18</sup> '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.' <sup>19</sup> Please, pardon the transgression of this people according to Your great kindness, even as You have borne this people from Egypt until now." <sup>20</sup> The LORD

<sup>1</sup> Joshua and Caleb, possibly Moses and Aaron, too.

<sup>2</sup> Probably over the Holy of Holies.

<sup>3</sup> alt., plague

<sup>4</sup> Just you.

<sup>5</sup> lit., as one man

said, “I have forgiven according to your word. <sup>21</sup> And yet, even as I live, the whole earth will be filled with the glory of the LORD. <sup>22</sup> All mankind<sup>1</sup> 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: <sup>23</sup> surely they shall not see the land that I have sworn to their fathers. Everyone who has provoked me shall not see it. <sup>24</sup> My servant Caleb, because there was another spirit in him and because he fully follows<sup>2</sup> Me: I shall bring him into the land that he has entered. His posterity shall possess it, <sup>25</sup> 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.”

<sup>26</sup> The LORD spoke unto Moses and Aaron, saying, <sup>27</sup> “How long do I have to bear this wicked congregation that murmur against me? I have heard the murmurings of the people of Israel which they whine against me. <sup>28</sup> Say to them: ‘As I, the LORD live, as you have spoken in My ears, I will not do to you. <sup>29</sup> 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. <sup>30</sup> You will not come into the land that I have raised My hand<sup>3</sup>, which I have caused you to settle in with the exception of Caleb, the son of Jephunneh, and Joshua, the son of Nun. <sup>31</sup> Your small children — who have become the objects of plunder, you said — I have brought them in. They know the land that you hate. <sup>32</sup> Your corpses will fall in this desert. <sup>33</sup> Your children shall be shepherds in this desert. I will bear your fornications until your corpses are consumed in the desert. <sup>34</sup> By the number of the days in which you spied out the land (forty days), a day for a year<sup>4</sup> shall you bear your iniquities — forty years — and you shall know My displeasure. <sup>35</sup> I, the LORD, have spoken. Surely I shall do this thing to this whole, evil company XXXX’” <sup>36</sup> 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. <sup>37</sup> Even those men who brought an evil report of the land died by the plague before the LORD. <sup>38</sup> Joshua, the son of Nun, and Caleb, the son of Jephunneh, survived all the men who went out to explore the land. <sup>39</sup> Moses spake these words to all the people of Israel and the people mourned

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<sup>1</sup>Referring simply to the Israelites

<sup>2</sup>is fully after

<sup>3</sup>Raised His arm to the square and sworn to them.

<sup>4</sup>lit., a day for a year (again)

exceedingly. <sup>40</sup> 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.” <sup>41</sup> Moses said, “Why is this? All of you are transgressing the LORD’s commands. It shall not succeed.<sup>1</sup> <sup>42</sup> Don’t go up! The LORD is not in your midst and all of you are not smitten before your enemies. <sup>43</sup> 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° the LORD is not with you. <sup>44</sup> They have the audacity to go up to the base of the mountain. However, the Ark of the Covenant of the LORD and Moses did not leave the midst of the camp. <sup>45</sup> The Amalekites and the Canaanites who are dwelling in the mountain shall come down and smite you and beat you even as far as Hormah.”

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<sup>1</sup> Korah, the son of Izhar, the son of Kohath, the son of Levi, xxxx Dathan and Abiram, the sons of Eliab, xxxx <sup>2</sup> They rose up before Moses with two hundred and fifty men of the sons of Israel, leaders of the congregation, and called men<sup>2</sup> from the congregation. <sup>3</sup> They were assembled against Moses and against Aaron. They said to them,<sup>3</sup> “xxxx-> That’s enough!<sup>4</sup> All of the congregation are holy and the LORD is in their midst. Why do you lift yourselves up above the congregation of the LORD?” <sup>4</sup> And Moses and Aaron heard this° and fell on their faces.<sup>5</sup> <sup>5</sup> He said to Korah and to all of his assembly, saying, “xxxx Let the LORD make His known — who is holy<sup>6</sup> — and bring them near to Him xxxx. <sup>6</sup> Do this: get some censers for yourselves: for Korah and all his assembly. <sup>7</sup> Place among them and set incense before the LORD tomorrow and the men the LORD chooses, he is the holy one: it is too much for you, sons of Levi.” <sup>8</sup> Moses said to Korah, “Please here, sons of Levi. <sup>9</sup> It is unimportant to you that the God of Israel has separated you from the congregation of Israel to present you<sup>7</sup> to Him to do the service of the tabernacle of the LORD and to stand before the congregation to administer to them. <sup>10</sup> He has

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

<sup>2</sup>ED Other men?

<sup>3</sup>To Moses and Aaron

<sup>4</sup>LIT It is too much for you [to do this].

<sup>5</sup>A sign of distress.

<sup>6</sup>xxxx does this refer to the Lord or his holy called people (as in verse 7)?

<sup>7</sup>LIT bring you near

presented you and your male relatives, the sons of Levi, with you and you have demanded the priesthood!<sup>1</sup> <sup>11</sup> Therefore you and all of your associates who have gathered together against the LORD and against Aaron<sup>2</sup>, what is He that you murmur against Him?” <sup>12</sup> Moses sent out to call for Dathan and Abiram, sons of Eliab; and they said, “We’re not coming up. <sup>13</sup> It is unimportant that you brought us up out of a land flowing with milk and honey<sup>3</sup> to kill us in the desert that you can make yourself a ruler among us. <sup>14</sup> You have not brought us to a land flowing with milk and honey, neither have you given us an inheritance of fields and vineyards.<sup>4</sup> Are you going to put out the eyes of three men? We aren’t coming up.” <sup>15</sup> It was very displeasing to Moses, and he said to the LORD, “xxxx” <sup>16</sup> Moses said to Korah, “You and all your associates: stand before the LORD tomorrow: you and them and Aaron. <sup>17</sup> Each man will take his censor and put incense on them and come before the LORD, each with his censor: 250 censors: you and Aaron with your censors.” <sup>18</sup> Each man took his censor, put fire on it, and put incense on it. And they stood at the opening of the tabernacle<sup>5</sup> with Moses and Aaron. <sup>19</sup> And Korah assembled all of his associates who were against them at the entrance to the tabernacle complex<sup>6</sup> and the glory of the LORD was seen by all the congregation.<sup>7</sup>

<sup>20</sup> The LORD spoke to Moses and Aaron, saying, <sup>21</sup> “Separate yourselves from the multitude because I will consume them in a moment.” <sup>22</sup> And they fell on their faces and said, “O God, the God of the spirits of all flesh: will you be wroth with the whole congregation because<sup>9</sup> one man sins?”

<sup>23</sup> The LORD spoke to Moses,<sup>8</sup> saying, <sup>24</sup> “Speak to the company, saying, ‘Go up from around the tabernacle of Korah, Dathan, and Abiram.’” <sup>25</sup> So Moses got up and went to Dathan and Abiram, and the elders of Israel went after him. <sup>26</sup> He spoke to the assembly, saying, “Please turn from the tents of these wicked men and don’t come against anything that they have lest you be consumed because of their sins.” <sup>27</sup> So they went up

<sup>1</sup>ED כַּמֶּרֶה is non-Levitical priesthood; it’s Aaronic priesthood.

<sup>2</sup>ED who has the priesthood they’re seeking

<sup>3</sup>ED Referring blasphemously to Egypt instead of Canaan, the real promised land.

<sup>4</sup>ED The plural is idiomatic, though non-literal.

<sup>5</sup>ED Most likely before it and not actually inside the tabernacle complex.

<sup>6</sup>LIT opening of the tent of meeting; cf. verse 18

<sup>7</sup>ED Think about that! There are about two million people there seeing this!

<sup>8</sup>ED not Aaron here

from round about from the tabernacle<sup>1</sup> of Korah, Dathan, and Abiram. And Dathan and Abiram took a stand at the opening of their tents xxxx with their wives, sons, and infants. <sup>28</sup> Moses said, “You will know by this that the LORD has sent me to do all these things<sup>2</sup> — that they’re from my heart. <sup>29</sup> If these people die according to the death of all men<sup>3</sup> — of the visitation of all men is visited on them — then the LORD has sent me. <sup>30</sup> But if they LORD creates something new in that the ground opens her mouth and swallows them and all that they have and they go down alive to Sheol —<sup>4</sup> you will then know that these men have xxxx the LORD.” <sup>31</sup> And now, when he was done speaking these words to them, the ground beneath them cleaved open<sup>o</sup> <sup>32</sup> and the earth opened its mouth and swallowed them, their posterity, as well as all the men who were for Korah, with all their movable property. <sup>33</sup> They went down alive to Sheol and the earth closed on them and they perished from the midst of the congregation. <sup>34</sup> All of Israel who was round about them fled at the sound of their cry, saying, “Lest the earth swallow us up.” <sup>35</sup> And fire came down from the LORD and consumed the 250 men xxxx who offered the incense to the LORD. <sup>36 37 38 39 40 41 42 43 44 45 46 47 48 49 50</sup>

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<sup>1</sup>xxxx ?

<sup>2</sup>ED As if the miracles bringing them out of Egypt weren’t sufficient.

<sup>3</sup>IE If they die in some normal way

<sup>4</sup>ED the realm of departed spirits (with no regard to reward or punishment)

## DEUTERONOMY

## 5

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

<sup>1</sup> Moses proclaimed to all of Israel, and said to them, “Listen, Israel, to the statutes and legal decisions that I am speaking into your ears today. Learn them. Observe<sup>1</sup> them. <sup>2</sup> The LORD our God made a covenant with us in Horeb. <sup>3</sup> The LORD did not make this covenant with our fathers, but with us: all of us who are here and alive today. <sup>4</sup> On the mountain, the LORD spoke face to face with you from the midst of the fire. <sup>5</sup> I stood between you and the LORD at that time in order to declare the word of the LORD to you because you were afraid of<sup>2</sup> the fire and didn’t go up into the mountain, where he said,<sup>3</sup>

<sup>6</sup> PREFACE. ‘I am the LORD your God. I brought you out from the land of Egypt — from the house of captivity. <sup>7</sup> I. There will be no other gods in preference to me. <sup>8</sup> II. Never make for yourselves graven images, or any image,<sup>4</sup> in the heavens above, neither that is in the earth nor the waters underneath the earth. <sup>9</sup> Never bow down to them or worship<sup>5</sup> them because I, the LORD your God, am a jealous God: I visit the punishment<sup>6</sup> unto the third and fourth generation of my haters <sup>10</sup> Showing mercy unto thousands who love me and obey my commandments.

<sup>11</sup> 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.

<sup>12</sup> IV. Keep the Sabbath day holy, just as the LORD your God has commanded you. <sup>13</sup> You shall work and perform all your responsibilities<sup>7</sup> in six days, <sup>14</sup> 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

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<sup>1</sup>to do

<sup>2</sup>lit., by reason of

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

<sup>4</sup>an idol, picture, image, or any likeness

<sup>5</sup>serve

<sup>6</sup>iniquity

<sup>7</sup>tasks, errands

so that your manservant and maidservant may rest just like you. <sup>15</sup> 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.<sup>1</sup> Therefore the LORD your God has commanded you to keep the Sabbath day.

<sup>16</sup> 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.

<sup>17</sup> vi. Don't murder.

<sup>18</sup> vii. Don't commit adultery.

<sup>19</sup> viii. And don't steal.

<sup>20</sup> ix. Never give a vain witness against your neighbor.

<sup>21</sup> x. Don't desire your neighbor's wife

or his house, field, bondman, handmaid, ox, donkey, or anything that's his.'

<sup>22</sup> The LORD spoke these words on the mountain to the entire congregation. With a great voice from out of the midst of the fire, the cloud, the gloom, and he added no more. He wrote it on two stone slabs and gave them to me. <sup>23</sup> When you heard the voice from out of<sup>2</sup> the darkness and the mountain burned with fire, all of the heads of your tribes and your elders came to me<sup>3</sup> <sup>24</sup> and said, 'The LORD our God showed us His magnificence and greatness. We have heard his voice from the midst of the fire today.<sup>4</sup> We have seen that God speaks with man — that He lives. <sup>25</sup> Now, why should we die? Because this great fire consumes us? Additionally, if we again hear the voice of the LORD our God, we shall die. <sup>26</sup> Because who among all living<sup>5</sup> has heard the LORD's voice speaking from out of the fire as we have and lived? <sup>27</sup> You,<sup>6</sup> come here and hear everything that the LORD God is going to say. You shall tell<sup>7</sup> us everything that the LORD our God has told<sup>8</sup> you. We will hear it and obey.' <sup>28</sup> The LORD has heard your voice<sup>9</sup> when you spoke to

<sup>1</sup>So that He can show the way; fight our battles

<sup>2</sup>alt., the midst of

<sup>3</sup>Moses, not the Lord

<sup>4</sup>It's ambiguous if "today" should go with this sentence or the next. It works idiomatically with either. However, there does remain a theological implication in placing it with the next sentence, viz.: did they not know this before?

<sup>5</sup>lit., flesh

<sup>6</sup>Referring to Moses

<sup>7</sup>lit., speak to

<sup>8</sup>lit., spoken to

<sup>9</sup>lit., the sound/voice of your speaking/words

me, and the LORD said, ‘I have heard the sound of this people’s words that they’ve spoken to you. Everything they’ve spoken has been well put.<sup>1</sup> <sup>29</sup> Who shall give?<sup>2</sup> There was a heart in them to fear Me and to keep all of My commandments forever<sup>3</sup> so that it’s good for them and their children forever.’ <sup>30</sup> Go. Say to them, ‘Return to your tents.’ <sup>31</sup> However, you shall remain<sup>4</sup> here and shall certainly stand<sup>5</sup> by Me as I tell you all of the commandments and statutes and legal decisions that you shall teach them; they shall observe these in the land that I shall give them to possess:

<sup>32</sup> Observe to do as the LORD your God commands you; don’t fall away to the right or to the left.

<sup>33</sup> In all His ways that the LORD your God commands you to walk in order that you live, these are good for you and shall prolong your<sup>6</sup> days in the land which you shall possess.

## 6

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

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<sup>1</sup> “These are the commandments, statutes, and legal decisions that the LORD your God has commanded me<sup>o</sup> to teach you, that you apply them in the land thither that you will pass through and<sup>7</sup> possess. <sup>2</sup> Fear the LORD your God so that you keep all of His statutes and commandments that I have command you and your children and your children’s children. Keep them<sup>8</sup> all the days of your life so that your days may be prolonged. <sup>3</sup> You, Israel, shall hear and observe to do that which is good for you in order that you may greatly multiply in the land flowing with milk and honey, even as your fathers’ God, the LORD, has told you.

<sup>4</sup> Hear, O Israel! I, the LORD am God: there is only one LORD<sup>9</sup>. <sup>5</sup> Thou shalt love the LORD thy God with all thy heart, with all thy soul, and with all thy being<sup>10</sup>. <sup>6</sup> These are the

<sup>1</sup>lit., spoken

<sup>2</sup>xxxx: check KB

<sup>3</sup>lit., all of the days

<sup>4</sup>Understood through context. Without it is simply “you here,” but it’s the Lord telling Moses to remain where he is.

<sup>5</sup>Repeated

<sup>6</sup>lit., the; understood as *your*.

<sup>7</sup>lit., to

<sup>8</sup>Repeated

<sup>9</sup>lit., the LORD is one

<sup>10</sup>strength



words<sup>1</sup> that I am going to command you in your heart. <sup>7</sup> 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<sup>2</sup> up. <sup>8</sup> You shall bind them as a sign upon your hand. They shall be as frontlets. <sup>9</sup> Ye shall write them upon the lintel posts of your house and gate<sup>3</sup>.

<sup>10</sup> It shall be, when the LORD your God brings you into the land that He swore to your fathers — to Abraham, Isaac, and Jacob — that He would give to you, the great and good cities that you didn't have to<sup>o</sup> build. <sup>11</sup> Houses that you didn't fill, but which are full of everything good; hewed cisterns that you did not quarry; vineyards and olive orchards that you did not plant; of these<sup>o</sup> you have eaten and been satiated. <sup>12</sup> Be careful lest you forget the LORD who brought you out from the land of Egypt, from the house of servitude. <sup>13</sup> Reverence the LORD your God, serve Him, swear by His name. <sup>14</sup> You shall not follow<sup>4</sup> other gods, the gods of the people who are round about you, <sup>15</sup> because the LORD your God, who is<sup>o</sup> in your midst, is an envious God. Don't do this<sup>o</sup> lest the LORD your God becomes indignant with you and exterminates you from off the face of the land.

<sup>16</sup> Don't put the LORD your God to the test as you did<sup>5</sup> in Massah. <sup>17</sup> You shall constantly<sup>6</sup> keep the commandments, testimonies,<sup>7</sup> and statutes of the LORD your God that He has commanded you. <sup>18</sup> You shall do what the LORD sees as<sup>8</sup> fitting and good so that it's good to you. That you may go and possess the good land that the LORD has sworn to your fathers, <sup>19</sup> He shall drive out all of your enemies from before you, even as the LORD has spoken.

<sup>20</sup> In the future, when your son asks you,<sup>9</sup> 'What are the testimonies, statutes, and judgments that the LORD our God has commanded you?' <sup>21</sup> You shall say to your son, 'We were servants to Pharaoh in Egypt and the LORD brought us out of Egypt with a powerful<sup>10</sup> hand.' <sup>22</sup> The LORD gave great and sad

<sup>1</sup>commands

<sup>2</sup>stand

<sup>3</sup>i.e., any official entrance to your house, even doors to separate rooms: these words shall be upon them.

<sup>4</sup>alt., adhere to

<sup>5</sup>lit., put Him to the test

<sup>6</sup>Repetition

<sup>7</sup>From KB, seems to be more in a legal sense.

<sup>8</sup>lit., in His opinion is

<sup>9</sup>lit., saying

<sup>10</sup>alt., strong, firm, violent, severe. All of which fit.

signs<sup>1</sup> and omens,<sup>2</sup> while we watched,<sup>3</sup> upon Egypt and upon Pharaoh and upon all of his household. <sup>23</sup> He brought us out  
 u from there in order to bring us in so that<sup>o</sup> to give to us the land  
 that He swore to our fathers. <sup>24</sup> The LORD commanded us to  
 u keep all his statutes, to reverence the LORD our God. This<sup>o</sup> that  
 u it would be good for us all of our days, that He would keep us  
 alive, even as He has<sup>o</sup> at this time. <sup>25</sup> It shall be righteousness  
 to us if we observe to keep all of these commandments before  
 the LORD our God, even as He has commanded us.

## 25

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

<sup>1</sup> “If there’s a lawsuit between men and they come to<sup>4</sup> judgment, then they shall judge and pronounce the righteous not guilty and pronounce the transgressor guilty. <sup>2</sup> If the transgressor is supposed to be beaten, the judge shall cause him to fall down and someone shall hit him in the judge’s presence, sufficient by number for his transgression. <sup>3</sup> He shall be smitten no more than forty times. They shall not add to this, otherwise, if they hit him more than these many strikes, then your brother shall be of low esteem in your eyes.

<sup>4</sup> You shouldn’t muzzle an ox while it’s threshing.<sup>5</sup>

<sup>5</sup> When brothers dwell together<sup>6</sup> and one of them dies and he has no son<sup>7</sup>, his wife shall not go unto foreigners<sup>8</sup> 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<sup>9</sup> shall he perform the duty of a brother-in-law. <sup>6</sup> He shall raise up for the deceased<sup>10</sup> the oldest child that she shall bear that his<sup>11</sup> name be not erased from Israel.<sup>12</sup> <sup>7</sup> And if the man is not inclined<sup>13</sup>

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<sup>1</sup>alt., distinguishing marks

<sup>2</sup>alt., wonders

<sup>3</sup>lit., in our eyes, in our view

<sup>4</sup>decide upon, resort to

<sup>5</sup>Seems like something is missing here. This is very *non sequitur*.

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

<sup>7</sup>there is not a son to him

<sup>8</sup>outside

<sup>9</sup>“Thus” is not in the verse, but helps the flow.

<sup>10</sup>over the name of the deceased

<sup>11</sup>i.e., the deceased

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

<sup>13</sup>pleased

to take his sister-in-law then let her<sup>1</sup> go up to the gate to the elders and say, “My brother-in-law hath refused to raise up into his brother a name in Israel.” <sup>8</sup> The elders of the city will call for him and he will stand and he shall say, “I do not desire to take her.” <sup>9</sup> Then his sister-in-law will approach him in the eyes<sup>2</sup> of the elders and she will remove his sandal from off his foot. And she shall spit in his face and say,<sup>3</sup> “So shall it be done<sup>4</sup> to the man who will not build up the house of his brother.” <sup>10</sup> And his name will be called *The house of the man whose sandal was removed*.

<sup>11</sup> When men quarrel together<sup>5</sup> and one of their wives comes near to deliver her husband from the guy who’s hitting him,<sup>6</sup> and she’s stretched out her hand and grabbed<sup>7</sup> his shame,<sup>8</sup> <sup>12</sup> then you shall cut off her hand. You shall not pity her.<sup>9</sup>

<sup>13</sup> There shall not be any stones in your bag, even a great or a small stone.

<sup>14</sup> There shall not be an ephah, great or small, in your house. <sup>15</sup> You shall have a complete and just stone. You shall have a complete and just ephah. This<sup>o</sup> in order that your days may be lengthened in the land that the LORD your God shall give you. <sup>16</sup> Because anyone doing these things — anyone doing wickedness — is abhorred by the LORD your God.

<sup>17</sup> Remember what Amalek did to you in the road on your way out of Egypt, <sup>18</sup> how he happened upon you in the way and seized and destroyed the rear-guard (all those who are unfit to travel<sup>10</sup> who were behind you); and you were weary and tired.<sup>11</sup> But he did not fear God. <sup>19</sup> Since the LORD your God has given you peace and quiet<sup>12</sup> from all the enemies which

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<sup>1</sup>lit., his sister-in-law

<sup>2</sup>presence

<sup>3</sup>and she will answer and say

<sup>4</sup>it is done

<sup>5</sup>lit., one with another

<sup>6</sup>lit., from the hand of his smiter

<sup>7</sup>alt., taken hold of, seized

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

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

<sup>10</sup>alt., stragglers

<sup>11</sup>alt., extremely weary. Both **עָיָה** and **יָגַע** mean weary, but the latter also means tired.

<sup>12</sup>**נוח** means to give rest or quiet.

u surround you in the land that the LORD your God has given  
u to you — a hereditary possession for you<sup>o</sup> to possess — that<sup>o</sup>  
the remembrance of Amalek shall be wiped out from under the  
heavens. You shall not forget it.

## JOSHUA

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

3

<sup>1</sup> Joshua got up early in the morning. He, and all the children of Israel, journeyed from Shittim until they came to Jordan where<sup>o</sup> they passed the night<sup>1</sup> before passing through. <sup>2</sup> At the end of three days, the officers<sup>2</sup> passed through into the midst of the camp <sup>3</sup> and commanded the people, saying, “When you see the Ark of the Covenant of the LORD your God with the priests and Levites carrying it, and they journey from where you are:<sup>3</sup> you shall follow them. <sup>4</sup> However, there shall be a distance between you and <sup>4</sup>them — by measurement, about 2 000 cubits.<sup>5</sup> In order for you to know the way that you’re supposed to go — because you’ve never passed over this way before now — don’t come near it.”

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<sup>5</sup> Joshua said to the people, “Sanctify yourselves because the LORD is going to do something extraordinary in your midst tomorrow.”<sup>6</sup> <sup>6</sup> Joshua spoke to the priests, saying “Carry the Ark of the Covenant, pass over in front of the people.” So they carried the Ark of the Covenant and walked before the people.

<sup>7</sup> The LORD said to Joshua, “Today<sup>7</sup> I will begin to make you great in the opinion of all of Israel, so that they will know that I am with you even as I was with Moses.<sup>8</sup> <sup>8</sup> You shall command the priests to carry the Ark of the Covenant, saying, ‘When you come to the edge of the waters of Jordan, stand in the Jordan.’”

<sup>9</sup> Joshua said to the children of Israel, “Come here and hear the words of the LORD your God.” <sup>10</sup> And Joshua said, “By this you know that the living God is in your midst. He will certainly take possession of the Canaanites’, Hittites’,

<sup>1</sup>lit., they passed the night there

<sup>2</sup>alt., record-keepers

<sup>3</sup>lit., your place

<sup>4</sup>lit., between

<sup>5</sup>A little over half a mile (0.568 mi). At a good walking pace, that’s about ten minutes following distance.

<sup>6</sup>alt., in the future, in time to come. However, we know through context that it is literally the next day.

<sup>7</sup>lit., this day

<sup>8</sup>Moses actually comes first, but this is more idiomatic in English.

Perizzites', Gergashites', Amorites', and Jebusites' property from before you. <sup>11</sup> Look, the Ark of the Covenant of the Lord of the whole earth is passing before you into the Jordan. <sup>12</sup> Now, take<sup>1</sup> twelve men from the tribes of Israel, but only one man<sup>2</sup> from each tribe. <sup>13</sup> When the soles of the priests' feet who bear the Ark of the LORD — the Lord of the whole earth — when they<sup>o</sup> rest in the waters of Jordan, the waters of Jordan shall be cut off. The waters that come down from above<sup>3</sup> shall be dammed up."<sup>4</sup> <sup>14</sup> During the people's journey from their tents to pass over the Jordan, the priests bore the Ark of the Covenant before the people. <sup>15</sup> And when those bearing the Ark came to the Jordan, the feet of the priests bearing the Ark dipped into the edge of the waters (the Jordan being full over all its banks all the days of harvest) <sup>16</sup> and the flowing waters stood and rose up in a dam, far above Adam city (which is beside Zaretan); and those going down by the sea of the plain — the Salt Sea — were completely cut off. And the people passed through to Jericho. <sup>17</sup> 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.

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<sup>1</sup>lit., for you

<sup>2</sup>lit., one man one man

<sup>3</sup>HEB מִן הַמַּיִם comes from a root meaning "waters going from a higher to a lower place."

<sup>4</sup>LIT stand in one heap.

## JUDGES

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

7

<sup>1</sup> Jerubbaal (formerly<sup>1</sup> Gideon) and all the people who were with him rose early. They set up<sup>2</sup> a military camp by Harod's well. The Midianite camp was on the north in the valley by the hill Moreh. <sup>2</sup> And the LORD said unto Gideon, "The people with thee are too great<sup>3</sup> for me to just give the Midianites into their hand, lest Israel vaunt themselves against me, saying, 'My own hand hath saved me!'" <sup>3</sup> Now, please proclaim within earshot of the people, saying, 'Whosoever is fearful and trembling, let him turn back and leave<sup>4</sup> early from Mount Gilead.'" And 22,000 of the people turned back, and 10,000 remained.

<sup>4</sup> And the LORD saith unto Gideon, "Still, the people are too many. Bring them down to the water and I shall refine<sup>5</sup> 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." <sup>5</sup> 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." <sup>6</sup> 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.

<sup>7</sup> 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." <sup>8</sup> They took the people's provisions<sup>6</sup> and trumpets into their hands.

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<sup>1</sup>lit., who is

<sup>2</sup>alt., pitched

<sup>3</sup>many

<sup>4</sup>go

<sup>5</sup>test

<sup>6</sup>צִדָּה, from the root צוּד, is not attested in the KB. However, Davidson includes a Hithpael rendering which can mean to *furnish oneself with provision* (641) from which we can ascertain the root to have something to do with provisions. YLT renders it as "provision" and DARBY renders it as "victuals" so this seems to be verified.

And he sent every male Israelite away, every man to his tent; but he held onto the three hundred men. The Midianites' camp was in the valley below him.

<sup>9</sup> That night, the LORD said to him, "Get up. Go down into the camp because I have delivered the camp into your hand. <sup>10</sup> But if you're afraid to go down, then go down — you and your servant Phurah — to the camp <sup>11</sup> and hear what they have to say.<sup>1</sup> Afterwards, your hands shall be strengthened and you shall go down to the camp." So he went down with his servant, Phurah,<sup>2</sup> to the border of the fifty men who were in the camp. <sup>12</sup> And Midian and Amalek and all the Easterners<sup>3</sup> were lying in the valley like a swarm<sup>4</sup> of locusts. Their camels are beyond number,<sup>5</sup> as multitudinous as the sand on the seashore. <sup>13</sup> Gideon came and, look, a man was telling his friend about a dream; he said, "I've had<sup>6</sup> a dream: a round loaf of barley bread was turning this way and that in the Midianites' camp, and it entered the tent, smote it, and the tent<sup>o</sup> fell and was turned upside down. The tent had fallen." <sup>14</sup> His friend replied and said, "This is nothing other than the sword of Gideon the son of Joash, an Israelite. God put Midian and the entire camp in his hand."

<sup>15</sup> When Gideon had heard the dream being told<sup>7</sup> as well as its interpretation, he bowed down and returned to the Israelites' camp and said, "Get up because the LORD has given you<sup>8</sup> the Midianites' camp." <sup>16</sup> He divided the three hundred men into three companies, and gave everyone a trumpet,<sup>9</sup> an empty jar,<sup>10</sup> and a torch to put in it. <sup>17</sup> He said to them, "Watch me and do what I do.<sup>11</sup> I will come to the edge of the camp, and when I've done that, do the same. <sup>18</sup> When we<sup>12</sup> blow the trumpet, me and everyone who's with me, blow your trumpets as well all around the camp and say, 'For the LORD and for Gideon.'"

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<sup>1</sup>lit., what they say

<sup>2</sup>xxxx: If he has more than one servant, remove commas.

<sup>3</sup>lit., children of the east

<sup>4</sup>alt., multitude

<sup>5</sup>lit., to their camels there is no number

<sup>6</sup>lit., dreamed

<sup>7</sup>lit., the telling of the dream

<sup>8</sup>lit., placed in your hands

<sup>9</sup>lit., gave a trumpet into the hand of everyone

<sup>10</sup>alt., pitcher; KB: large (pottery) jar for flour or water.

<sup>11</sup>lit., thus do ye

<sup>12</sup>Conjugated 1cs, but understood 1cp.



<sup>19</sup> Gideon and his hundred<sup>1</sup> came to the edge of the camp and got there at the beginning of the middle watch;<sup>2</sup> however, the guards just took their station.<sup>3</sup> They blew their trumpets and smashed the jars in their hands. <sup>20</sup> The three companies blew their trumpets and smashed the jars. With the lamp in their left hand and the trumpets blowing in their right, they cried out, “The sword of the LORD and of Gideon.” <sup>21</sup> The men stood in their places surrounding the camp, the entire camp running, shouted in alarm, fleeing. <sup>22</sup> The three hundred blew their<sup>4</sup> trumpets and the LORD set every man’s sword against his friend throughout the entire camp. And the camp fled to Beth-shittah towards Zererah, to the border of Abel-meholah towards Tabbath. <sup>23</sup> Israelites were called<sup>5</sup> from Naphtali, Asher, and from all of Manasseh to pursue the Midianites. <sup>24</sup> Gideon sent messengers to the mountains<sup>6</sup> of Ephraim, saying, “Come here to meet Midian. Capture them at the waters by Beth-barah and the Jordan River.” The Ephraimites were summoned and they captured the waters from Beth-barah to the River Jordan. <sup>25</sup> They captured two Midianite officials, Oreb and Zeeb. They slew Oreb at the Oreb Boulder, they slew Zeeb at the Zeeb Wine-vat, and they pursued the Midianites. They brought Oreb’s and Zeeb’s heads to Gideon to the opposite bank of the Jordan River.

<sup>1</sup>lit., the hundred men who were with him

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

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

<sup>4</sup>lit., the

<sup>5</sup>alt., summoned

<sup>6</sup>lit., all the mountains (alt., mountain range)

## RUTH

## 1

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

<sup>1</sup> 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<sup>1</sup> — he, and his wife, and his two sons. <sup>2</sup> 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<sup>2</sup> there. <sup>3</sup> And Naomi's husband, Elimelech, died, and she was left with<sup>3</sup> her two sons. <sup>4</sup> And they took to<sup>4</sup> themselves Moabite wives, the name of the one, Orpah; and the name of the other, Ruth. And they stayed there about ten years. <sup>5</sup> Both Mahlon and Chilion died. And the woman was bereft of her two boys and her husband. <sup>6</sup> And<sup>5</sup> 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. <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> The LORD will give you rest in your husbands' houses." Then she kissed them, and they lifted up their voices and wept. <sup>10</sup> But they said to her, "Surely we will return to thy people." <sup>11</sup> 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? <sup>12</sup> Return, my daughters, for I have grown too old to have a husband.<sup>6</sup> If I were to say I have hope, and if I were to have a man tonight, and have sons, <sup>13</sup> 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." <sup>14</sup> They lifted up their voices and wept

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<sup>1</sup>Moabite territory or country

<sup>2</sup>continued, sojourned

<sup>3</sup>and

<sup>4</sup>raised up unto

<sup>5</sup>Then

<sup>6</sup>I have grown old from having a man.

again. And Orpah kissed her mother-in-law, but Ruth clung to her. <sup>15</sup> And she<sup>1</sup> said, “Your sister-in-law<sup>2</sup> is returning to her people and to her gods. Return after your sister-in-law.” <sup>16</sup> 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; <sup>17</sup> 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.” <sup>18</sup> When she saw how bold<sup>3</sup> she<sup>4</sup> was to go with her, she ceased speaking with her. <sup>19</sup> And the two of them went to Bethlehem. And when they got to Bethlehem the city was abuzz about them, saying, “Is this Naomi?” <sup>20</sup> And she said unto them, “Don’t call me Naomi. Call me Mara, for the Almighty hath treated me harshly. <sup>21</sup> 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?” <sup>22</sup> 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 gathers gleanings of grain — Boaz asks about Ruth, gives her permission to glean, and has his servants make sure that there will be gleanings to gather.*

2

<sup>1</sup> Naomi got to know one of her husband’s relatives, a man of great substance<sup>5</sup> from Elimelech’s extended family whose name was Boaz. <sup>2</sup> Ruth the Moabitess said to Naomi, “Please, let me go to the field and I’ll glean grain<sup>6</sup> behind the man<sup>o</sup> in whose opinion I shall find grace.” And she said to her, “Go, my daughter.” <sup>3</sup> So she went and she came and gleaned behind the harvesters. And it so happened that she came upon one of the fields allotted to Boaz (who is in Elimelech’s extended family). <sup>4</sup> Boaz came from Bethlehem and said to the harvesters, “The LORD be with you!” And they said to him, “The LORD bless you!” <sup>5</sup> Boaz said to his servant who was in charge of the harvesters, “Who is this girl?”<sup>7</sup> <sup>6</sup> The servant who was in charge of the harvesters answered and said, “The girl is a Moabitess

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<sup>1</sup>Naomi

<sup>2</sup>The Hebrew, בְּמֵת, denotes a relationship by marriage, not necessarily that they are sisters.

<sup>3</sup>steadfastly minded

<sup>4</sup>Ruth

<sup>5</sup>ALT heroic landowner

<sup>6</sup>lit., ears of grain

<sup>7</sup>נַעֲרָה, in this context, refers to an unmarried girl (who is a virgin).

who came back from the fields of Moab with Naomi. <sup>7</sup> She has said, ‘Please let me gather gleanings. I have harvested ears of grain<sup>1</sup> behind the harvesters.’ She’s come and been here<sup>2</sup> from morning until now. She did<sup>o</sup> sit in the house a little.” <sup>8</sup> So Boaz said to Ruth, “Hello girl,<sup>3</sup> haven’t you heard? Don’t go gather gleanings in another field. Also, don’t pass through here, but<sup>4</sup> stick with my girls.<sup>5</sup> <sup>9</sup> Let your eyes be on the field that is being harvested and go after them. I’ve commanded the servants to not hurt<sup>6</sup> you, haven’t I? When you’re thirsty, go to the vessels and drink from the water<sup>o7</sup> the servants draw.” <sup>10</sup> She fell on her face and bowed to the ground, and said to him, “Why have I found grace in your eyes that you recognize me, <sup>8</sup>a stranger?” <sup>11</sup> And Boaz, answering, said unto her, “I’ve been told about *everything* you’ve done to your mother-in-law: how you left<sup>9</sup> your father and your mother and the land of your birth, and you’ve come to a people you’ve never before known. <sup>12</sup> May the LORD recompense your efforts and may your reward be full<sup>10</sup> from the LORD God of Israel under whose wings you have come to seek refuge.” <sup>13</sup> And she said, “May I find grace<sup>11</sup> 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<sup>12</sup> your maidservants.” <sup>14</sup> And Boaz said to her at mealtime, “Come hither and eat bread and dip the morsel<sup>13</sup> in vinegar.” And she stayed by the harvesters and he<sup>14</sup> offered<sup>15</sup> her parched<sup>16</sup> grain and she ate, was satiated, and had some left over. <sup>15</sup> And she stood up to go glean, and Boaz commanded his servants saying, “Let her glean between the sheaves and do not bother<sup>17</sup> her. <sup>16</sup> And also draw out for her some bundles<sup>18</sup> and leave and

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<sup>1</sup>KB: not sheaves; the stalks were cut off right under the ears.

<sup>2</sup>lit., remained

<sup>3</sup>lit., my daughter

<sup>4</sup>lit., thus

<sup>5</sup>alt., female servants

<sup>6</sup>alt., touch

<sup>7</sup>lit., what, that, which

<sup>8</sup>lit., I am; I being

<sup>9</sup>abandoned

<sup>10</sup>complete

<sup>11</sup>favor

<sup>12</sup>among one of

<sup>13</sup>broken pieces

<sup>14</sup>refers to either Boaz or the harvesters. It is ambiguous.

<sup>15</sup>reached out, extended

<sup>16</sup>roasted

<sup>17</sup>rebuke

<sup>18</sup>sheaves

she shall gather. And rebuke her not.” <sup>17</sup> And she gathered in the land<sup>1</sup> until eventide and she threshed that which she had gathered<sup>2</sup>: about an ephah of barley. <sup>18</sup> And she took it up and went into the city. And her mother-in-law saw her and she<sup>3</sup> took that which she<sup>4</sup> had gathered and she brought it out to her and she was satiated. <sup>19</sup> 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.” <sup>20</sup> 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<sup>5,6</sup>.” <sup>21</sup> And Ruth the Moabitess said, “He also said to me, ‘You shall stay with my workers until they have ended my harvests.’” <sup>22</sup> And Naomi said to Ruth her daughter-in-law, “My daughter, it is well that you go out with his maidservants and that they don’t bother you in any other field.” <sup>23</sup> 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.

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

3

<sup>1</sup> So Naomi, her mother-in-law, said to her, “My daughter, rest that it may be well for you. <sup>2</sup> Is not Boaz our kinsman among whose maidservants you were with? He is threshing barley at the threshing floor tonight. <sup>3</sup> 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. <sup>4</sup> And when he lies down you shall know the place where he lieth. And you shall enter<sup>7</sup> and uncover his feet and lie down. And he shall tell you that which you shall do.” <sup>5</sup> And Ruth<sup>o</sup> said unto her, “All that thou hast said unto me I will do.” <sup>6</sup> And she went down to the threshing floor and she did just about everything that her mother-in-law told her. <sup>7</sup> And

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<sup>1</sup>field

<sup>2</sup>gleaned

<sup>3</sup>Naomi

<sup>4</sup>Ruth

<sup>5</sup>is among our levirs

<sup>6</sup>A levir was a tribal leader, avenger of blood, or a redeemer.

<sup>7</sup>go in

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<sup>1</sup> and uncovered his feet and lied down. <sup>8</sup> And night came, and the man was shocked and turned and there was a woman lying at his feet. <sup>9</sup> And he said, “Who is there?” And she said, “I am Ruth, thy handmaiden. Spread the hem of thy garment over thy maidservant for you have the right of a levirite.” <sup>10</sup> And he said, “Blessed be thou of the LORD, my daughter. You’ve done a finer act of kindness at the end than in the beginning in not going after the young men,<sup>2</sup> be they rich or poor. <sup>11</sup> Now, my daughter, don’t be afraid because all I have said unto you, that will I do. All of my people think that thou art a virtuous woman. <sup>12</sup> And now, truly I am a levir; however, there’s a levir nearer than I. <sup>13</sup> Stay the night. If he redeems you in the morning, great. If he’s not inclined to redeem you, then as the LORD lives, I will redeem you. Lie down till the morning.” <sup>14</sup> She laid at his feet till morning and got up before you can tell who’s who.<sup>3</sup> He said, “Don’t let it be known that a woman came to the threshing floor.” <sup>15</sup> He said, “Give me the scarf from off your head.” And he measured out for her six measures of barley. Then he<sup>4</sup> went into the city. <sup>16</sup> And she came to her mother-in-law and Naomi<sup>o</sup> said, “How did it go, my daughter?” And then she told her everything that the man had done for her, <sup>17</sup> saying<sup>5</sup>, “He gave me six measures because he said to me, ‘Don’t go to your mother-in-law empty-handed.’” <sup>18</sup> 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.”

## 4

*The other levir refuses Ruth because it would hurt him economically — Boaz redeems Ruth and they are married — Ruth gives birth to Obed whom Naomi takes care of — Boaz’s genealogy given to show that David comes from this line.*

<sup>1</sup> And Boaz went up the the gate and he sat down there. And the levirite<sup>6</sup> was passing by, and Boaz<sup>o</sup> said, “Turn away,

<sup>1</sup>alt., secretly

<sup>2</sup>KB: fully grown, vigorous, still unmarried.

<sup>3</sup>lit., before you can tell a man from another.

<sup>4</sup>The Septuagint version can be translated as either “he” or “she.” The BHS leaves no such ambiguity and can only be rendered as “he.”

<sup>5</sup>lit., “and she said”

<sup>6</sup>The 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.

sit here.” And he turned aside and sat down. <sup>2</sup> And he took ten men from among the elders of the city and told them, “Sit down here.” And they sat down. <sup>3</sup> And the levir said to his kinsman, “Naomi — who is returned from the plains of Moab — is selling the land of our kinsman Elimelech. <sup>4</sup> Now, let me speak to you<sup>1</sup> to acquire it before of those who are sitting here and before the elders of my people. If you are going to redeem it, then redeem it. If he will not<sup>2</sup> redeem it, tell me so that I can know since there is no one besides you to redeem it.”<sup>3</sup> And he said, “I will redeem it.” <sup>5</sup> And Boaz said, “When you<sup>4</sup> acquire the property<sup>5</sup> from the hand of Naomi, you will acquire Ruth the Moabite — the wife of the deceased kinsman — to raise up the name of the deceased over his inheritance.” <sup>6</sup> Then the levir said to him, “I will not be able to redeem it for myself lest I mar<sup>6</sup> my inheritance. Redeem my right<sup>7</sup> to myself for I cannot redeem it.” <sup>7</sup> (Now this was the manner of redemption in Israel in order to effect redemption or exchange<sup>8</sup> in order to establish anything. The man took off his sandal and gave it to his neighbor as a testimony to his neighbor.) <sup>8</sup> The levir said to Boaz, “Acquire it for thyself.” And he took off his sandal<sup>9</sup>. <sup>9</sup> 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. <sup>10</sup> And also Ruth the Moabite — the wife of Mahlon — have I obtained<sup>10</sup> to be my wife, to raise up the name of the deceased over his inheritance that the name of the deceased be not cut off from among his brethren and from the gate of his place: of this ye are witnesses this day.” <sup>11</sup> Then all the people that were within the city limits and the elders said, “We are witnesses. May the LORD make the wife come into thine house like Rachel and Leah who built<sup>11</sup> the

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<sup>1</sup>lit., I will uncover thy ear

<sup>2</sup>It seems that at this point Boaz has turned and is addressing the people standing by.

<sup>3</sup>i.e., I am next after you.

<sup>4</sup>lit., In the day that you

<sup>5</sup>alt., land, field

<sup>6</sup>alt., dilute

<sup>7</sup>i.e., the property that I would redeem

<sup>8</sup>of Levirate marriage or property

<sup>9</sup>In Deut 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.

<sup>10</sup>lit., for myself

<sup>11</sup>the two of whom built

house of Israel<sup>1</sup>. Now, do thou worthily<sup>2</sup> in Ephratah and make a name for thyself in Bethlehem. <sup>12</sup> 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.” <sup>13</sup> So Boaz took Ruth unto himself to be his wife. And he went in unto her and the LORD gave unto her conception<sup>3</sup> and she bare a son. <sup>14</sup> And the women<sup>4</sup> 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. <sup>15</sup> And He shall restore your soul<sup>5</sup> and sustain<sup>6</sup> 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.” <sup>16</sup> And Naomi took the child<sup>7</sup> and laid him<sup>8</sup> on her bosom and became his nurse. <sup>17</sup> And the women gave him a name, saying, “A son is born to Naomi.” And they called his name<sup>9</sup> Obed. He is the father of Jesse the father of David.

<sup>18</sup> These are the generations of Perez: Perez fathered Hezron; <sup>19</sup> Hezron,<sup>10</sup> Ram; Ram, Amminadab; <sup>20</sup> Amminadab, Nahshon; Nahshon, Salmon; <sup>21</sup> Salmon, Boaz; Boaz, Obed; <sup>22</sup> Obed, Jesse; and Jesse, David.

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<sup>1</sup>§- Quite the thing to say especially considering there is no mention of the Patriarchs.

<sup>2</sup>act virtuously

<sup>3</sup>pregnancy

<sup>4</sup>female neighbors

<sup>5</sup>shall be a restorer of life unto thee

<sup>6</sup>support you in

<sup>7</sup>boy

<sup>8</sup>lit., it

<sup>9</sup>named him

<sup>10</sup>For all following, *begat*, *fathered*, or *sired* is understood.



## 1 SAMUEL

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

15

<sup>1</sup> 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<sup>1</sup> of the words of the LORD:

<sup>2</sup> Thus saith the LORD of Hosts, ‘I have reviewed<sup>2</sup> that which Amalek did to Israel, that which he placed for himself in the way going up out of Egypt. <sup>3</sup> Go now, and smite Amalek and all that he hath; show no mercy<sup>3</sup>. Put to death every man, woman, infant, suckling, ox, sheep, camel, and ass.”

<sup>4</sup> So Saul summoned the people and inspected them in Telaim: 200,000 footmen and 10,000 men of Judah. <sup>5</sup> Then Saul came unto the city of Amalek and waited in a valley. <sup>6</sup> 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. <sup>7</sup> Then Saul smote Amalek from Havilah to Shur (on the borders of Egypt). <sup>8</sup> He caught Agag, king of Amalek, alive; but all the people were destroyed by the sword. <sup>9</sup> 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.

<sup>10</sup> Then the word of the LORD came unto Samuel, saying, <sup>11</sup> “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. <sup>12</sup> 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.” <sup>13</sup> Samuel came to Saul, and Saul saith to him, “Blessed be thou of the LORD; I have done what the LORD hath said.” <sup>14</sup> So Samuel said, “Why then do I hear bleating of sheep and the noise of a herd?” <sup>15</sup> And Saul said, “We brought

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<sup>1</sup>sound

<sup>2</sup>looked after

<sup>3</sup>have no pity on them

them from Amalek because the people had pity on the best of the flocks and herds so that we could sacrifice them to the LORD thy God; the rest we destroyed.”

<sup>16</sup> Samuel said to Saul, “Hold on,<sup>1</sup> let me tell you what the LORD told me tonight.” And Saul said, “Go on.”

<sup>17</sup> Samuel said, “When you were little<sup>2</sup>, were you not made head of the tribes of Israel and anointed by the LORD to be king over Israel? <sup>18</sup> And the LORD sent you on a journey and said, ‘Go and utterly destroy the Amalekites and all that they hath.’ <sup>19</sup> 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?”

<sup>20</sup> 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. <sup>21</sup> And the people took the spoil of the flocks and herds<sup>3</sup> — the choicest<sup>4</sup> part of the devoted things<sup>5</sup> — to sacrifice unto the LORD their God in Gilgal.” <sup>22</sup> And Samuel saith:

:“Doth the LORD delight in sacrifices and burnt offerings So much as He delighteth<sup>6</sup> in hearkening to the voice<sup>7</sup> of the LORD?

:Listen! Obedience is better than sacrifice.<sup>8</sup> Paying attention is more important than ram’s fat. <sup>23</sup> :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.

<sup>24</sup> Then Saul said to Samuel, “I have sinned, for I transgressed the commandment of the LORD<sup>9</sup> and thy words<sup>10</sup> in that I showed reverence to<sup>12</sup> the people by hearkening<sup>13</sup> to their voice.<sup>14</sup> <sup>25</sup> Please forgive me<sup>15</sup> and come with me as I bow down before the LORD.” <sup>26</sup> Samuel said to Saul, “No, I’m not

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<sup>1</sup>Relax, wait

<sup>2</sup>in your own eyes

<sup>3</sup>Idiomatically rendered in definite plural

<sup>4</sup>chief, first, best

<sup>5</sup>i.e., that which should have been destroyed

<sup>6</sup>Poetic: therefore the verb’s repetition is implied.

<sup>7</sup>Implied: commandments

<sup>8</sup>lit., Obedience sacrifice good.

<sup>9</sup>lit., I have passed over (or by) the command (or mouth) of the LORD

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

<sup>12</sup>feared

<sup>13</sup>listening

<sup>14</sup>i.e., instead of the LORD

<sup>15</sup>lit., Now, please bear my sin

going with you<sup>1</sup> because you've rejected the word of the LORD and because the LORD hath rejected you from being king over Israel."

<sup>27</sup> Then Samuel turned around to go, but he<sup>2</sup> caught hold of his<sup>3</sup> robe's mantle<sup>4</sup> and it rent. <sup>28</sup> 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). <sup>29</sup> Additionally, the eminence<sup>5</sup> of Israel<sup>6</sup> neither lies nor repents for He is not a man, that He is penitent."<sup>7</sup> <sup>30</sup> And he said, "I have sinned. Come, now, and honor me before the elders of the people<sup>8</sup> and before Israel. Come with me as I bow down before the LORD." <sup>31</sup> So Samuel turned back after Saul as Saul bowed before the LORD.<sup>9</sup>

<sup>32</sup> 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."

<sup>33</sup> 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.

<sup>34</sup> Samuel went to Ramath and Saul went to his house in Gibeah of Saul. <sup>35</sup> 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.

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<sup>1</sup>lit., I will not turn back with thee

<sup>2</sup>Saul

<sup>3</sup>Samuel's

<sup>4</sup>upper skirt

<sup>5</sup>preeminence, perpetuity, everlastingness

<sup>6</sup>Is this a name-title of the LORD?

<sup>7</sup>repents, is repentant

<sup>8</sup>This 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.

<sup>9</sup>I know, I'm as shocked as you.

## 2 SAMUEL

## 6

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

<sup>1</sup> David once again gathered every firstborn in Israel, 30 000. <sup>2</sup> David and all the people that were with him got up  
 u and went from Baale-Judah<sup>1</sup> to take up the Ark of God. God,<sup>o</sup>  
 whose name has been invoked upon it — that name being “The  
 LORD of Hosts who sits between the cherubs.” <sup>3</sup> The Ark of  
 God rode on a new wagon.<sup>2</sup> They lifted it up from Abinadab's  
 house in Gibeah. Uzzah and Ahio, Abinadab's sons, led the  
 new wagon. <sup>4</sup> They carried the Ark of God from Abinadab's  
 house on the hill, Ahio going before the Ark. <sup>5</sup> David and the  
 u Israelites played <sup>3</sup>all kinds of instruments<sup>o</sup> before the LORD,  
 u instruments<sup>o</sup> of juniper wood,<sup>4</sup> lyres,<sup>5</sup> harps, drums, sistrums,<sup>6</sup>  
 and cymbals. <sup>6</sup> They came to Nachon's threshing floor and  
 u Uzzah put forth his hand<sup>o</sup> to the ark of God and took hold of  
 it because the oxen stumbled. <sup>7</sup> And the LORD was exceedingly  
 wroth with Uzzah, so God smote him there for his error that he  
 died there before the ark of God.<sup>7</sup> <sup>8</sup> It was angering to David  
 that the LORD had torn a breach through Uzzah. This place, to  
 this day, is called Perez-Uzzah (the breach of Uzzah).<sup>8</sup> <sup>9</sup> That  
 day, David revered the LORD and said, “Why should the  
 Ark of the LORD come to me?” <sup>10</sup> But David himself was  
 not willing to remove the Ark of the LORD to the City of  
 David; rather, he<sup>9</sup> turned aside to the Gittite<sup>10</sup> Obed-Edom's  
 u house <sup>11</sup> and the Ark of the LORD stayed there,<sup>o</sup> in the house

<sup>1</sup>Known as Kiriath-jearim in 1 Chronicles 13:6.

<sup>2</sup>KB: not a chariot.

<sup>3</sup>lit., with

<sup>4</sup>KB: Phoenician juniper, *Juniperus phoenicea* (tree & wood).

<sup>5</sup>alt., harp

<sup>6</sup>KB: small percussion instrument which is rattled.

<sup>7</sup>John Taylor said, referring to verses 6–7, “The ark of God does not need steadying, especially by incompetent men without revelation and without knowledge of the kingdom of God and its laws.” (*The Gospel Kingdom*, 166)

<sup>8</sup>Translation provided in-line.

<sup>9</sup>LIT David

<sup>10</sup>Someone from Gath (where Goliath was from).

of the Gittite Obed-Edom, for three months. And the LORD blessed Obed-Edom and his family. <sup>12</sup> This was explained to King David, saying, “The LORD blessed Obed-Edom’s family and everything that he has because of the Ark of God.” So David went and joyfully<sup>1</sup> brought up the Ark of God from Obed-Edom’s house to the City of David. <sup>13</sup> When those who were bearing the Ark of the LORD had walked six steps, he sacrificed a ox and a fattened cattle. <sup>14</sup> David, dressed in a linen ephod, danced before the LORD with all his might. <sup>15</sup> David and all the people of Israel brought up the Ark of the LORD while shouting and playing the shofar.<sup>2</sup> <sup>16</sup> The Ark of the LORD came into the City of David. Michal, Saul’s daughter, looked down from her window and saw King David being nimble and dancing before the LORD. And she thought contemptuously of him in her heart. <sup>17</sup> They brought the Ark of the LORD and placed it in its spot<sup>3</sup> in the tent that David had set up. And David offered burnt-offerings and peace-offerings before the LORD. <sup>18</sup> When David completed offering the burnt-offering and the peace-offering, he blessed the people in the name of the LORD of Hosts <sup>19</sup> and allotted to all of the people — the whole crowd of Israel, men and women — to each he allotted<sup>o</sup> a ring-shaped loaf<sup>o</sup> of bread, a date-cake, a raisin-cake. And everyone went to their homes. <sup>20</sup> David returned to bless his house and Saul’s daughter, Michal, went out to call on David, and said, “How magnificent<sup>4</sup> was the king of Israel today that he exposed himself today in front of<sup>5</sup> his servants’ handmaids, just how<sup>6</sup> an uncovered, vain person is exposed.” <sup>21</sup> David said to Michal, “It was before the LORD (who chose me instead of your dad,<sup>7</sup> instead of his whole household, and appointed me leader over the people of GOD, the Israelites),<sup>8</sup> so I danced before the

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<sup>1</sup>lit., with joy

<sup>2</sup>lit., with shouting and the voice/sound of the shofar.

<sup>3</sup>alt., set it in its place

<sup>4</sup>xxxx: check if we can justify this rendering instead of “honorable.”

<sup>5</sup>lit., in the eyes of

<sup>6</sup>alt., like, as

<sup>7</sup>Jerk comment. Granted she wasn’t being very polite, but this is no way to respond.

<sup>8</sup>lit., over the people of Israel

LORD. <sup>22</sup> I have been more humble<sup>1</sup> than this. In my opinion, I've been lower.<sup>2</sup> I will be honored along with the handmaids you've referred to.”<sup>3</sup> <sup>23</sup> <sup>4</sup>Michal, Saul's daughter, didn't have a child until the day of her death.<sup>5,6</sup>

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<sup>1</sup>This is a difficult verb to render. קלל appears here in the Niphal, ונקללתי, and means: (a) **prove swift** (b) **humble oneself, demean oneself** (c) be a small matter to someone (d) **be easy to ...** (e) **be too light a thing to ...** (f) **be easy; superficially** . It seems that David is saying that he is humbling himself, yet DARBY renders it as “I will make myself yet more vile than thus” and YLT renders it as “I have been more vile than this.” In essence, however, קלל means “to humble oneself.”

<sup>2</sup>KB: in social respect

<sup>3</sup>lit., spoken of

<sup>4</sup>lit., to...

<sup>5</sup>How is this relevant?

<sup>6</sup>Does this mean that she never had a child, or that she had a child and died that selfsame day?

## 1 KINGS

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

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<sup>1</sup> Elijah the Tishbite, one° of the inhabitants of Gilead, said to Ahab, “As<sup>1</sup> the LORD — the God of Israel before whom I’ve stood — lives, there shall not be any° dew<sup>2</sup> or rain these years except as I order.”

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

<sup>8</sup> And the word of the LORD came unto him, saying, <sup>9</sup> “Arise. Go unto Zarephath — that is, unto Zidon — and dwell there. Behold! I have there commanded a widow woman to sustain thee.” <sup>10</sup> 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.” <sup>11</sup> So she went to bring it and he calleth after her, and said, “Please bring me some bread in thy hand.” <sup>12</sup> 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.” <sup>13</sup> 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.

<sup>1</sup>Understood from covenantal language formula. See Appendix A.3

<sup>2</sup>alt., light rain

<sup>3</sup>lit., go from this [place]

<sup>4</sup>Modernly, Beit She’an in northern Israel.

<sup>5</sup>lit., on the face of

<sup>6</sup>A Hebrew idiom is here used. Literally, “the days are cut off,” but meaning that this is at the end of a period of time and the seasonal river (brook) has been cut off from lack of rain.

<sup>14</sup> 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.’

” <sup>15</sup> So she went and did as Elijah had said. And she ate — she, he, and her household — for days. <sup>16</sup> 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.

<sup>17</sup> 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. <sup>18</sup> 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!” <sup>19</sup> 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. <sup>20</sup> 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?” <sup>21</sup> 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!” <sup>22</sup> And the LORD heard the voice of Elijah and the child’s soul returned and he lived. <sup>23</sup> 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.” <sup>24</sup> And the woman said to Elijah, “By this I now know that thou art a man of God and that the word of the LORD in thy mouth is true.”

## 18

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

<sup>1</sup> After quite some time<sup>1</sup> — three years — the word of the LORD came to<sup>2</sup> Elijah, saying, “Go. Show yourself to Ahab. I will send rain on the face of the land.” <sup>2</sup> So Elijah went and showed himself to Ahab. The famine was violent<sup>3</sup> in Samaria. <sup>3</sup> Ahab called for Obadiah, who is in charge of the

<sup>1</sup>lit., (temporal setter) many days. However, we learn in just a bit that it’s been three years so “many days” seems insufficient to show that.

<sup>2</sup>lit., was

<sup>3</sup>alt., severe



house. (Obadiah revered the LORD a lot. <sup>4</sup> When Jezebel cut off the prophets of GOD, Obadiah took a hundred prophets and hid each fifty in a cave and provided them with bread and water.) <sup>5</sup> Ahab said to Obadiah, “Go throughout the land to all the fountains of water and wadis. If you find grass,<sup>1</sup> use it<sup>o</sup> to keep the horses and mules alive, this so we don’t kill off any of our cattle.” <sup>6</sup> They split up the land between themselves in order<sup>2</sup> to pass through it. Ahab went down one road alone, Obadiah went down another<sup>3</sup> road alone. <sup>7</sup> Obadiah was in the road and, what do you know, Elijah was there to meet him. He recognized him and fell on his face and said, “Are you he? My master Elijah?” <sup>8</sup> He said to him, “I am. Go, tell your master, ‘Elijah’s here!’ ” <sup>9</sup> He replied, “What have I done to be at fault<sup>4</sup> that you have given your servant into Ahab’s power in order to kill him? <sup>10</sup> The LORD your God lives. Is<sup>5</sup> there no nation or kingdom to which my master hasn’t sent you out to seek you there? They say, ‘He is not here.’ The kingdom and the nation swore that they didn’t find you. <sup>11</sup> Yet now you’re saying, ‘Go. Say to your master, “Look, Elijah!” ’ <sup>12</sup> I’m going to leave<sup>6</sup> you and the Spirit of the LORD will carry you I don’t know where. I’ve come to tell<sup>7</sup> Ahab: he shall not find you, but he is going to kill me. I, your servant, have revered the LORD since my youth. <sup>13</sup> Hasn’t my master been told<sup>8</sup> what I did when Jezebel killed the prophets of GOD? I hid one hundred men of the LORD’s prophets, fifty by fifty in a cave and fed them bread and water. <sup>14</sup> And now you say, ‘Go, tell your master, “Elijah’s here!” ’? He’ll kill me!”

<sup>15</sup> Elijah replied, “As the LORD of Hosts lives, before whom I stand, I will definitely appear before him today.” <sup>16</sup> Obadiah went to meet Ahab and announced it all<sup>o</sup> to him. So Ahab went to meet Elijah. <sup>17</sup> When Ahab saw Elijah, Ahab said unto him, “Are you the troubler<sup>9</sup> of<sup>10</sup> Israel?” <sup>18</sup> So he<sup>11</sup> said, “I have not troubled Israel, rather you and your father’s house have in forsaking the commandments of the LORD and going

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<sup>1</sup>alt., leeks, reeds

<sup>2</sup>Idiomatically understood from ב.

<sup>3</sup>lit., one

<sup>4</sup>alt., How have I sinned

<sup>5</sup>lit., If

<sup>6</sup>lit., go from

<sup>7</sup>alt., announce to

<sup>8</sup>lit., Hasn’t it been told to my master

<sup>9</sup>the one who causes trouble

<sup>10</sup>in

<sup>11</sup>Elijah

after Baalim.<sup>1</sup> <sup>19</sup> 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." <sup>20</sup> So Ahab sent unto all the children of Israel and gathered all the prophets unto Mount Carmel. <sup>21</sup> Elijah drew near to all of the people and said, "How long will you stall between two opinions?<sup>2</sup> If the LORD is God, follow him; but if Baal, then follow him." And the people didn't say a thing. <sup>22</sup> Then Elijah said unto the people, "I alone remain a prophet of the LORD, yet the prophets of Baal are 450 men. <sup>23</sup> Alright, have them<sup>3</sup> bring<sup>4</sup> 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;<sup>5</sup> and I shall prepare the other bullock, place it on wood, and not light it. <sup>24</sup> You shall call on the name of your god and I will call on the name of the LORD<sup>6</sup>. And thus it shall be that the god who answers by fire, He is God." And all the people answered and said, "Sounds good."<sup>7,8</sup> <sup>25</sup> And Elijah said unto the prophets of Baal, "Choose a bullock and prepare it first because there are more of you.<sup>9</sup> But don't put any fire on it, merely call on the name of your god."<sup>10</sup> <sup>26</sup> 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<sup>11</sup> and no one answered. And they leapt on the altar they had made. <sup>27</sup> 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.<sup>12</sup> Perhaps he is asleep and just waking up!" <sup>28</sup> So they cried with a loud voice and cut themselves (according to their ordinances) with swords and spears until their blood flowed. <sup>29</sup> And when midday had

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<sup>1</sup>false gods. The definite article precedes the noun so "Baalim" is probably more accurate than "false prophets."

<sup>2</sup>lit., How long will you hop between two branches?

<sup>3</sup>the false prophets

<sup>4</sup>lit., let them give us

<sup>5</sup>lit., place no fire

<sup>6</sup>That's pretty powerful language (i.e., the Tetragrammaton) to be using around heathens.

<sup>7</sup>lit., Good is the word.

<sup>8</sup>This 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.

<sup>9</sup>you are the multitude, you are many

<sup>10</sup>lit., Call on the name of your god and (but) place no fire.

<sup>11</sup>sound

<sup>12</sup>journey

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. <sup>30</sup> 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. <sup>31</sup> And he took twelve stones (according to the number of the tribes of the sons of Jacob — unto whom the word of the LORD was, saying, “Thy name shall be Israel.”) <sup>32</sup> 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. <sup>33</sup> And he arranged the wood, cut the bullock in pieces, and placed it on the wood. <sup>34</sup> <sup>1</sup> 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. <sup>35</sup> <sup>2</sup> And the water encircled the altar insomuch that the trench was filled with water. <sup>36</sup> 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. <sup>37</sup> Answer me, LORD. Answer me and this people shall know that Thou art the LORD God: that Thou hast turned back their heart.” <sup>38</sup> 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. <sup>39</sup> And all the people saw it, fell on their faces, and said, “The LORD is God! The LORD is God!” <sup>40</sup> 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<sup>4</sup> Kishon and slew them there. <sup>41</sup> <sup>5</sup> Elijah said unto Ahab, “Get up. Eat. Drink. You can hear a bunch of rain coming.” <sup>42</sup> <sup>6</sup> 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. <sup>43</sup> Then he said unto his servant, “Go up<sup>7</sup> and look at the sea.” So he went

<sup>1</sup>V. 33 still in English translations.

<sup>2</sup>Back to normal versing.

<sup>3</sup>i.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.

<sup>4</sup>torrent

<sup>5</sup>That’s 450 men. This doesn’t even talk about the other 400 false prophets of Asherah who were probably slain as well.

<sup>6</sup>There is a sound of an abundance of rain.

<sup>7</sup>Go up where? They’re at the summit.

up, looked, and said, “There’s nothing.”<sup>1</sup> So Elijah said, “Go again seven times.” <sup>44</sup> And on the seventh time he said, “Behold! There is a cloud — small as a man’s hand — rising up out of the sea!” And he<sup>2</sup> said, “Go up and say to Ahab, ‘Prepare<sup>3</sup> and go down that the rains do not restrain thee.’” <sup>45</sup> 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. <sup>46</sup> Thus the hand of the LORD was upon Elijah, and he girded up his loins and ran before Ahab to the border of Jezreel.

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<sup>1</sup>I don’t see anything.

<sup>2</sup>Elijah

<sup>3</sup>i.e., thy chariot

## 2 KINGS

## 2

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

<sup>1</sup> When the LORD took Elijah into Heaven in the gale,<sup>1</sup> Elijah and Elisha departed from Gilgal. <sup>2</sup> Elijah said to Elisha, "Please stay here, because the LORD has sent me to Bethel." Elisha responded, "As the LORD lives and as you<sup>2</sup> live, I will not leave<sup>3</sup> you." So they went down to Bethel. <sup>3</sup> The sons of the prophets who were in Bethel came out to Elisha, and said, "Are you aware<sup>4</sup> that the LORD is taking your master from being in charge<sup>5</sup> today?" and he said, "I know. Be quiet!"<sup>6</sup> <sup>4</sup> Elijah said to him, "Elisha, please stay here because the LORD has sent me to Jericho." And he responded, "As the LORD lives and as you live, I will not leave you." So they came to Jericho. <sup>5</sup> The prophets' children (in Jericho) approached Elisha, and said to him, "Are you aware that the LORD is taking your master from being in charge today?" and he said, "I know. Be quiet!" <sup>6</sup> Elijah said to him, "Please stay here because the LORD has sent me to Jordan." And he responded, "As the LORD lives and as you live, I will not leave you." So they both went on. <sup>7</sup> Fifty men, sons of the prophets, went and stood aside, far off; and both of them stood by the Jordan. <sup>8</sup> Elijah took his mantle,<sup>7,8</sup> rolled it up, beat<sup>9</sup> the water with it, and it divided on this side and the other.<sup>10</sup> And they crossed over on dry ground. <sup>9</sup> When they'd crossed over, Elijah said to Elisha, "Ask what you'd have me do for you before I'm taken from you." And Elijah said, "Please let there be a double portion of your spirit upon me." <sup>10</sup> He said, "You've asked for difficult<sup>11</sup> thing. If you

<sup>1</sup>alt., heavy windstorm

<sup>2</sup>lit., your personality, individuality, life, desire, mood, state of mind, will, man, person

<sup>3</sup>alt., abandon

<sup>4</sup>lit., Do you know

<sup>5</sup>lit., from your head

<sup>6</sup>alt., silent

<sup>7</sup>Traditionally rendered as *mantle* and kept that way here.

<sup>8</sup>lit., robe (of state), fur garment

<sup>9</sup>alt., strike, hit

<sup>10</sup>alt., here and there

<sup>11</sup>alt., hard

see me taken from you, then it shall be so to you; otherwise,<sup>1</sup> it shall not be so.” <sup>11</sup> As they were going about talking, a fiery chariot and fiery horses came<sup>2</sup> between them both, and Elijah went up in a gale to Heaven. <sup>12</sup> Elisha saw it and cried out, “My father, my father! The chariot of Israel and its horsemen!”<sup>3</sup> And he didn’t see him again. He took hold<sup>4</sup> of his clothing and ripped it in two.<sup>5</sup> <sup>13</sup> He picked up Elijah’s mantle that had fallen off him and went back and stood on the bank of the Jordan. <sup>14</sup> He took Elijah’s mantle that had fallen off him, struck the water, and said, “Where is the LORD, the God of Elijah? Where is He?”<sup>6</sup> He struck the water and it divided here and there, and Elisha crossed over. <sup>15</sup> The children of the prophets in Jericho, on the opposite bank, saw him and said, “Elijah’s spirit has rested on Elisha!” They came out to meet him and bowed to the ground in front of him. <sup>16</sup> They said to him, “Please pay attention. There are fifty men with your servants, qualified people<sup>7</sup> — please let them go. Seek your master lest the Spirit of the LORD takes him and throws him down onto a mountain or into a valley.” And he replied, “You shall not send.”<sup>8</sup> <sup>17</sup> They strongly urged him until he was ashamed and said, “Send.” So they sent fifty men who<sup>9</sup> sought for three days, but didn’t find him. <sup>18</sup> They returned to him, and he was living in Jericho. He said to them, “Didn’t I tell you, ‘Don’t go?’”

<sup>19</sup> The men of the city said to Elisha, “Look, please, the city’s position is good, as my master sees it, but the water is bad, the land is barren.” <sup>20</sup> He replied, “Bring me a new dish and put salt in it.” So they brought it to him. <sup>21</sup> He went out to the water’s source and threw salt in it,<sup>10</sup> and said, “Thus saith the LORD, ‘I’ve made this water drinkable. Death and sterility shall no longer come from it.’” <sup>22</sup> The waters are drinkable even<sup>o</sup> until now, according to the words that Elisha had spoken.

<sup>23</sup> 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!” <sup>24</sup> And he turned back, faced them, and cursed them

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<sup>1</sup>lit., and if not

<sup>2</sup>lit., separated

<sup>3</sup>alt., riders

<sup>4</sup>lit., strength

<sup>5</sup>lit., two pieces

<sup>6</sup>lit., even He

<sup>7</sup>lit., sons, children

<sup>8</sup>IE You shall not send any men to go try and find him. It would be futile.

<sup>9</sup>lit., and they

<sup>10</sup>lit., there

in the name of the LORD. And two mama bears came forth and out of the woods and tore 42 children among them. <sup>25</sup> He then went from there up to Mount Carmel, and from there he returned to Samaria.

## 5

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

<sup>1</sup> And Naaman the head of the king of Aram's<sup>1</sup> army was a great and honorable man before the his superior officer<sup>2</sup> because through him the LORD delivered Aram. Yea, he was a mighty man of valor, but he was a leper. <sup>2</sup> 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. <sup>3</sup> And she said unto her maidservant, "I wish that my lord was in the presence of the prophet in Samaria! Then he might be healed of his leprosy." <sup>4</sup> So he went and told his lord, saying, "Thus and thus said the maid that is from the land of Israel." <sup>5</sup> The king of Aram said, "Go! I will send a letter to the king of Israel." So he went and took ten talents of silver,<sup>3</sup> six thousand gold pieces, and ten changes of clothes with him<sup>4</sup> <sup>6</sup> He brought the letter to the king of Israel, saying, "Now, as this letter comes to you, see that I have sent my servant, Naaman, to you that he may cure your skin disease." <sup>7</sup> When the king of Israel had read the letter, he rent his garments and said, "Am I God? Can I° kill and give life? Because this man° has sent me to heal a man of his skin condition. Please be concerned about this and see because he's presenting himself to me." <sup>8</sup> When Elisha, the man of God, had heard that the king of Israel had rent his garments, he sent to the king, saying, "Why have you rent your clothes? Please let him come to me and he shall know that there's a prophet in Israel." <sup>9</sup> So Naaman came with his horse and chariot and stood in the doorway of Elisha's house. <sup>10</sup> Elisha sent a messenger to him, saying, "Go. Bathe in the Jordan

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<sup>1</sup>Syria

<sup>2</sup>lord, master

<sup>3</sup>KB states that a talent is "normally about 35 kilograms = 75 pounds." Ten talents of silver would be equal to roughly 750 pounds (340 kg) of silver, or \$215,687.50 as of 2014-04-26.

<sup>4</sup>lit., in his hand. However, this is impossible with this amount of silver.

River seven times and your skin will be clean<sup>1</sup> again.”<sup>2</sup> <sup>11</sup> And  
 Naaman became angry and left. He said, “Look, I said that<sup>o</sup> he  
 would definitely come out to see me and stand and call on the  
 name of the LORD his God and wave his hand over the place<sup>3</sup>  
 and heal the skin condition. <sup>12</sup> Aren’t the Abana<sup>4</sup> and Pharpar<sup>5</sup>  
 rivers in Damascus better than all the waters of Israel? May I  
 not<sup>6</sup> just<sup>o</sup> wash in them and be clean?” And he turned and left  
 in a fury.<sup>7</sup> <sup>13</sup> His servant came near, spoke to him, said, “My  
 father,<sup>8</sup> if<sup>o</sup> the prophet had commanded you to do some great  
 thing, wouldn’t you have done it? How much more then when he  
 tells you, ‘Wash, and be clean?’ ” <sup>14</sup> He went down and dipped  
 in the Jordan River seven times according to the words of the  
 man of God. His skin became<sup>9</sup> like a young man’s<sup>10</sup> skin. He  
 was clean. <sup>15</sup> He and his entire company returned to the man  
 of God. He came and stood before him and said, “Please look.  
 I know that there is no god in the entire world except in Israel.  
 Now, please receive<sup>11</sup> a blessing from your servant.” <sup>16</sup> He said,  
 “As the LORD, before whom I stand, lives, I cannot receive it.”  
 He strongly urged him to take it, but he refused. <sup>17</sup> Naaman  
 said, “If not, then please let a mule team’s load of earth be given  
 to your servant because he<sup>12</sup> shall make no more burnt-offerings  
 and sacrifices to other gods, only to the LORD. <sup>18</sup> In this matter,  
 may<sup>o</sup> the LORD forgive your servant. When my master comes  
 to the house in Rimmon,<sup>13</sup> bows himself there, and leans on my  
 hand as I bow in the house of Rimmon — when I bow in the  
 house of Rimmon, may the LORD please forgive your servant  
 in this matter.” <sup>19</sup> He said to him, “Go in peace,” and he went  
 away a little.

<sup>20</sup> Gehazi, the servant of Elisha the man of God, said,  
 “Look, my master has taken good care of Naaman, this  
 Aramæan, not to receive from his hand what he’d brought.

<sup>1</sup>alt., pure, genuine, (cultically) clean

<sup>2</sup>alt., turn back, return, revert

<sup>3</sup>i.e., the affected place

<sup>4</sup>Modernly, the Barada River, the main river of Damascus, Syria.

<sup>5</sup>Modernly, either the A waj or Taura River in Damascus, Syria.

<sup>6</sup>alt., Can’t, Shouldn’t

<sup>7</sup>alt., anger

<sup>8</sup>KB: fatherly **protector**, honorable title: of one’s elder, prophet, husband.

<sup>9</sup>alt., turned back, returned

<sup>10</sup>lit., a young (little) boy (youth, young man). However, **יָׁנֹכ** is redundant  
 in an English rendering and *young man* suffices.

<sup>11</sup>lit., take. This doesn’t work well idiomatically.

<sup>12</sup>lit., your servant

<sup>13</sup>A Syrian cult image, only mentioned in this verse, identified as Baal.



As the LORD lives, I will run after him and take something from him,” <sup>21</sup> so Gehazi pursued<sup>1</sup> Naaman. And Naaman saw someone running after him and he got down from his chariot to meet him, and said, “Is everything alright?”<sup>2</sup> <sup>22</sup> And he said, “Everything’s alright.<sup>3</sup> My master has sent me, saying, ‘Pay attention to this right now.’<sup>4</sup> Two young men from Mount Ephraim, sons of the prophets, are coming to me. Please give them a talent of silver<sup>5</sup> and two changes of clothes.’” <sup>23</sup> Naaman said, “Agree to take two talents,”<sup>6</sup> and he urged him and tied up two talents of silver in two bags,<sup>7</sup> two changes of clothes, and gave it to two of his servants who bore it before him. <sup>24</sup> When he came to the Ophel,<sup>8</sup> he took them out of their possession<sup>9</sup> and put them away in the house. He sent the men away and they left. <sup>25</sup> He entered and stood before his master. And Elisha said to him, “Where did you come from,<sup>10</sup> Gehazi?” And he replied, “Your servant didn’t go here nor there.” <sup>26</sup> He said to him, “My heart didn’t go when the man turned from his chariot to meet you. Is it time to take silver? To take clothes? Olive yards, vineyards, sheep, oxen, servants, maids? <sup>27</sup> Naaman’s skin condition shall cling<sup>11</sup> to you and your posterity forever.” So he went out from his presence, suffering from a skin eruption like snow.

*Elisha miraculously causes an ax head to float — the Syrian king surrounds Elisha on a hill — Elisha’s servant is afraid so Elisha prays for his eyes to be opened and the servant sees angelic hosts surrounding and protecting them — Samaria is besieged and the people suffer — the Syrian king commands Elisha’s head to be struck from his body, but Elisha is forewarned.*

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<sup>1</sup> The sons of the prophets said to Elisha, “Please, the place that we’ve been living in before you is too narrow for us. <sup>2</sup> Please let us go to the Jordan River<sup>o</sup> and every one will

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<sup>1</sup>lit., pursued after

<sup>2</sup>lit., Is there peace?

<sup>3</sup>lit., Peace, All is well.

<sup>4</sup>lit., Look now this.

<sup>5</sup>75 pounds, \$21,284.38 as of 2014-05-03.

<sup>6</sup>Dual form.

<sup>7</sup>xxxx can’t find this noun in either Lexicon

<sup>8</sup>high, fortified part of a city. Either in the City of David or in the Old City of Jerusalem. Sometimes refers to a place in Samaria, the ancient capital of the kingdom of Israel.

<sup>9</sup>lit., hand

<sup>10</sup>lit., Whence

<sup>11</sup>alt., cleave

bring a beam<sup>1</sup> and there we'll make a place for ourselves where we can live." So he said, "Go." <sup>3</sup> One of them<sup>o</sup> said, "Please agree and go with your servants," and he said, "I will go." <sup>4</sup> He went with them and they came to the Jordan River<sup>o</sup> and cut down the trees. <sup>5</sup> As one of them<sup>o</sup> was felling the beam, the iron fell into the water, and he cried out and said, "Ah!<sup>2</sup> My master! It was borrowed!" <sup>6</sup> The man of God said, "Where did it fall?" And he showed him the place. He cut a stick and threw it out there and made the iron float. <sup>7</sup> He said, "Pick it up."<sup>3</sup> And he stretched out his hand and took it.

<sup>8</sup> The king of Aram<sup>4</sup> hath been fighting against Israel and took counsel with his servants, saying, "My encamping is wherever."<sup>5</sup> <sup>9</sup> The man of God sent unto the king of Israel, saying, "Beware of passing through this place for the Aramæans are coming down thence." <sup>10</sup> So the king of Israel sent to the place of which the man of God had told and warned him. And he<sup>6</sup> stayed on guard. This happened not once, but twice. <sup>11</sup> And the heart of the king of Aram was troubled because of this thing<sup>7</sup>, so he called his servants and saith unto them, "Will you not tell me which of us is for the king of Israel?"<sup>8</sup> <sup>12</sup> 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."<sup>9</sup> <sup>13</sup> Then he said, "Go and see where he is. Then I will send for and fetch him." It was then told him, saying, "He is in Dothan." <sup>14</sup> So he sent forth horses, chariots, and a great host, and they came by night and surrounded the city. <sup>15</sup> 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?"<sup>10</sup> <sup>16</sup> And he said, "Don't be afraid — there are more with us than with them."<sup>11</sup> <sup>17</sup> And Elisha prayed and said, "LORD, I pray that thou wilt open his eyes and let him see." So the LORD

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<sup>1</sup>i.e., a framing beam

<sup>2</sup>KB: a cry for help

<sup>3</sup>lit., Pick it up to you.

<sup>4</sup>Syria

<sup>5</sup>Seriously "wherever." They use אִלְמַנִּי פֶלְנִי 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.

<sup>6</sup>the king of Israel

<sup>7</sup>i.e., these words

<sup>8</sup>i.e., Is there a double agent among us?

<sup>9</sup>in thy bedchamber.

<sup>10</sup>lit., how do we do? Or, how will we do?

<sup>11</sup>alt., greater are they who are with us than they who are with them.

opened the servant's eyes and he saw, and lo! the mountain was full of fiery horses and chariots surrounding Elisha. <sup>18</sup> They went down to him and Elisha prayed to the LORD and said, "Please smite this nation with blindness." And he smote them with blindness according to the word of Elisha. <sup>19</sup> Elisha said to them, "This is not the way. This is not the city. Follow me and I will bring you to the man whom you seek." And he led them to Samaria. <sup>20</sup> When they entered Samaria, Elisha said, "O LORD, open their eyes so that they can see!" And the LORD opened their eyes and they saw. And they were in the midst of Samaria. <sup>21</sup> When the king of Israel saw them, he said to Elisha, "My father, shall I certainly smite them?" <sup>22</sup> He said, "Don't smite them. Would you smite those whom you've taken captive with your sword and your bow? Place bread and water before them so that they can eat and drink and return to their master." <sup>23</sup> He prepared many provisions for them, and they ate and drank. He sent them and they returned to their master and the Aramæan robbers<sup>1</sup> never again came<sup>2</sup> into the land of Israel.

<sup>24</sup> After this, Ben-hadad, king of Aram, assembled his entire army, went up, and besieged Samaria. <sup>25</sup> There was a great famine in Samaria and they besieged it until a donkey head was worth<sup>o</sup> eighty pieces of silver and a fourth of a cav<sup>3,4</sup> of doves' dung<sup>5</sup> was worth<sup>o</sup> five silver pieces.<sup>6</sup> <sup>26</sup> As the king of Israel passed from one side of the wall to the other, a woman cried to him, saying, "O King! Help<sup>7</sup> me,<sup>o</sup> my master!" <sup>27</sup> He said, "If the LORD doesn't come to your aid, from where<sup>8</sup> do

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<sup>1</sup>alt., military troops, raiding parties

<sup>2</sup>lit., did no more continue to come

<sup>3</sup>alt., rendered *cab*

<sup>4</sup>KB: a measure of capacity, about 1.5 L (1.33 qt).

<sup>5</sup>Some translations render this as "seed pods" (NIV) or "wild onions" (NJB), but the KB states that it is "doves' dung" (note that it is given as plural possessive where other translations render it as singular possessive). "The Geneva Bible posits that the dung was used as a fuel for fire. Jewish historian Josephus suggested that dove's dung could have been used as a salt substitute. An alternative view is that 'dove's dung' was a popular name for some other food, such as Star-of-Bethlehem or falafel. A third position, based on amending the Hebrew text, is that the passage actually refers to locust-beans, the fruit of the carob tree" (Wikipedia). The Hebrew here is חֲרִיּוֹנִים (the footnote gives חֲרִי יוֹנִים), meaning "doves' dung."

<sup>6</sup>Some translations render this as being five shekels, but there is no way to know for certain that the unit of measurement is a shekel; the Hebrew simply says "five silver."

<sup>7</sup>alt., save, aid

<sup>8</sup>alt., with what

u I save you?<sup>1</sup> From the threshing floor? From the the wine press?” <sup>28</sup> And the king said to her, “What is troubling<sup>o</sup> you?”<sup>2</sup> And the woman replied, “This woman said to me, ‘Give me your son. We’ll eat him today and we’ll eat my son tomorrow.’ <sup>29</sup> So we cooked<sup>3</sup> my son and ate him. Then I said to her the next day, ‘Give me your son and we’ll eat him,’ but she hid her son.” <sup>30</sup> When the king had heard the woman’s words, he rent his garments. He passed from one side of the wall to the other and he saw the people and they were covered in sackcloth. <sup>31</sup> He said, “Thus does God do to me and more if Shaphat’s son Elisha’s head remain on him today!” <sup>32</sup> Meanwhile, Elisha sat in his house and the elders sat with him. A man was sent before him, but before the messenger got to him, he said to the elders, “Do you see that this murderer’s son has sent someone<sup>o</sup> to remove my head? Watch for<sup>o</sup> when the messenger comes. Close the door and press him<sup>4</sup> with the door. Isn’t the sound of his master’s feet following him?” <sup>33</sup> While he was still<sup>5</sup> talking with them, the messenger came down to him and said, “Hey! This evil is from the LORD. Why should I hope in<sup>6</sup> GOD any more?”<sup>7</sup>

## 7

*Elisha prophesies relief from the siege — four men with a skin condition go into the Syrian camp and find it empty — they tell the king — Elisha prophesies that the gatekeeper will be killed — both of Elisha’s prophesies are fulfilled.*

u <sup>1</sup> Elisha said, “Hear the word of the LORD! Thus saith the LORD: ‘About this<sup>o</sup> time tomorrow, a seah<sup>8</sup> of fine-ground wheat flour<sup>9</sup> shall be a shekel and two seah of barley shall be a shekel in the gate of Samaria.’” <sup>2</sup> The captain on whose hand the king had depended,<sup>10</sup> answered the man of God and said, “Look, if the LORD made windows<sup>11</sup> in Heaven, would this thing happen?” He said, “You shall see it<sup>o</sup> with your eyes, but you shall not eat from it.”

<sup>1</sup>In other words, “How am I supposed to save you?”

<sup>2</sup>lit., What to you? or What is it to you?

<sup>3</sup>alt., boiled, roasted

<sup>4</sup>KB: **crowd**, **press** s.one in a given direction

<sup>5</sup>alt., yet

<sup>6</sup>alt., wait on

<sup>7</sup>alt., longer

<sup>8</sup>KB: measure of capacity, in one estimate = approximately 7 L (7.5 qt)

<sup>9</sup>KB: ground from inner kernels of wheat

<sup>10</sup>alt., leaned

<sup>11</sup>KB: in the wall through which smoke escapes, **chimney**; windows through which rain falls

<sup>3</sup> There were four men with a skin condition at the gateway<sup>1</sup> and they said one to another, “What? Are we going to sit here until we die?” <sup>4</sup> If we say, “Let’s go into the city,”<sup>2</sup> then the famine is<sup>3</sup> in the city and we die there. If we stay here, we die. So now,<sup>4</sup> come and let’s invade<sup>5,6</sup> the Aramæan camp — if we live, we live; if we die, we die. <sup>5</sup> So they got up before sunrise<sup>7</sup> to go to the Aramæan camp. When<sup>o</sup> they came to the outposts of the Aramæan camp, there wasn’t a man there. <sup>6</sup> The Lord made the Aramæan army hear the sound of chariots and horses and a great army, and they said one to another, “The king of Israel has hired the king of the Hittites and the king of the Egyptians against us, to come against us!” <sup>7</sup> So they got up and fled<sup>8</sup> before sunrise and left their tents, horses, donkeys — they left<sup>o</sup> the camp as it was and ran<sup>9</sup> for their lives. <sup>8</sup> The men with the skin condition came to the edge of the camp, went into a<sup>10</sup> tent, ate, drank, and took silver, gold, and garments from there, and they went and hid it. Then they came back, entered another tent, took stuff<sup>o</sup> from it, and went and hid it. <sup>9</sup> They said one to another, “We aren’t doing right. Today is a day of good news<sup>11</sup> and yet<sup>o</sup> we stay silent. If we wait for the morning light, the iniquity will find us. So now, let us go and come in and declare it<sup>o</sup> to the king’s household.” <sup>10</sup> They came and called the city gatekeepers and told them,<sup>12</sup> “We came into the Aramæan camp and no one was there, not even<sup>o</sup> the sound of a man; but the horses were tied up, the donkeys were tied up, the tents were as they should be.”<sup>o</sup> <sup>11</sup> He called the gatekeepers and they told it to the king’s house inside. <sup>12</sup> The king got up in the night and said to his servants, “Let<sup>13</sup> me tell you what the Aramæans have done to us: they know we’re hungry and they’ve gone out of the camp and hidden in the field, saying, ‘When they come out of the

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<sup>1</sup>lit., the entrance/opening of the gate

<sup>2</sup>ALT We shall come to the city

<sup>3</sup>ALT there’s famine in

<sup>4</sup>ALT And so

<sup>5</sup>ALT attack

<sup>6</sup>LIT fall on

<sup>7</sup>lit., twilight; either before sunrise or after sunset, but KB states that in this instance it’s before sunrise.

<sup>8</sup>alt., escaped, slipped away

<sup>9</sup>lit., fled

<sup>10</sup>lit., one

<sup>11</sup>KB: either good or bad news, sometimes neutral.

<sup>12</sup>lit., saying

<sup>13</sup>נִלְמָא is used here which can either mean *please* which is not likely because it’s the king addressing his servants; or it can be a logical connector, connecting the previous thought with the current.

city, we'll capture them alive and enter the city.' " <sup>13</sup> One of his servants answered and said, "Please, let someone take five of the remaining horses which are left in the city<sup>o1</sup> — they're like the entire Israelite crowd that remains in it, they're like the entire Israelite crowd that's died<sup>2</sup> in it. Let's send them and see." <sup>14</sup> So they took two chariots and their horses, and the king sent them after the Aramæan army, saying, "Go and see." <sup>15</sup> They went after them to the Jordan River.<sup>o</sup> The entire road was full of garments and equipment<sup>3</sup> that the Aramæans had thrown out in their hurriedness.<sup>4</sup> The messengers returned and told the king. <sup>16</sup> The people set out and plundered the Aramæan camp. A measure of fine flour was a shekel and two measures of barley were a shekel, just as the LORD had said. <sup>17</sup> The king appointed the adjutant<sup>5</sup> — upon whose hand he leaned — in charge of the gate. The people trampled him down in the gate and he died, just as the man of God had spoken, which he had said when the king came down to him. <sup>18</sup> It happened just as the man of God had said to the king: <sup>6</sup> "Two measures of barley shall be a shekel; a measure of fine flour shall be a shekel. So shall it be this time tomorrow in the gate of Samaria." <sup>19</sup> The adjutant answered the man of God, and said, "If the LORD made windows in Heaven, would this thing happen?" And he replied, "Look, you'll see this with your<sup>o</sup> own eyes, but you won't eat of it." <sup>20</sup> And so it happened to him: the people trampled him down in the gate and he died.

## 20

*Hezekiah becomes ill and Isaiah tells him to get his house in order — Hezekiah humbly prays and beseeches the Lord to remember his righteousness — the Lord hears Hezekiah's prayer and prolongs his life — the sundial moves backwards as a sign that the Lord has heard Hezekiah's prayer<sup>7</sup> — the Babylonian king sends messengers to Hezekiah who, in his sick and delirious state, shows them the secrets of his kingdom — Isaiah prophesies that everything shall be carried away into Babylon — Hezekiah dies and his son, Manasseh, reigns in his stead.*

<sup>1</sup>lit., it

<sup>2</sup>alt., perished, been annihilated, been cut off

<sup>3</sup>alt., gear, clothes. Basically, accoutrements.

<sup>4</sup>alt., haste

<sup>5</sup>KB: the 3rd man in a war-chariot, who is the shield- and armer-bearer of the warrior

<sup>6</sup>lit., saying

<sup>7</sup>As if Isaiah miraculously knowing of Hezekiah's prayer was not enough.

<sup>1</sup> In those days, Hezekiah became mortally ill. The prophet<sup>1</sup> Isaiah, son of Amoz, came in to him and said,<sup>2</sup> “Thus saith the LORD: ‘Set your house in order<sup>3</sup> because you’re dying and you won’t live through it.’” <sup>2</sup> He turned his face to the wall and prayed to the LORD, saying, <sup>3</sup> “O GOD, please remember me. Remember<sup>o</sup> that I’ve walked before you in truth, with a peaceful heart. I’ve done that which is good in your sight.” And Hezekiah wept bitterly.<sup>4</sup>

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<sup>4</sup> Isaiah had not gone out of the middle quarter when the word of the LORD came to him, saying, <sup>5</sup> “Return and tell Hezekiah, the leader of My people: ‘Thus saith the LORD, God of your forefather David: I have heard your prayers, I have seen your tears.<sup>5</sup> I will heal you. On the third day, go up to the House of the LORD <sup>6</sup> and I will add fifteen years to your life.<sup>6</sup> I will deliver you and this city from out of the hand of the king of Assyria — I will protect this city for My sake and for the sake of My servant, David.’” <sup>7</sup> Isaiah said, “Take fig cakes.” So they took and laid them on the inflamed spots<sup>7</sup> and he lived.

<sup>8</sup> Hezekiah said to Isaiah, “What is the sign that the LORD has healed me? That I shall go up to the House of the LORD on the third day?” <sup>9</sup> Isaiah said, “This shall be your sign<sup>8</sup> from the LORD: the LORD shall do the thing that He’s said he’ll do:<sup>o</sup> will the shadow of the sundial<sup>9</sup> go forward ten or backwards ten?” <sup>10</sup> Hezekiah said, “It is easy for the shadow to go down ten degrees; rather, let the shadow go<sup>10</sup> backwards ten degrees!” <sup>11</sup> The prophet Isaiah cried to the LORD and He brought the shadow back by the amount it had gone down on Ahaz’s sundial: ten degrees backwards.

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<sup>12</sup> At that time, Berodach-baladan, son of Baladan, king of Babylon, sent letters and a gift to Hezekiah because he’d heard that Hezekiah was sick. <sup>13</sup> Hezekiah obeyed them<sup>11</sup> and

<sup>1</sup> Ambiguous whether this refers to Isaiah or Amoz. Talmudic tradition states that if a prophet’s father’s name is given that the father is a prophet.

<sup>2</sup> lit., to him

<sup>3</sup> KB: prepare for death

<sup>4</sup> lit., a lot

<sup>5</sup> lit., prayer... tear

<sup>6</sup> lit., days.

<sup>7</sup> KB: **boils**, possibly **smallpox**

<sup>8</sup> lit., a sign to you

<sup>9</sup> ALT steps, degrees. Also possible that they measured time by how many steps up a staircase the sun/shadow went.

<sup>10</sup> lit., return

<sup>11</sup> ED It’s important to note that Hezekiah was sick and not thinking straight.

showed them everything in the treasury:<sup>1</sup> the silver and the gold and the balsam<sup>2</sup> and the good oil<sup>3</sup> and the house of vessels<sup>4</sup> and everything that had been found in his storehouses.<sup>5</sup>

There wasn't a single<sup>o</sup> thing<sup>6</sup> that Hezekiah didn't show them throughout his house and his entire dominion.<sup>7</sup> <sup>14</sup> The prophet Isaiah came in to King Hezekiah and said to him, "What did these men say? Where do they come from?" Hezekiah replied, "They come from a faraway land: Babylon."<sup>8</sup> <sup>15</sup> He said, "What did they see in the house?" and Hezekiah said, "They saw everything in my house. There isn't a single thing among my treasures that I didn't show them."<sup>16</sup> Isaiah said to Hezekiah, "Listen to the word of the LORD: <sup>17</sup> 'Look, the days are coming when everything in your house and everything<sup>o</sup> that your father has stored up until this day shall be carried into Babylon. Nothing will be left,'<sup>9</sup> says the LORD. <sup>18</sup> Of your sons that go out from you, whom you've fathered: they shall be taken away and become eunuchs<sup>10</sup> in the Babylonian king's palace."<sup>19</sup> Hezekiah said to Isaiah, "The word of the LORD that you've spoken is good," and he said, "Is it not so if there's peace and truth in my days?"

<sup>20</sup> The remainder of Hezekiah's acts, all his might, that he made the pool and the aqueduct<sup>11</sup> and brought water into the city — aren't these written written in the book of the kings of Judah's lifetimes? <sup>21</sup> Hezekiah lied with his fathers. And his son, Manasseh, reigned in his stead.<sup>12</sup>

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<sup>1</sup>lit., treasure-house

<sup>2</sup>alt., balsam shrub, balsam oil (which easily congeals), perfume (in general), sweet-smelling cinnamon, (sweet) cane)

<sup>3</sup>KB: either olive (*Olea europæa*), oleaster (*Eleagnus hortensis*), or Aleppo pine (*Pinus halepensis*).

<sup>4</sup>alt., armor (though not attested in KB), items, equipment, clothing. KB notes that, in the wildest sense, it is any sort of useful object.

<sup>5</sup>alt., supplies, treasure

<sup>6</sup>lit., There was nothing

<sup>7</sup>alt., authority

<sup>8</sup>lit., from Babylon.

<sup>9</sup>alt., remain

<sup>10</sup>It is unclear if they are simply eunuchs or eunuchs that serve in the capacity of court officials.

<sup>11</sup>lit., circuit for water

<sup>12</sup>alt., place



## 2 CHRONICLES

26

*The people install Uzziah as king — Uzziah, like his father, was righteous and God made him prosper — he goes to war, becomes vain, and tempts God — he makes an illegal sacrifice and is cursed with a serious skin condition.*

<sup>1</sup> All the Judahites<sup>1</sup> took Uzziah, who was sixteen years old, and crowned<sup>2</sup> him king instead of his father, Amaziah. <sup>2</sup> He built Eloth and restored it to Judah after the king lied with his fathers.<sup>3</sup>

<sup>3</sup> Uzziah was sixteen years old when he became king. He ruled in Jerusalem for fifty-two years. His mother's name was Jecholiah of Jerusalem. <sup>4</sup> He did what was right in the eyes of GOD like everything that his father Amaziah had done. <sup>5</sup> He worshiped<sup>4</sup> God in the days of Zechariah (who understood<sup>5</sup> the visions of God). In the days he worshiped the LORD, God made him prosper.

<sup>6</sup> He went and fought<sup>6</sup> against the Philistines and made a breach in<sup>7</sup> the wall of Gath, the wall of Jabneh, the wall of Ashdod. He built cities in Ashdod and Philistia. <sup>7</sup> God came to his aid<sup>8</sup> against the Philistines, the Arabians living in Gur-Baal, and the Maonites. <sup>8</sup> The Ammonites gave a present to Uzziah and his name went to the entrance of Egypt because he became incredibly<sup>9</sup> strong. <sup>9</sup> Uzziah built towers<sup>10</sup> in Jerusalem by the corner gate, the valley gate, and at the corner, and he fortified<sup>11</sup> them. <sup>10</sup> He built towers in the desert and hewed out<sup>12</sup> many wells because he had a lot of cattle, both in the lowland and in the plains;<sup>13</sup> he had<sup>o</sup> serfs<sup>14</sup> and wine-growers<sup>15</sup>

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<sup>1</sup>lit., the people of Judah

<sup>2</sup>alt., made, installed

<sup>3</sup>KB: i.e., after death

<sup>4</sup>alt., sought, cared about, inquired regarding

<sup>5</sup>alt., perceived, paid attention to, considered, gave heed to, noticed

<sup>6</sup>alt., do battle with, come to close quarters with

<sup>7</sup>alt., broke down

<sup>8</sup>alt., supported, helped

<sup>9</sup>lit., lifted way up, escalated. From עלה meaning to lift up.

<sup>10</sup>KB: in a defensive wall

<sup>11</sup>alt., strengthened

<sup>12</sup>alt., quarried. Other translations render this as *dug*, but the KB only mentions stonework.

<sup>13</sup>alt., on the plateau, מישור meaning both plain and plateau.

in the mountains and in Carmel because he loved growing stuff.

<sup>11</sup> Uzziah had an army<sup>1</sup> who was making war, going out by troop as commissioned<sup>2</sup> by the hand of Jeiel the scribe and Maaseiah the record-keeper and by the hand of Hananiah, the second after the king. <sup>12</sup> The whole number of the head honchos<sup>3</sup> of the elite troops was 2 600. <sup>13</sup> With regard to the strength<sup>4</sup> of the army,<sup>5</sup> 307 500 warriors who made war with great ability<sup>6</sup> to support<sup>7</sup> the king against the enemies. <sup>14</sup> For the entire army, Uzziah prepared shields, spears, helmets, scale-armor,<sup>8</sup> bows, and slinging-stones for them. <sup>15</sup> In Jerusalem, he made war machines<sup>9,10</sup> — thought out<sup>11</sup> by technicians — to be placed<sup>o</sup> on the towers and the corners to shoot arrows and boulders.<sup>12</sup> His name spread some distance<sup>13</sup> because he was extraordinarily helped until he became strong. <sup>16</sup> 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. <sup>17</sup> And Azariah the priest went in after him with the priests of the LORD: eighty valiant men. <sup>18</sup> 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<sup>14</sup> to burn incense. Leave this holy place<sup>15</sup> for you have transgressed. And neither shall this be for thine honor from the LORD God.” <sup>19</sup> Uzziah was wroth (and in his hand he had a censer of incense). And while he was angry

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<sup>14</sup>KB: peasant, not owning land, belonging to landlord

<sup>15</sup>alt., vinedresser

<sup>1</sup>KB: alt., wealthy landowner, qualified, fit for military service; (large) landowner, obligated to military service and the furnishing of a certain number of men; then valiant man without regard to property; all the armed host of a people and a satrapy (a provincial governor in ancient Persia).

<sup>2</sup>listed by name

<sup>3</sup>lit., chief fathers

<sup>4</sup>alt., power; lit., hand

<sup>5</sup>alt., host

<sup>6</sup>alt., power, capacity, strength, means

<sup>7</sup>alt., help, come to the aid of

<sup>8</sup>alt., coat of mail

<sup>9</sup>KB: (skillfully contrived) **war-machines**, spec. catapults

<sup>10</sup>Not a ballista. The earliest ballistas were invented circa 400 BC.

<sup>11</sup>alt., invented

<sup>12</sup>lit., great stones

<sup>13</sup>lit., out a distance

<sup>14</sup>consecrated, sanctified

<sup>15</sup>Go out from this sanctuary

at the priests, leprosy appeared<sup>1</sup> in his forehead in the presence of the priests in the House of the LORD next to the altar of incense. <sup>20</sup> 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<sup>2</sup> hurried out because the LORD has smitten him. <sup>21</sup> 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<sup>3</sup> the king's affairs,<sup>4</sup> judging the people of the land. <sup>22</sup> The rest<sup>5</sup> of the history of Uzziah, the first and the last, was written by the prophet Isaiah, the son of Amoz. <sup>23</sup> Uzziah lay with his fathers,<sup>6</sup> and they buried him with his fathers in the kings'<sup>7</sup> cemetery,<sup>8</sup> for he said, "He had a skin condition." His son, Jotham, reigned in his stead.

*The Israelites destroy all the false worship sites in their land — Hezekiah appoints priests to serve — the people are given goods from King Hezekiah and pay a tithe on their increase — the people, as a direct result of their tithing, now have enough to eat — the Levites' services enumerated — Hezekiah served his God faithfully.*

31

<sup>1</sup> When all this was finished, all of the Israelites who were found went out to the cities of Judah and smashed<sup>9</sup> the standing-stone,<sup>10</sup> cut down the Asherah statues,<sup>11</sup> and tore down<sup>12</sup> the high places<sup>13</sup> and altars in all of Judah and Benjamin, in Ephraim and Manasseh, until they'd all been destroyed.<sup>14</sup> All

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<sup>1</sup>rose up

<sup>2</sup>Uzziah

<sup>3</sup>was over

<sup>4</sup>house

<sup>5</sup>alt., remainder

<sup>6</sup>i.e., in death

<sup>7</sup>lit., that the kings have

<sup>8</sup>lit., field of the graves

<sup>9</sup>alt., shattered; this doesn't work as well in context.

<sup>10</sup>KB: usually an unhewn, upright stone for cult, burial-marking, or memorial purposes.

<sup>11</sup>alt., shrines. The Hebrew simply says Asherah (lit. as **הָאֲשֵׁרִים**, the plural of **אֲשֵׁרָה**). In Ugarit, Asherah is a goddess, the wife of El and the mother of the gods (KB). Since it is in plural, it refers to something representing her, either statues, shrines, or something used to represent her, probably for cultic worship.

<sup>12</sup>alt., broke up, demolished

<sup>13</sup>KB: associated with pagan worship and cultic prostitution.

<sup>14</sup>lit., until completion

the children of Israel returned, everyone to their property<sup>1</sup> in their cities.

<sup>2</sup> Hezekiah stationed<sup>2</sup> the division of priests and Levites according to their divisions — everyone appointed, priests and Levites — for burnt offerings and peace offerings, to minister<sup>3</sup> and to praise<sup>4</sup> in the gates of the camps of the LORD.

<sup>3</sup> The king apportioned<sup>5</sup> from his property<sup>6</sup> for the morning and evening burnt offerings, for Sabbath-day<sup>7</sup> burnt offerings, for new moons, for appointed feasts, as it is written in the law of the LORD. <sup>4</sup> He said to the people who lived in Jerusalem to give the priests' and Levites' portion in order that they may be strengthened in the law of the LORD. <sup>5</sup> 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. <sup>6</sup> The children of Israel and Judah (those dwelling in the cities of Judah) also brought forth a tithe of their herds and flocks,<sup>8</sup> as well as a tithe of the holy things that are consecrated unto the LORD their God: heaps and heaps were brought in.

<sup>7</sup> In the third month they began to lay the foundation of the heaps and finished in the seventh month.

<sup>8</sup> Hezekiah and the heads of the people<sup>9</sup> came in to see the heaps and to bless the LORD and His people Israel.

<sup>9</sup> Hezekiah asked<sup>10</sup> the priests and the Levites about the heaps <sup>10</sup> 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."

<sup>11</sup> Hezekiah ordered<sup>11</sup> them<sup>o</sup> to prepare<sup>12</sup> the hall<sup>13</sup> of the

<sup>1</sup>alt., landed property, city where they own land

<sup>2</sup>alt., appointed

<sup>3</sup>alt., serve

<sup>4</sup>alt., give voice to (praise and thanksgiving)

<sup>5</sup>alt., counted out, divided in parts

<sup>6</sup>alt., KB: goods (gained by work, not by purchase); goods (furnishings, gear, utensils); baggage-train; personal property, domain (of king)

<sup>7</sup>lit., Sabbath; more accurately "*Shabbat*," the Jewish weekly sabbath observed from sundown Friday through sundown Saturday.

<sup>8</sup>"[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.

<sup>9</sup>lit., heads. "[O]f the people" is understood, unless we're to assume that Hezekiah came in with a bunch of heads.

<sup>10</sup>inquired at

<sup>11</sup>alt., commanded

House of the LORD, and they prepared it.<sup>o</sup> <sup>12</sup> They faithfully brought in the heave offering and the tithe and the holy things; the leader over them was Conaniah the Levite and his brother, Shimei, was second in command.<sup>o</sup> <sup>13</sup> Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were officers<sup>1</sup> under the authority<sup>2</sup> of Conaniah and his brother, Shimei, by King Hezekiah and Azariah the leader of the House of God's appointment. <sup>14</sup> Kore, the son of Innah the Levite, the eastward gatekeeper, was in charge of<sup>3</sup> the free-will offerings of God, the distribution<sup>4</sup> of<sup>5</sup> the heave offerings of the LORD, and the holiest items.<sup>6</sup> <sup>15</sup> Under his command<sup>7</sup> were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, who<sup>o</sup> faithfully distributed to their brothers in their divisions, to great and small, <sup>16</sup> except the men, three years old<sup>8</sup> and up, who were registered in a genealogical table<sup>9</sup> — everyone who came into the House of the LORD for their day to day work, for their service in their observance and according to their divisions — <sup>17</sup> along with the priests who were registered in their fathers' genealogical table; the Levites, twenty years old and up, in their observance and divisions; <sup>18</sup> and their small children, wives, sons, and daughters — the whole congregation of those entered in the genealogical table — because they, in their faithfulness, sanctified themselves to be holy. <sup>19</sup> For the descendants of Aaron, the priests, in the fields and in the pasture land<sup>10</sup> of their cities, in all their many cities, were men, specified by name, who gave portions to every male priest and to all the Levites who were registered in the genealogical table. <sup>20</sup> Thus Hezekiah did in all of Judah — he did what was good and right and true before

<sup>12</sup>alt., ordered that [understood] the chambers be prepared

<sup>13</sup>KB: a room on three walls of which were benches where worshipers ate sacrificial meal, fourth open to the courtyard.

<sup>1</sup>alt., commissioners

<sup>2</sup>lit., hand

<sup>3</sup>lit., over

<sup>4</sup>alt., giving

<sup>5</sup>lit., to distribute; however, this enumeration better lends itself to nouns than infinitive verbs.

<sup>6</sup>alt., things

<sup>7</sup>lit., hand

<sup>8</sup>lit., the son of three years

<sup>9</sup>KB: **have oneself registered in a genealogical table** by the establishment of one's descent.

<sup>10</sup>KB: (belonging to a city), the belt of land outside the walls under the jurisdiction of a city.

the LORD his God.<sup>1</sup> <sup>21</sup> In everything he began for the service of the House of God and for the Law and for the commandments, to seek his God with all his heart, he did and was successful<sup>2</sup> at.<sup>o</sup>

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## 32

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<sup>1</sup> <sup>2</sup> <sup>3</sup> He counseled with his leaders and his young<sup>3</sup> men to stop the fountains of waters outside the city, and they helped him. <sup>4</sup> Many people gathered and they dammed up<sup>4</sup> all the fountains and the seasonal river that floods throughout the midst of the land, saying, “Why do the Assyrian kings come and find a lot of water?” <sup>5</sup> He strengthened himself, rebuilt<sup>5</sup> <sup>o</sup> the entire wall that was breached, raised up defensive walls,<sup>6</sup> built<sup>o</sup> another wall outside, strengthened Millo (in the City of David), and made javelins<sup>7</sup> and shields in abundance.<sup>8</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup>

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<sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup>

<sup>20</sup>

<sup>21</sup> <sup>22</sup> <sup>23</sup>

<sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup>

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<sup>1</sup>What a good man.

<sup>2</sup>alt., succeeded

<sup>3</sup>KB: sometimes, *strong*

<sup>4</sup>alt., stopped

<sup>5</sup>lit., built up

<sup>6</sup>alt., towers

<sup>7</sup>alt., darts

<sup>8</sup>It's ambiguous whether “in abundance” refers to just the javelins or to both the javelins and shields.

## 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.*

<sup>1</sup> Judah and Benjamin's oppressors<sup>1</sup> heard that the exiles<sup>2</sup> were building a temple for the LORD, the God of Israel, <sup>2</sup> and they approached Zerubbabel and the chief fathers, and said to them, "Allow us to build with you because, like you, we worship<sup>3</sup> your God; and we haven't sacrificed since the time<sup>4</sup> of Esarhaddon, king of Asshur, who brought us up here." <sup>3</sup> Zerubbabel, Jeshua, and the chief fathers of Israel said to them, "It's not for you, but for us, to build a house to our God, because only we<sup>5</sup> shall build to the LORD God of Israel, as was commanded by King Cyrus, king of Persia." <sup>4</sup> And so the people of the land discouraged<sup>6</sup> the <sup>7</sup>people of Judah and terrified<sup>8</sup> them in building. <sup>5</sup> They bribed counselors against them to frustrate<sup>9</sup> their plans<sup>10</sup> throughout the days of Cyrus, king of Persia, until the reign of Darius, king of Persia. <sup>6</sup> During the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation<sup>11</sup> against the inhabitants of Judah and Jerusalem.

<sup>7</sup> In the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his companions, wrote to Artaxerxes, king of Persia. The letter<sup>12</sup> was written in Aramaic and interpreted in Aramaic.

<sup>8</sup> Rehum the commander and Shimshai the scribe wrote a letter to the king, Artaxerxes. <sup>9</sup> Then Rehum the commander and Shimshai the scribe and all their companions — the judges, envoys, officials, secretaries, Urukites, Babylonians, Susaites (who are Elamites), <sup>10</sup> and the rest of the people whom the great

<sup>1</sup>alt., adversary, enemy, foe

<sup>2</sup>lit., children of the exiles

<sup>3</sup>alt., seek, care about

<sup>4</sup>lit., days

<sup>5</sup>alt., we alone

<sup>6</sup>alt., demoralized

<sup>7</sup>lit., the hands of the

<sup>8</sup>alt., made them be out of their senses

<sup>9</sup>alt., put an end to, invalidate

<sup>10</sup>alt., schemes

<sup>11</sup>Interestingly, from שָׂטָן (satan), to accuse. However, this verse contains no such theological implications.

<sup>12</sup>lit., The writing of the letter

and noble Osnappar brought over and settled in the cities of Samaria; the rest on this side of the river, and so forth. <sup>11</sup> Here is a copy of the letter which they sent to Artaxerxes the king, the servants, the men on this side of the river, and so on:

<sup>12</sup> “Let it be known to the king that the Jews that have come up from you to us have gone into Jerusalem. They’re building the rebellious and evil city<sup>1</sup> and are finishing the walls and laying<sup>2</sup> the foundations. <sup>13</sup> Let it be known to the king that if this city is built and its walls completed, they will not give tax, toll, or custom. Eventually,<sup>3</sup> it will injure<sup>4</sup> the king. <sup>14</sup> Now, because we’re bound in loyalty to the king,<sup>5,6</sup> and it isn’t right for us to see the king’s dishonor,<sup>7</sup> for this reason we have sent  
 u and made this<sup>o</sup> known to the king <sup>15</sup> so that someone can investigate in the book of the minutes<sup>8</sup> of your fathers. You shall find<sup>9</sup> in the book of the minutes and shall know that this  
 u city is a rebellious city which<sup>o10</sup> shall injure the king and the provinces;<sup>11</sup> that they strive to make revolt<sup>12</sup> in its midst just like in olden times. Hence why this city was destroyed.<sup>13</sup> <sup>16</sup> 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.”

<sup>17</sup> The king sent a decree to Rehum the chief commander<sup>14</sup> and to Shimshai the scribe and the rest of their companions who  
 u live in Samaria and the rest of the people<sup>o</sup> on the other side of the river: “Peace and so on.

<sup>18</sup> The document which you sent to us has been interpreted and read to me. <sup>19</sup> 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

<sup>1</sup>The Aramaic word here, ܐܪܥܐ, refers specifically to Jerusalem.

<sup>2</sup>KB: The form, etymology, and meaning of ܐܪܥܐ are uncertain; suggested “repair,” or “lay,” or “inspect.”

<sup>3</sup>KB: either “treasury” or as an adverb meaning “eventually” or “positively.”

<sup>4</sup>alt., wrong

<sup>5</sup>lit., the salt of the palace is our salt

<sup>6</sup>KB: **eat** (the) **salt** (of the palace); idiomatically, be bound in loyalty to the king.

<sup>7</sup>lit., nakedness; KB: metaphorically, **dishonor**

<sup>8</sup>alt., memorandum

<sup>9</sup>Understood: what you’re looking for

<sup>10</sup>lit., and

<sup>11</sup>KB: administrative district, **province**, specifically the satrapies of the Persian empire.

<sup>12</sup>lit., pride, arrogance

<sup>13</sup>alt., devastated

<sup>14</sup>alt., of report(ing)



therein. <sup>20</sup> And there have been strong kings over Jerusalem, mighty officers on all the other side of the river, to them is given toll, tribute, and customs. <sup>21</sup> Now, make a decree to stop these men. This city will not be built until I make a decree. <sup>22</sup> And be warned of doing this negligence: why should hurt come to the detriment of the kings?”

<sup>23</sup> 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.<sup>1</sup>

<sup>24</sup> The work of the house of God in Jerusalem ceased and remained stopped until the second year of king Darius of Persia’s reign.

*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.*

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<sup>1</sup> 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.

<sup>2</sup> 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. <sup>3</sup> 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<sup>2</sup> and to finish this wall?”

<sup>4</sup> They then said thus unto them, “What are the names of the men who are building this house?” <sup>5</sup> The eye of their God had been upon the elders<sup>3</sup> 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.

<sup>6</sup> A copy of the letter that Tatnai the governor on the other side of the river, Shethar-boznai, and his companions the Apharsachites<sup>4</sup> who are on the other side of the river sent unto Darius the king. <sup>7</sup> In the letter they sent to him was written: “Peace be unto Darius the king.

<sup>8</sup> 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

<sup>1</sup>with a strong arm.

<sup>2</sup>temple

<sup>3</sup>hoar-headed

<sup>4</sup>title for an official

square stones, wood is placed in the walls, and this work is done speedily. This work prospers in their hand.

<sup>9</sup> 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?’ <sup>10</sup> Additionally, we asked them for their names, to make it known unto you, so we can write the names of their leaders.<sup>1</sup>

<sup>11</sup> 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’<sup>2</sup> and that a great king of Israel had built and finished it. <sup>12</sup> 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.

<sup>13</sup> But in the first year of Cyrus, king of Babylon, Cyrus, the king, gave an order to build this house of God. <sup>14</sup> 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. <sup>15</sup> He<sup>3</sup> 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.”

<sup>16</sup> 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. <sup>17</sup> And now, if it be good to the king, let an investigation<sup>4</sup> 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.”

## 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.*

<sup>1</sup> King Darius then made a decree and they investigated in the records house where the treasures of Babylon were laid

<sup>1</sup>the men who are at the head

<sup>2</sup>from before this year

<sup>3</sup>Cyrus

<sup>4</sup>search, inquiry

up. <sup>2</sup> A scroll was found in Achmetha, a fortress in the province of Media, in the midst of which was written a record:

<sup>3</sup> “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. <sup>4</sup> Three layers of square stones and a layer of new wood. Let the expense be charged<sup>1</sup> to the king’s house. <sup>5</sup> 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.

<sup>6</sup> And now, Tatnai, governor of the trans-Euphrates,<sup>2</sup> Shethar-boznai, and your companions the Apharsachites<sup>3</sup> of the trans-Euphrates, stay away from this.<sup>4</sup> <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> 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 <sup>10</sup> so that they can offer sweet odors to the God of heaven and pray for the life of the king and his sons. <sup>11</sup> From me I give a command to anyone<sup>5</sup> who changes this decree: let wood be pulled out from their house and let them be impaled<sup>6</sup> and their house shall be made a dunghill for this. <sup>12</sup> God caused His name to dwell there. He overthrew all the kings and people who try

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<sup>1</sup>lit., given

<sup>2</sup>on the opposite side of the river

<sup>3</sup>officials

<sup>4</sup>lit., be ye far from thence

<sup>5</sup>all mankind

<sup>6</sup>in impaling let them be impaled

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.”<sup>1</sup>

<sup>13</sup> Then Tatnai, the governor of the trans-Euphrates, Shethar-boznai, and their companions speedily did as King Darius had sent. <sup>14</sup> The elders of the Jews were continuing to build and prosper because of the prophecies of Haggai the prophet and Zechariah the son of Iddo. Since the decree of the God of Israel, Cyrus, Darius, and Xerxes<sup>2</sup> king of Persia, they built and finished.<sup>3</sup> <sup>15</sup> This house was completed on the third day of the month Adar which was in the sixth year of the reign of King Darius.

<sup>16</sup> 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. <sup>17</sup> 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. <sup>18</sup> 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.

<sup>19</sup> The exiles<sup>4</sup> held<sup>5</sup> Passover on the fourteenth of the first month <sup>20</sup> because the priests and the Levites together<sup>6</sup> were ritualistically clean. They were all clean. They slaughtered the Paschal lamb for all of the exiles, for all of their brethren the priests, for themselves. <sup>21</sup> The children of Israel — the ones returning from exile, everyone who had separated themselves from the<sup>7</sup> state of ritualistic uncleanness of the nations of the land — to worship the LORD, the God of Israel, ate.<sup>8</sup> <sup>22</sup> They held with joy a festival of unleavened bread for seven days, for the LORD had made them happy.<sup>9</sup> The LORD<sup>o</sup> made the

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<sup>1</sup>lit., let it be speedily done

<sup>2</sup>lit., Artaxerxes (ארתחשטרה), but historically this is more probably Xerxes.

<sup>3</sup>Understood: the house of God in Jerusalem

<sup>4</sup>lit., children of the exiles

<sup>5</sup>lit., made

<sup>6</sup>lit., as one man

<sup>7</sup>Definite article used to clearly show that the state of uncleanness was of the foreign nations, not of the returning Israelites.

<sup>8</sup>alt., offered sacrifice; this is justified contextually because in verse 20 they slew the Paschal lamb, but since the lamb was already slain it makes more sense for them to eat than to again offer sacrifice.

<sup>9</sup>alt., rejoice, joyful, glad

Assyrian king change to their side,<sup>1</sup> to strengthen their hands in the work of the House of God, the God of Israel.

*Genealogy of Ezra — Ezra receives permission from the king to return to Jerusalem — he prepares himself to learn and teach the Lord's law — Artaxerxes gives Ezra permission to use the national treasury to purchase animals for sacrifice — further permission is given to take all of the temple vessels — Ezra praises God.*

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<sup>1</sup> After these things, during the reign of Artaxerxes, king of Persia, Ezra the son of Seraiah, son of Azariah, son of Hilkiah, <sup>2</sup> son of Shallum, son of Zadok, son of Ahitub, <sup>3</sup> son of Amariah, son of Azariah, son of Meraioth, <sup>4</sup> son of Zerahiah, son of Uzzi, son of Bukki, <sup>5</sup> son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest; <sup>6</sup> this Ezra came up from Babylon, a ready scribe in the Mosaic Law that the LORD God of Israel gave. The king gave him his every request when the hand of the LORD his God was upon him.

<sup>7</sup> In the seventh year of King Artaxerxes' reign, some of the children of Israel, some of the priests, Levites, singers, gatekeepers, and temple slaves,<sup>2</sup> went up to Jerusalem. <sup>8</sup> He came to Jerusalem in the fifth month in the seventh year of the king. <sup>9</sup> For on the first of the month he determined<sup>3</sup> the going up from Babylon and on the first of the fifth month he came up to Jerusalem according as the good hand of his God was upon him. <sup>10</sup> For Ezra readied his heart to seek the law of the LORD and to do it — to teach the definitions, rules, prescriptions,<sup>4</sup> and judgments in Israel.

<sup>11</sup> This is a copy of the decree<sup>5</sup> that King Artaxerxes gave to Ezra — the priest, the scribe, scribe of the words of the commandments of the LORD and of His rules concerning Israel:

<sup>12</sup> Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the perfect God of heaven,<sup>6</sup> and so forth: <sup>13</sup> "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. <sup>14</sup> Because that from before

<sup>1</sup>lit., turn

<sup>2</sup>alt., bondsmen; lit., those who are donated

<sup>3</sup>alt., founded

<sup>4</sup>These three (definitions, rules, prescriptions) are all possible meanings of קח, with the connotation that they are given by God.

<sup>5</sup>KB: official document

<sup>6</sup>Horribly ambiguous: *perfect* could modify *law*, *God*, or *heaven*. Most probably God.

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. <sup>15</sup> To bring the silver and gold which the king and his counselors willingly offered to the God of Israel whose tabernacle<sup>1</sup> which is in Jerusalem. <sup>16</sup> All the silver and gold you find in all the provinces of Babylon with the donations<sup>2</sup> of the people and of the priests shall be freely offered<sup>3</sup> to the house of their God which is in Jerusalem. <sup>17</sup> Therefore, you shall speedily buy with this money<sup>4</sup> bullocks, rams, lambs, and their presents and libations, and bring them to the altar which is in the house of their God in Jerusalem. <sup>18</sup> 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. <sup>19</sup> The vessels which are given to you for the service of your God's house — completely finish it before the God of Jerusalem. <sup>20</sup> The remainder of the needful things of your God's house which have fallen to you to give, give them<sup>o</sup> from the treasure house of the king. <sup>21</sup> 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 <sup>22</sup> 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.<sup>5</sup> <sup>23</sup> All that is from the decree of the God of heaven, let it be done with zeal<sup>6</sup> to the house of the God of heaven: for why should there be wrath upon the kingdom of the king and his sons? <sup>24</sup> 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. <sup>25</sup> You, Ezra, according to the wisdom of your God which is in your hand, place judges and magistrates who will

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<sup>1</sup>The root of this word, מִשְׁכָּנָה, means “a dwelling place.”

<sup>2</sup>Free-will offerings

<sup>3</sup>donated

<sup>4</sup>silver and gold. Think *argent*

<sup>5</sup>i.e., permission

<sup>6</sup>with eagerness

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. <sup>26</sup> 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.”

<sup>27</sup> Blessed be the LORD God of our fathers who has put it like this into the king's heart to glorify the House of the LORD in Jerusalem! <sup>28</sup> Who has<sup>o</sup> extended His loving-kindness before the king, his counselors, and all the king's manly officials.<sup>1</sup> I have become powerful when the hand of the LORD my God was upon me. I have assembled a company of soldiers<sup>o</sup> from Israel to go up with me.

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<sup>1</sup>KB: outside of Israel, a representative of the king

## NEHEMIAH

## 6

xxx.

<sup>1</sup> And when Sanballat, Tobiah, Geshem the Arabian, and the rest of our enemies had heard<sup>1</sup> that I had built the wall and that there was no breach in it (also, up until that time<sup>2</sup> I had not set up the gates) <sup>2</sup> that Sanballat and Geshem sent unto me, saying, “Come, and we shall meet together in the villages of<sup>3</sup> the valley of Ono,” but they were thinking of doing me wrong.<sup>4</sup> <sup>3</sup> So I sent messengers unto them, saying, “I am doing a great work so I cannot come down. Why should the work cease<sup>5</sup> while I leave it and come down to you?” <sup>4</sup> So they sent unto me — as I’ve said<sup>6</sup> — four times, and I told them likewise.

<sup>5</sup> So Sanballat sent his servant unto me — as I’ve said — the fifth time with an open letter in his hand, <sup>6</sup> 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! <sup>7</sup> Moreover, thou hast appointed prophets who<sup>7</sup> 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.”

<sup>8</sup> So I sent unto him, saying, “No, it hath not been as thou hast said<sup>8</sup> because you’ve made this up<sup>9</sup> from thine own heart. <sup>9</sup> For all of them are making us afraid, saying, ‘Their hands are too weak<sup>10</sup> for the work — that’s why it’s not done.’ O God, strengthen my hands!”<sup>11</sup> <sup>10</sup> Then I entered the house of Shemaiah, son of Delaiah (son of Mehetabeel), who was shut up,<sup>12</sup> and he said,

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<sup>1</sup>When it was heard by

<sup>2</sup>until then

<sup>3</sup>in

<sup>4</sup>thinking to do evil unto me.

<sup>5</sup>*sabbath* is used here. That is the concept being conveyed.

<sup>6</sup>according to this word

<sup>7</sup>to

<sup>8</sup>according to these words that thou hast said

<sup>9</sup>devised

<sup>10</sup>feeble

<sup>11</sup>Some 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?

<sup>12</sup>locked in, under house arrest, not going outside



“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.”

<sup>11</sup> And I said, “Would a man like me flee?<sup>1</sup> And who, like me, would go in unto the temple to<sup>2</sup> live? I will not go.”<sup>3</sup> <sup>12</sup> And I perceived that lo! God had not sent him because he had prophesied this word against me: Tobiah and Sanballat had hired him.<sup>4</sup> <sup>13</sup> He was hired to frighten me.<sup>5</sup> 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.

<sup>14</sup> 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. <sup>15</sup> So the wall was finished in fifty-two days: on the twenty-fifth of Elul.

<sup>16</sup> 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. <sup>17</sup> Additionally, in those days, the noblemen of Judah sent a lot of letters to Tobiah, so those who are with Tobiah came to them. <sup>18</sup> For there are many in Judah sworn to him: <sup>6</sup>he hath a son-in-law of Shechaniah, son of Arah; his son Johanan hath married the daughter of Meshullam, son of Berechiah. <sup>19</sup> They also spoke before me of his goodness and then reported my words to him. So Tobiah sent letters to make me afraid.

<sup>1</sup>A man such as I (or, like me) — would he flee?

<sup>2</sup>and

<sup>3</sup>go in

<sup>4</sup>That's some serious transgression of taking the name of the Lord in vain.

<sup>5</sup>Therefore was he hired, that I might be afraid

<sup>6</sup>for

## PSALMS

## 1

*Those who follow the Lord are blessed and happy — the Lord knows the way.*

<sup>1</sup>Happy<sup>1</sup> is the man who does not walk in the counsel of the wicked.

Who doesn't stand in the way of sinners and doesn't sit in the assembly<sup>2</sup> of scorners.

<sup>2</sup>Truly his joy<sup>2</sup> is in the law of the LORD — he ponders<sup>3</sup> day and night on His law.

<sup>3</sup>He is like a tree, planted by streams of water,<sup>2</sup>  
which gives fruit in its season; its leaves will not wither.<sup>2</sup>  
He will succeed in everything he does.

<sup>4</sup>The wicked aren't so!<sup>2</sup>  
Because they are like chaff, driven by the wind.<sup>2</sup>

<sup>5</sup>Because of this, the wicked won't rise up in judgment,<sup>2</sup> neither sinners in the assembly<sup>3</sup> of the righteous

<sup>6</sup>because the LORD knows the way of the righteous, and the way of the wicked is lost.<sup>2</sup>

## 2

*A kingship and temple psalm — the nations revolt against the Lord — He retaliates and anoints His own king — blessed are they who trust in the Lord.*

<sup>1</sup>Why are the nations in unrest?<sup>2</sup> Why do the people meditate on vanity?

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<sup>1</sup>ALT Blessed

<sup>1</sup>ALT seat

<sup>1</sup>ALT pleasure, delight

<sup>1</sup>HALOT c) **read in an undertone** Ps 12; d) **ponder (by talking to oneself)** with accusative Is 33<sub>18</sub>, with *b<sup>e</sup>* Ps 63<sub>7</sub>; e) **plan** with accusative Ps 2<sub>1</sub>; f) **speak**, proclaim Is 59<sub>3</sub>

<sup>1</sup>IE so even in the heat it will grow.

<sup>1</sup>ALT fade

<sup>1</sup>LIT Not thus the wicked!

<sup>1</sup>ALT that the wind blows away.

<sup>1</sup>ED They won't be able to object during judgment. They will be invalid witnesses.

<sup>1</sup>CA ❸ ἐν βουλή cf 1 (The Septuagint gives "in the council of," compare verse 1)

<sup>1</sup>ALT shall perish.

<sup>1</sup>ALT agitated [to the point of shaking]?

<sup>2</sup>The kings of the earth establish themselves and the princes are in cahoots

against the LORD and His anointed.<sup>1</sup>

<sup>3</sup>Let's tear away their fetters and cast off their cords from us.

<sup>4</sup>He who dwells in heaven<sup>2</sup> shall laugh. The Lord<sup>3</sup> shall have them in scorn.

<sup>5</sup>He will then speak to them in His anger — in His fierce fury<sup>2</sup> He will strike them.

<sup>6</sup>I have anointed my king<sup>2</sup> on Zion, my holy mountain.<sup>3</sup>

<sup>7</sup>Let me relate the decree<sup>2</sup> the LORD has said to me: "You are my son. Today I have begotten you.

<sup>8</sup>Ask of me that I may give nations as your inheritance and the ends of the earth as your possession.<sup>2</sup>

<sup>9</sup>You shall break them with an iron sceptre; you shall break them in pieces like a potter's utensil.

<sup>10</sup>Now, O kings, be prudent.<sup>2</sup> You judges of the earth, listen to reason.<sup>3</sup>

<sup>11</sup>Serve the LORD with fear<sup>2</sup> and rejoice with trembling. <sup>12</sup>Kiss the Son<sup>3</sup>

lest He be angered and you lose your way, even though His anger only burns a little.

<sup>1</sup>ED Not necessarily the Anointed, but any of the Lord's servants.

<sup>1</sup>IE deity

<sup>1</sup>CA 𐤀 mlt Mss יהוה; 𐤅𐤍 pr cop (manuscripts in the Cairo geniza as well as multiple medieval manuscripts have the Tetragrammaton; the Septuagint and the Peshitta put it before the copula [so, right where it is in translation])

<sup>1</sup>HALOT חרון is "anger (only of God)"

<sup>1</sup>CA 𐤅 suff 3 sg (the Septuagint has a third singular pronominal suffix [i.e., "his king"])

<sup>1</sup>CA 𐤅 suff 3 sg (the Septuagint has a third singular pronominal suffix [i.e., "his holy mountain"])

<sup>1</sup>CA 𐤍 + suff 1 sg (the Peshitta adds a first singular pronominal suffix [i.e., "my decree:"])

<sup>1</sup>ED wonderful example of reverse parallelism

<sup>1</sup>ALT wise

<sup>1</sup>LIT (niphil imperative) be disciplined

<sup>1</sup>CA Ms בְּשִׂמְחָה (a medieval manuscript has "with joy/gladness")

<sup>1</sup>ED The *Jewish Study Bible* renders this as "Pay homage in good faith."

Blessed are all they<sup>1</sup> who trust in Him.

# 15

*Only those who are pure and clean my enter the temple — qualifications for cleanliness enumerated.*

<sup>1</sup> A psalm of David:

O Lord, who shall dwell in Your tent? Who will reside in Your holy mountain?

<sup>2</sup> Those who walk uprightly,<sup>2</sup> work righteousness — who speaks truth from his heart. <sup>3</sup> Who doesn't slander with his tongue, do evil to his friends, or lift up reproaches on his neighbor.

<sup>4</sup> The rejected<sup>2,3</sup> are despised<sup>4</sup> in his eyes; he honors those who fear the LORD.

If he's sworn to his own inconvenience,<sup>2,3</sup> he doesn't retract.

<sup>5</sup> He doesn't put his money to usury, doesn't take bribes<sup>2</sup> against the innocent.

He who does these things shall never be shaken.

# 23

*The Lord is my shepherd — He will comfort and provide.*

<sup>1</sup> A psalm of David:

The LORD is my shepherd: I will not go lacking. <sup>2</sup> He makes me to lie down in grassy pastures.<sup>2</sup>

He leads me beside calm waters. <sup>3</sup> He rescues my soul.

He leads me in<sup>2</sup> paths of righteousness for His name's sake.

<sup>1</sup>LIT those

<sup>1</sup>ED Although מַמְלִי can mean "perfectly," it is more modest to here render it as "uprightly."

<sup>1</sup>CA crrp (corruption)

<sup>1</sup>ED This makes enough sense as is that the corruption doesn't seem to make a noticeable difference.

<sup>1</sup>CA 2 Mss 'י, Ⲫ πονηρεύμενος, Ⲫ mrgzn' irritator (two medieval manuscripts have "and he honors," the Septuagint has "doing evil," the Peshitta has "he who irritates")

<sup>1</sup>ALT hurt

<sup>1</sup>CA Ⲫ (Ⲫ) τῷ πλησίον αὐτοῦ, σ' ἑταῖρος εἶναι (Septuagint (and Peshitta) "to his neighbor," Symmachus' Greek translation of the Old Testament "fellow companion")

<sup>1</sup>ALT rewards

<sup>1</sup>CA huc tr : (hither transpose a *sof pasuq* (symbol for end of verse))

<sup>1</sup>ALT on

<sup>4</sup> Although I walk through the valley of darkness<sup>1,3</sup> I won't fear evil  
because You are with me. Your rod and your staff comfort me.

<sup>5</sup> You prepare a table before me in the presence of my enemies.  
You have anointed my head with oil; my cup overflows.<sup>2</sup>

<sup>6</sup> Surely, goodness and loving-kindness<sup>2</sup> will follow me all the days of my life.  
I will live in the house of the LORD for the rest of my days.

*Ancient equivalent of a temple recommend interview — only those who are ritualistically and ethically clean may enter the temple — the King of Glory is the Lord.*

24

<sup>1</sup> A psalm of David:

The earth and its fullness are the LORD's: the world and its inhabitants.

<sup>2</sup> For<sup>2</sup> it was He that founded it upon the sea — He established it upon the rivers.

<sup>3</sup> Who shall ascend to the LORD's mountain? Who shall stand in His place of holiness?

<sup>4</sup> Those with clean palms and soles<sup>2</sup> and a pure heart; who don't lift their souls in vanity  
and don't swear<sup>2</sup> deceitfully.

<sup>5</sup> He shall bear a blessing from the LORD and righteousness from the God of his salvation.

<sup>1</sup>ED Compare the Ugaritic *šlmt* (sometimes with a *waw* as *šlmwt*) (to the Hebrew צִלְמֹת meaning “deepest darkness.”

<sup>1</sup>ED Classically understood as “shadow (צֶלַ) of death (מוֹת)” but a bit better as “darkness.”

<sup>1</sup>ED probably with wine

<sup>1</sup>CA 𐤔𐤕 + suff 2 sg (the Septuagint and the Peshitta have a second singular pronominal suffix [i.e., “your loving-kindness”])

<sup>1</sup>CA > 𐤔𐤕𐤁 (missing in the Septuagint, Symmachus' and Theodotion's Greek translations of the Old Testament)

<sup>1</sup>IE ritually and ethically clean palms and soles. This is a higher order of cleanliness than the Mosaic Law which only requires ritualistic cleanliness.

<sup>1</sup>IE in a covenantal sense

<sup>6</sup> This is the generation of those who seek Him — that seek your face,<sup>1,3</sup> O Jacob. Selah!

<sup>7</sup> O gates, lift up your heads! Be lifted up, O everlasting doors! The King of Glory shall come in!

<sup>8</sup> Who is this, the King of Glory? The LORD: powerful and manly:<sup>2</sup> the LORD, mighty in battle.

<sup>9</sup> O gates, lift up your heads! Be lifted up, O everlasting doors! The King of Glory shall come in!

<sup>10</sup> Who is He, this King of Glory? The LORD of Hosts, He is the King of Glory. Selah!

## 45

*Either an erotic psalm (unlikely<sup>2</sup>) or a psalm of marriage, a wedding hymn, and symbolically theological — the groom is more beautiful than the sons of men — he shall gird himself in glory and majesty — God's throne is forever and always — the groom is anointed — his name will always be remembered.*

*Note: The king (groom) is being addressed in verses 1–10, the bride (princess) in verses 11–16, and the king again in verses 17–18.*

<sup>1</sup>CA 𐤔 om suff, 2 Mss 𐤔𐤕 + 𐤕𐤕, 𐤕 suff 3 sg (The Septuagint omits the [pronominal] suffix, two medieval manuscripts of the Septuagint and Peshitta add “of God,” the Targum has a third person singular suffix [“his face”])

<sup>1</sup>ED It is shocking that any manuscript of the Septuagint would include “the face of God” because the Septuagint tends to exclude phrases referring to the anthropomorphic nature of God.

<sup>1</sup>ALT vigorous, heroic, mighty

<sup>2</sup>“Trust me, this is not erotic.” –Professor Ricks, 2015-01-28

<sup>1</sup> To the music director:<sup>1</sup> *On the Lilies.*<sup>2</sup> For<sup>3</sup> the sons of Korah.<sup>4</sup> An instruction — a song of love.<sup>5,6,7</sup>

<sup>2</sup> My heart is moved<sup>8</sup> by<sup>9</sup> a pleasant thing. I will say my verses<sup>10</sup> to the king.

My tongue is a stylus of an experienced<sup>8</sup> scribe.<sup>9</sup>

<sup>3</sup> You are fairer than the sons of men. Favor<sup>8</sup> is poured out into your lips.

Therefore, God<sup>8</sup> will blessed you forever.

<sup>1</sup> HALOT in title at the beginning of a psalm (55 times)... or at the end of Hab 3:19; uncertain meaning; traditionally “for the director of the music,” Septuagint substantive εἰς τὸ τέλος (→ נֶצַח), Targum infinitive לְשִׁבְחָא in glorification

<sup>2</sup> HALOT in the titles of Psalms: ...no certain meaning for this has yet been found,... suggestions include...: α) ...an instruction concerning the tune; β) ...either flowers that were placed on or in front of the Ark (perhaps as a gift of allegiance), or, if עֹדֶת means offering) “the lilies must have been offered as flowers which were to be used in some way to obtain a divine answer to a question that had been presented to a deity”;... γ) ...the title indicated that it was originally a love-song which was subsequently used with wider relevance; δ) Glasser... takes שֵׁשִׁים(ו) etc. from Akkadian *šuššu* “one-sixth”, and here it would mean “a six-stringed instrument”.... Deciding which of these suggestions is best must be left open, but the fourth one (δ) has least to support it. † [every Biblical reference quoted]

<sup>4</sup> ED Any relation to the infamous Korah of Numbers 16?

<sup>5</sup> HALOT (for יְדִידוֹת) love Ps 45:1. †

<sup>6</sup> ED Although plural, יְדִידָה means “love,” not “love(r)s,” and is undisputed (as given by the †).

<sup>7</sup> CA 6 sg, 1 c pc Mss דָּוִד vel דָּוִד cf α' προσφιλίας (The Septuagint and Symmachus' Greek translation of the Old Testament give this in singular, one when a few medieval manuscripts give different endings (with a *waw* or a *qubuts*), compare Aquila “marriage”)

<sup>7</sup> ALT By, With

<sup>7</sup> ALT stirred up

<sup>7</sup> ALT with

<sup>7</sup> ALT what I've done, my doings/deeds/words

<sup>7</sup> ALT skilled, ready

<sup>7</sup> ALT writer

<sup>7</sup> ALT Grace

<sup>7</sup> CA 1 יהוה (one has the Tetragrammaton)

<sup>4</sup> Gird your sword on the<sup>1</sup> thigh,<sup>9,10</sup> O hero. Gird your majesty<sup>11</sup> and your grandeur<sup>12</sup> — <sup>5</sup> have success in your glory.<sup>13</sup>

Ride for the sake<sup>2</sup> of truth and humility<sup>3</sup> and righteousness.

May your right hand teach you awe-inspiring<sup>2</sup> things.<sup>3</sup> <sup>6</sup> <sup>4</sup> Your arrows are sharp.<sup>5</sup> People fall beneath you

in the midst<sup>2</sup> of the king's enemies.

<sup>7</sup> Your throne, O God, is forever<sup>2</sup> and<sup>3</sup> always. A staff of Your kingdom is a staff of order.<sup>4,5</sup>

<sup>8</sup> You love righteousness and hate<sup>2</sup> wickedness.

Therefore, God<sup>2</sup> (your God) has anointed you with oil of joy<sup>3</sup> more than your friends.<sup>4</sup>

<sup>1</sup>CA 𐤂𐤍𐤔 + suff 2 sg (The Septuagint, Symmachus' Greek translation of the Old Testament, the Peshitta, and the Targum all add a second singular pronominal suffix [thus, "your thigh"])

<sup>1</sup>LIT upper thigh

<sup>1</sup>ED This is the part that could, because this is a wedding hymn, make this erotic. However, this is more probably about enthronement.

<sup>1</sup>ALT splendor, height

<sup>1</sup>ALT splendor, glory

<sup>1</sup>CA huc tr : (hither transpose a *sof pasuq* (symbol for end of verse))

<sup>1</sup>LIT on the word

<sup>1</sup>HALOT (one who understands himself to be) **low, humble, gentle** (before God)

<sup>1</sup>ALT amazing, wonderful, terrifying

<sup>1</sup>HALOT king's fearful deeds

<sup>1</sup>CA huc tr c-c (hither transpose "People fall under you.")

<sup>1</sup>CA 𐤂 + 𐤍𐤕𐤕𐤁𐤀, ins 𐤁𐤍𐤁𐤏𐤃 (The Septuagint adds "be powerful," insert "mighty")

<sup>1</sup>LIT heart

<sup>1</sup>CA pc Mss et var sec Odonem 𐤒𐤌 cf 𐤂𐤁𐤀 (A few medieval manuscripts and variant readings according to Odo [Bishop of Beauvais] ["-nem" is a the Latin accusative] add "to/for," compare the Septuagint, Aquila, and Theodotion's Greek translation of the Old Testament)

<sup>1</sup>ED See further in Appendix A.4.1

<sup>1</sup>ALT righteousness, regulation, uprightness, justice

<sup>1</sup>LIT A staff of order is a staff of Your kingdom.

<sup>1</sup>ALT are unable to put up with

<sup>1</sup>CA Ms 𐤕 יהוה (a medieval manuscript and the Targum use the Tetragrammaton)

<sup>1</sup>ALT exultation

<sup>1</sup>ALT companions, associates, fellows



<sup>9</sup> Myrrh<sup>1</sup> and aloes,<sup>3</sup> <sup>4</sup>cinnamon-flowers,<sup>5</sup> all your clothes<sup>6</sup> —

from ivory palaces, stringed instruments<sup>2</sup> have given you joy.<sup>3</sup> <sup>10</sup> The kings' daughters<sup>4</sup> stand firm among your nobles.<sup>5</sup>

A queen<sup>2,3</sup> is<sup>4</sup> at your right hand in gold from Ophir.

<sup>11</sup> Listen, O daughter, and see. Listen.<sup>2</sup> Forget your people and your father's house.<sup>3</sup>

<sup>12</sup> The king<sup>2</sup> will long for<sup>3</sup> your beauty because he is your lord!—

worship<sup>2</sup> him.<sup>3,4</sup> <sup>13</sup> The daughter of Tyre with an offering, the rich people will flatter<sup>5</sup> your face.<sup>6</sup>

<sup>14</sup> The princess<sup>2,3</sup> is glorious within — <sup>4</sup>her clothes are woven<sup>5</sup>

<sup>1</sup>HALOT **myrrh**, resin of *Commiphora abessinica*

<sup>1</sup>HALOT **aloes** (aromatic wood), *Aloexylon Agallochum & Aquilaria Agallocha*

<sup>1</sup>CA pc Mss Vrs וְ (a few medieval manuscripts, all or most manuscripts, have “and”)

<sup>1</sup>HALOT **cassia, cinnamon-flowers** (dried for incense)

<sup>1</sup>ED ...have been scented with

<sup>1</sup>ED “stringed instruments from ivory palaces”?

<sup>1</sup>ALT made you glad/joyful/rejoice

<sup>1</sup>CA **5** *brt mlk'*, 1 בַּת הַמֶּלֶךְ (the Peshitta has “daughters of the king” and one manuscript has “a daughter of the king”)

<sup>1</sup>HALOT **rare... precious stone...precious (building-)stones...costly, valuable...noble**

<sup>1</sup>HALOT traditionally **queen...** but suggested ‘favorite of harem’. †

<sup>1</sup>ALT consort

<sup>1</sup>ED Some translations give “stands at,” but this verb is not present in L.

<sup>1</sup>LIT Incline your ear.

<sup>1</sup>ED When women come from other lands to marry, they give up their now-foreign traditions.

<sup>1</sup>CA prb dl (probably to be deleted [making it “he will long for”?])

<sup>1</sup>ALT crave

<sup>1</sup>ALT bow down before

<sup>1</sup>CA 1 frt לָךְ וְ— et cj c 13 (one manuscript has “he shall worship you,” and it [this thought] connects with verse 13)

<sup>1</sup>CA **6** 3 pl (the Septuagint gives this in third person plural [i.e., “you shall worship them”])

<sup>1</sup>ALT appease

<sup>1</sup>ED in reference to her beauty; easy on the eyes

<sup>1</sup>CA prb dl m cs (probably deleted because of the meter case)

<sup>1</sup>LIT daughter of the king

<sup>1</sup>ED works better as a separate stich

<sup>1</sup>ED the root (שָׁבַע) means to “weave in patterns”

with gold.<sup>1</sup> <sup>15</sup> <sup>3</sup>She will be brought<sup>4</sup> before the king in brightly colored clothes.<sup>5</sup> The virgins<sup>6</sup> and her friends<sup>7</sup> after her shall be brought in to you.<sup>8</sup>

<sup>16</sup> They are brought in with joy and rejoicing. They enter the palace of the king.<sup>2</sup>

<sup>17</sup> Instead of your fathers it shall be your sons.<sup>2</sup> You shall make<sup>3</sup> them<sup>4</sup> princes throughout the whole world.

<sup>18</sup> I will cause your name<sup>2</sup> to be remembered<sup>3</sup> throughout all generations.<sup>4</sup> Therefore, the people shall praise You forever and always.<sup>5</sup>

## 46

*God is our refuge and strength — His mighty power enumerated — be still and come to know God.*

<sup>1</sup> To the music director.<sup>2</sup> For the sons of Korah. For the **עֲלָמוֹת**.<sup>3</sup> A song.

<sup>2</sup> God is our refuge and strength, well proven as a help in distresses.

<sup>1</sup>ED reworked because Hebrew grammar is non-idiomatic for English. This literally says “are woven with gold / her clothes.”

<sup>1</sup>CA 15. 16 crp, metrum inc (verses 15 and 16 corrupted, meter uncertain)

<sup>1</sup>HALOT as a bride

<sup>1</sup>LIT fabric of a variety of colors.

<sup>1</sup>HALOT **virgin**:—1. mature girl ‘whom no man has known’

<sup>1</sup>ED more probably just a “young woman” with no particular regard for whether she’s a virgin

<sup>1</sup>CA prb dl (probably deleted)

<sup>1</sup>CA 2 Mss **לָהּ**, > **לָהּ**<sup>min</sup> **לָהּ**; prp **הָלַכְתָּ** (hpgr) (two medieval manuscripts have “to her,” but this is missing from the Septuagint (codices minusculis scripti) and the Peshitta. It has been proposed that there is missing a verb meaning “to bring in” (by haplography [the characters present are **לָהּ** and it’s been proposed that a second **כ** is missing which would make **הָלַכְתָּ**]))

<sup>1</sup>ED although in the BHS it appears that “of the king” is on a separate line, this is just a typesetting problem and it should not be its own stich.

<sup>1</sup>IE your posterity will succeed your fathers

<sup>1</sup>ED **מִן**— is the poetic equivalent of **מִן**— and **מִן**—

<sup>1</sup>ALT appoint

<sup>1</sup>IE the king’s name

<sup>1</sup>LIT (cohortative) let me mention your name

<sup>1</sup>ALT for endless generations.

<sup>1</sup>CA prb dl alterutrum m cs (either one or the other [either “[t]herefore” or “and always”] should be deleted because of the meter case)

<sup>2</sup>cf Ps 45:1

<sup>3</sup>HALOT unexplained term in performance

<sup>3</sup> Therefore, we will not fear though the earth moves and the mountains shake in the midst<sup>1</sup> of the seas.

<sup>4</sup> The waters shake and foam; the mountains shake as it swells.<sup>2</sup> Selah!

<sup>5</sup> The river, its streams, make<sup>2</sup> the city of God rejoice: the holy dwelling-places of the Most High.

<sup>6</sup> God is in the midst of it: it will not be shaken. God will help at dawn.<sup>2</sup>

<sup>7</sup> The nations raged and the kingdoms tottered. He speaks and the earth melts.

<sup>8</sup> The LORD of hosts is with us. The God of Jacob is our refuge. Selah!

<sup>9</sup> Come and see the works of the LORD<sup>2</sup> who has set desolations in the earth.

<sup>10</sup> He makes war cease to the end of the earth. He smashes the bows and cuts up the spears. He burns chariots<sup>2</sup> with fire.

<sup>11</sup> Be still and know that I am God. I am exalted among the nations. I am exalted in the earth.

<sup>12</sup> The LORD of hosts is with us. The God of Jacob is our refuge. Selah!

....

47

<sup>1</sup> To the music director.<sup>2</sup> For the sons of Korah. A psalm.

<sup>2</sup>

<sup>3</sup>

<sup>4</sup>

<sup>5</sup>

Selah!

<sup>6</sup>

<sup>1</sup>LIT heart

<sup>1</sup>CA ins יהוה צבאות עמנו משגבילנו אלהי יעקב sec 8.12 (insert "The LORD of hosts is with us. The God of Jacob is our refuge" according to verses 8 and 12 [like a chorus])

<sup>1</sup>ED given in piel which can be causative

<sup>1</sup>LIT at the dawn of the morning.

<sup>1</sup>CA mlt Mss שׁאלָהִים ut 66,5 (multiple medieval manuscripts, the Septuagint (codex Alexandrinus and textus Graecus ex recensione Luciani), and the Peshitta have "God," as in Ps 66:5)

<sup>1</sup>CA שׁאלָהִים = ὡς θύραξ cf שׁ (the Septuagint has "shields" (equivalent to the Hebrew word for the same), compare the reading found in the Targum)

<sup>2</sup>cf Ps 45:1

7

8

9

10

## 82

*God will judge the earth — care for the poor and the needy.*

<sup>1</sup> A psalm of Asaph:

God stands in the council of El — He judges among the gods.

<sup>2</sup> How long<sup>1</sup> will you judge unrighteously? How long will you accept<sup>4</sup> the face of the wicked? Selah!

<sup>3</sup> Judge the<sup>2</sup> poor and the fatherless; bring justice to the humble<sup>3</sup> and the poor.

<sup>4</sup> Rescue the poor and the needy — deliver them from the wicked's control.<sup>2</sup>

<sup>5</sup> They don't know — they don't understand — they walk in darkness all of the foundations of the earth waver.<sup>2</sup>

<sup>6</sup> I said, "You are gods — all of you are children of the Most High.

<sup>7</sup> You will die like men. You will fall like one of the princes.

<sup>8</sup> Rise, O God. Judge the earth because You will inherit all of the nations.

*Christ will sit at the Father's right hand and will have the Melchizedek priesthood — see further in Appendix A.1.*

## 110

<sup>1</sup> A psalm of David:

The LORD declared to my lord:<sup>2,3</sup> "Sit at my right hand until I put your enemies as your footstool."<sup>2</sup>

<sup>1</sup>LIT Until when

<sup>1</sup>ALT lift up

<sup>1</sup>CA ex 4; 1 prb מִי (from 4; 1 probably "your poor")

<sup>1</sup>HALOT (one who understands himself to be) **low, humble, gentle** (before God)

<sup>1</sup>ALT hand, power

<sup>1</sup>ALT stagger, move, totter

<sup>1</sup>ED See further in Appendix A.6.3

<sup>1</sup>ED or a king; not necessarily David. This is a messianic psalm so this is directed at Christ.

<sup>1</sup>LIT a footstool for your feet.

<sup>2</sup> Your mighty scepter the LORD will send from Zion: rule in the midst of your enemies.

<sup>3</sup> Your people will voluntary gifts<sup>1</sup> in the day of your strength;

in royal robes<sup>2,3</sup> from the womb, from the morning light,<sup>4</sup> to you the dew<sup>5,6</sup> of your youth.

<sup>4</sup> The LORD has sworn and will not have a change of heart: You are forever a priest after the Order of Melchizedek.

<sup>5</sup> The Lord<sup>2</sup> at your right hand will beat kings to pieces<sup>3</sup> in the day of His anger.

<sup>6</sup> He will judge among the nations; He will fill the nations with<sup>2</sup> corpses; He will beat the heads in pieces over the great earth.

<sup>7</sup> He will drink from the brook by the road, therefore he will lift up the head.<sup>2</sup>

---

<sup>1</sup>ALT free-will offering

<sup>1</sup>ALT holy splendor

<sup>1</sup>CA prb 1 c **ⳉ** mlt Mss **Ⳉ** Hier בהררי (probably one with the Cairo Geniza and multiple manuscripts from Symmachus' Greek translation of the Old Testament and Hieronymus give הרר [instead of הדר])

<sup>1</sup>HALOT (reddish) (**light before**) **dawn**

<sup>1</sup>CA > **ⳉ**; prp **ⳉ**טל (missing in the Septuagint; probably "as the dew")

<sup>1</sup>ALT light rain

<sup>1</sup>CA **ⳉ** mlt Mss יהוה (multiple manuscripts from the Cairo Geniza have the Tetragrammaton)

<sup>1</sup>ALT smite

<sup>1</sup>ED Understood from parallel in first hemistich.

<sup>1</sup>CA **ⳉ** mlt Mss **Ⳉ** ראשו, 3 Mss + הללויה (2 Mss om in 111,1) (The Cairo Geniza contains "my head," two manuscripts of the Peshitta have "his head," and three manuscripts include "Hallelujah" (two of which omit it in Ps 111:1))

## ISAIAH

*See Appendix A.2 for more information on the book of 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.*

1 2 3 4 5 6 7 8 9 10 11 12 13 14

<sup>15</sup> And when you spread your hands,<sup>1</sup> I hid my eyes from you.

Because you pray a lot,<sup>2</sup> I will not hear.<sup>3</sup>

Your hands are full of blood. <sup>16</sup> Wash and purify yourselves.

Turn away from doing evil before my eyes.

Cease to do evil. <sup>17</sup> Learn to do good.

Seek judgment. Make the oppressed happy.

Judge the fatherless;<sup>4</sup> learn to do good.

<sup>18</sup> 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<sup>5</sup> red,<sup>6</sup> they shall be as wool.

<sup>19</sup> If you’re willing and hearken, you shall consume<sup>7</sup> the good of the land.

<sup>20</sup> And if you refuse and rebel, the sword shall consume you

for the mouth of the LORD hath proclaimed it.<sup>8</sup>

<sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> Therefore, thus saith the LORD of Hosts, The Mighty One of Israel:<sup>1</sup>

<sup>1</sup>i.e., to pray

<sup>2</sup>lit., multiply prayers

<sup>3</sup>alt., Your prayers are nothing to me.

<sup>4</sup>orphans

<sup>5</sup>earth

<sup>6</sup>The dye that was used back then was permanent. The cloth could fade, but would never again be truly white.

<sup>7</sup>alt., eat of

<sup>8</sup>alt., so spoken.

<sup>1</sup>The one in Israel who is mighty

:“Ah, now I will be relieved<sup>1</sup> of mine adversaries: I am avenged of mine enemies. <sup>25</sup> Lest I turn my hand on thee<sup>2</sup>

:I will purify thine dross — I will turn aside all thine tin.<sup>3</sup> <sup>26</sup> I will restore<sup>4</sup> thine judges as at first And thy counselors as in the beginning.

:After this though shalt be called *A City of Righteousness: A Faithful City*. <sup>27</sup> Zion is redeemed through judgment — Also those who are returned<sup>5,6</sup> in righteousness. <sup>28</sup> The sinners and transgressors are destroyed together; Those forsaking the LORD are consumed. <sup>29</sup> You are ashamed of the oaks<sup>7</sup> That you’ve desired.

:And you’re confused because of the groves<sup>8</sup> That you’ve chosen. <sup>30</sup> For you are as an oak Whose leaf is fading

:And as a grove That hath no water. <sup>31</sup> The strong shall be as tow<sup>9</sup> And its maker as spark.

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

*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.*

2

<sup>1</sup> The thing that Isaiah the son of Amoz foresaw concerning Judah and Jerusalem. <sup>2</sup> ::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<sup>10</sup> unto it. <sup>3</sup> Tons of people will walk to it and say,

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

::He will teach us of His ways.:We will walk in His paths<sup>11</sup>

<sup>1</sup>eased

<sup>2</sup>I will turn my hand back on thee

<sup>3</sup>Tin *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.

<sup>4</sup>return

<sup>5</sup>rescued ones, captives

<sup>6</sup>i.e., they are also redeemed

<sup>7</sup>Idols used for fertility worship.

<sup>8</sup>gardens

<sup>9</sup>Synonymous to oakum (n): Loose fiber from untwisted rope, used esp. to caulk wooden ships.

<sup>10</sup>Like a river

<sup>11</sup>Theologically it should be “path”

::For the law<sup>1</sup> goes forth from Zion:and the word of the LORD from Jerusalem.” <sup>4</sup> 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. <sup>5</sup> ::Come, O house of Jacob, that we may walk in the LORD’s light. <sup>6</sup> :For you have left your people — the house of Jacob — to themselves

:because they’ve been filled<sup>2</sup> from the east — :they’re sorcerers like the Philistines.

:They please themselves<sup>3</sup> with foreigner’s<sup>4</sup> children.<sup>5</sup> <sup>7</sup> :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. <sup>8</sup> :Their land is full of idols

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

:from before the LORD’s face and the glory of His majesty.  
<sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>6</sup>Upon the ships of Tarshish<sup>7</sup> :and upon the ships all the beautiful vessels.<sup>8</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup>

## 22

*XXX.*

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup>

<sup>9</sup> The breaches in the City of David — you’ve seen them, they are many;

You gather the waters of the lower pool;

<sup>10</sup> You’ve counted the houses of Jerusalem and torn down the houses to make the wall inaccessible;

<sup>11</sup> You’ve made a reservoir between the two walls for the old pool’s water.

<sup>1</sup>teaching, instruction. Traditionally rendered “law”

<sup>2</sup>Possibly missing “with superstition.” i.e., “filled with superstition from the east.” There is no expressly-stated object

<sup>3</sup>Or “clasp hands” or “make sufficient”

<sup>4</sup>Outsiders of Israel — foreigners, infidels, pagans, etc.

<sup>5</sup>This is to be understood in a sexual context

<sup>6</sup>See Appendix A.2.1

<sup>7</sup>Going to Tarshish. Either in Asia Minor (where Paul was from) or in present-day Spain.

<sup>8</sup>excellent ships



You didn't trust in its Maker, neither did you see its distant Creator.

12 13 14 15 16 17 18 19 20 21 22 23 24 25

TEXT.

1

2 3 4 5 6

7 8 9 10 11 12

<sup>13</sup> You who are far away, listen to what I've done. You who are near, know my greatness.

14 15 16 17 18 19 20 21 22 23 24

33

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

36

<sup>1</sup> In the fourteenth year of King Hezekiah,<sup>1</sup> king of Judah, the Assyrian king, Sennacherib, came up against all the fortifications of Judah and conquered them. <sup>2</sup> The king of Assyria sent Rabshakeh<sup>2,3</sup> 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. <sup>3</sup> He then came unto Eliakim, son of Hilkiah (who's over the household affairs), Shebna the scribe, and Joah the son of Asaph (the clerk). <sup>4</sup> 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? <sup>5</sup> You say, 'It's just lip service,'<sup>4</sup> but there is strength for war. Now, who do you rely on that you have revolted against me?<sup>5</sup> <sup>6</sup> You trust in the staff of a broken reed — on Egypt — whom if a man leans it goes into his hand and pierces it: such is Pharaoh, king of Egypt, to his allies. <sup>7</sup> If you say to me, 'We rely upon the LORD our God' — is it not he whose high places and altars Hezekiah has removed, saying to Judah and Jerusalem, 'You shall worship before this altar'?" <sup>8</sup> And now, I pray thee, make a bargain that my master, the king of Assyria, and I will give you up to two thousand horses if you're able to put riders on them.<sup>6</sup> <sup>9</sup> How then will you turn

<sup>1</sup>his reign

<sup>2</sup>See Appendix A.2.2

<sup>3</sup>This is either his literal name or it should be rendered "(his) great commander."

<sup>4</sup>lit., a word for the lips

<sup>5</sup>i.e., who do you trust that you feel comfortable in revolting against me?

<sup>6</sup>He knows they don't have that many riders and is taunting them with the Assyrian's superiority.

away the face of the least of my master's servants when you trust in Egypt for chariots and horsemen? <sup>10</sup> And now, have I come up against this land without the LORD to destroy it? The LORD said to me, "Go up against this land and destroy it." ' ' <sup>11</sup> Eliakim, Shebna, and Joah said to Rabshakeh, "Please speak to your servants in Aramaic<sup>1</sup> because we can understand it. But don't speak to us in Hebrew<sup>2</sup> while in earshot of the people on the wall." <sup>12</sup> And Rabshakeh said, "Did my master send me to speak these words to just you and your master and not to the men who sit on the wall so that they can eat their own feces and drink their own piss with you?"<sup>3</sup> <sup>13</sup> Rabshakeh stood and cried in Hebrew with a loud voice<sup>4</sup> and said, "Hear the words of the great king, the king of Assyria! <sup>14</sup> Thus says the king, 'Don't let Hezekiah deceive you; he is not able to deliver you. <sup>15</sup> And don't let Hezekiah make you trust in the LORD, saying, "The LORD shall certainly deliver us. He will not let this city be given into the hand of the king of Assyria." <sup>16</sup> Don't listen to Hezekiah.' Thus says the king of Assyria, 'Make a deal with me: come out to me and everyone shall eat of his own vine and his own fig tree and drink from their own cisterns <sup>17</sup> until I come and take you away to a land like your own land — a land of corn and wine, a land of bread and vineyards. <sup>18</sup> Don't let Hezekiah persuade you, saying, "The LORD will deliver us." Have any of the Gentile gods delivered their land from the hand of the king of Assyria? <sup>19</sup> Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria from out of my hand? <sup>20</sup> Who are they among the gods of the land that have delivered their own land from out of my hand that the LORD should deliver Jerusalem from out of my hand?" <sup>21</sup> They kept silent and did not answer him a word for the king's commandment was, saying, "Don't answer him." <sup>22</sup> Eliakim (the son of Hilkijah) who is in charge of the house, Shebna the scribe, and Joah the son of Asaph the clerk came in to Hezekiah with rent clothes and reported to him the words of Rabshakeh.

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<sup>1</sup>Aramaean, Syriac; lit., Syrian language

<sup>2</sup>lit., the Jewish language

<sup>3</sup>Remember that they are besieged.

<sup>4</sup>So that all the people can hear and understand him, hence why they wanted him to speak Aramaic. This is a pretty diplomatically dick move.

JEREMIAH

3

xxx.

1 2 3 4 5

6 7 8 9 10

11 12 13 14 15 16 And it shall be that when you have multiplied and become fruitful in the land: in those days (this is the declaration<sup>1</sup> 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. <sup>17</sup>

18 19 20 21 22 23 24 25

xxx.

31

1

2 3 4 5 6

7 8 9

10 11 12 13 14

15

16 17 18 19 20 21 22

23 24 25 26

27 28 29 30

<sup>31</sup> Listen, the day is coming,” says the LORD, “in which I shall make a new covenant with the houses of Israel and Judah. <sup>32</sup> Not like the covenant I made with your fathers in the day I seized hold on this land in order to lead them out of the land of Egypt where<sup>2</sup> they broke my covenant<sup>3</sup> even though I ruled over them,” says the LORD. <sup>33</sup> “Because of this, I will make a covenant with the people of Israel,” says the LORD. “I will given my law to them:<sup>4</sup> I will write it on their hearts: I shall be their God and they shall be my people. <sup>34</sup> They no longer teach their neighbors and brothers, saying, ‘Become acquainted with the LORD.’ They<sup>5</sup> shall all know me, from the least to the greatest,” says the LORD. “I will pardon their iniquities and no longer mention their sins.”

35 36

<sup>1</sup>utterance, revelation

<sup>2</sup>lit., there

<sup>3</sup>xxx: check wording here

<sup>4</sup>lit., I will place my law inside them

<sup>5</sup>lit., Because they

37

38 39 40

## 32

XXXX.

1 2 3 4 5

6 7 8 9 10 11 12 13 14 15

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35

u

<sup>36</sup> Now, therefore, thus says the LORD, the God of Israel, concerning this city of which you all say, “It’s been given to the king of Babylon by force, famine, and pestilence”: <sup>37</sup> “Listen to me! I am gathering them out of all the lands where I have driven them in My anger, fury, and great wrath. I will bring them back home and let them live here. <sup>38</sup> They have been<sup>1</sup> my people so I will be their God. <sup>39</sup> I have given them one heart and one way: to respect me all their lives — for their good and for the good of<sup>2</sup> their children. <sup>40</sup> I will make an everlasting covenant with them that I won’t withhold from doing good to them. I will instill my fear in their hearts so that they won’t turn their backs on me. <sup>41</sup> I rejoice over them when they do good. With all My heart and soul, I have planted them in this land of truth.”

42 43 44

## 33

XXXX.

1 2 3

<sup>4</sup> Therefore, thus says the LORD, the God of Israel, regarding the houses of this city of the kings of Judah which are broken down because of the siege ramps<sup>2</sup> and the sword: <sup>5</sup> “They are coming to way with the Chaldeans to fill them with the dead bodies I’ve slain in Mine anger and fury. Because of all this wickedness, I have hidden my face from this city. <sup>6</sup> Look, I will xxxx xxxx and xxxx. I will heal them and reveal to them an abundance of peace and truth. <sup>7</sup> I will free the captives of Judah and Israel. I will build them up as they were at first. <sup>8</sup> I will cleanse them from all their iniquities which they have sinned against me. I will also pardon all their iniquities which they have sinned and transgressed against me. <sup>9</sup> It shall be to me a joyous name of praise and beauty to all the nations of the earth who shall hear<sup>3</sup> of the good I do to them. However,

<sup>1</sup>alt., proven themselves to be

<sup>2</sup>xxxx: check KB

<sup>3</sup>Does this apply to only the nations who hear of this goodness, or does it apply to all people because everyone will hear of this goodness?

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

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

<sup>12</sup> <sup>13</sup>

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

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

<sup>19</sup> The LORD’s words came to Jeremiah, saying, “xxxx” <sup>20</sup> “Thus says the LORD: ‘If you break my covenant during the day or during the nighttime so that xxxx<sup>1</sup> there’s not day and night when there’s supposed to be.’<sup>2</sup> <sup>21</sup> Additionally, my covenant will be broken with my servant David such that one of his sons shall not sit on his throne. xxxx <sup>22</sup> I will multiply the progeny of my servant David and my Ministers the Levites as unnumbered as the hosts of Heaven and as unmeasurable as the sand of the sea.’”

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

<sup>25</sup> Thus says the LORD: “If my morning and evening covenant<sup>3</sup> is not, then the statues of Heaven and Earth shall not stand. <sup>26</sup> Furthermore, I will reject<sup>4</sup> the descendants of Jacob

<sup>1</sup>xxxx personal note: study לְבָלִי

<sup>2</sup>lit., in this season.

<sup>3</sup>i.e., a covenant that is effectual both day and night, an eternal covenant.

<sup>4</sup>alt., cast away, refuse

and my servant David. I will not<sup>1</sup> take his children to be rulers over the children of Abraham, Isaac, and Jacob because I will return them from captivity and have mercy on them.”

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<sup>1</sup>xxxx: is this supposed to be negated?

## EZEKIEL

38

TEXT.

1 2 3 4 5 6 7 8 9

10 11 12 13

14 15 16

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

<sup>18</sup> It shall be that in that day, when Gog comes against the land of Israel,” the Lord GOD confirms, “that My face will show how angry I am. <sup>19</sup> In my zeal and my fiery wrath I have spoken: ‘There will be a great commotion throughout the land of Israel in that day. <sup>20</sup> All the fish in the ocean, the birds in the sky, the beasts in the field, everything creeping along, all the men on the earth shall shake<sup>1</sup> at my presence. The mountains shall be thrown down, the cliffs shall fall, every wall shall fall to the earth.’ <sup>21</sup> I will proclaim through all the mountains<sup>2</sup> that a sword shall be brought against him,” confirms the Lord GOD. “Every man’s sword shall be brought against his brother. <sup>22</sup> I will judge<sup>3</sup> him through pestilence<sup>4</sup> and bloodshed, an abundance of rain and hailstorms, fire and brimstone, will I rain on him and the people who are with him. <sup>23</sup> I have boasted, sanctified, and made Myself known in the eyes of many nations: thall shall know that I am the LORD.”

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<sup>1</sup>alt., quake

<sup>2</sup>lit., my mountains. Since everything is the Lord’s, *the* mountains works just fine.

<sup>3</sup>alt., plead

<sup>4</sup>alt., *with him* or *for him* through/with pestilence

## DANIEL

## 2

*Nebuchadnezzar has a dream and calls in the magicians and Chaldeans to interpret it — he refuses to tell them what the dream was because they will lie to him about its interpretation — Daniel is called in and interprets the king's dream — Nebuchadnezzar praises the God of Heaven — Daniel is promoted and made great in the land.*

<sup>1</sup> In the second year of Nebuchadnezzar's reign, Nebuchadnezzar dreamed<sup>1</sup> multiple<sup>o</sup> dreams and his mind<sup>2</sup> was disturbed and he couldn't sleep.<sup>3</sup> <sup>2</sup> The king ordered the soothsayer-priests, the conjurers, the sorcerers, and the Chaldeans to be called in<sup>o</sup> to tell<sup>4</sup> the king what his dreams meant.<sup>5</sup> So they came in and stood before the king. <sup>3</sup> The king said to them, "I have dreamed a dream and my mind is troubled to understand<sup>6</sup> the dream." <sup>4</sup> The Chaldeans spoke to the king in Aramaic:<sup>7</sup> "O King! Live forever! Tell your servants the dream and we'll make its<sup>o</sup> interpretation known to you." <sup>5</sup> The King answered and said to the Chaldeans, "The spoken word is promulgated by me. If you don't let me know<sup>8</sup> the dream and its interpretation, you will be dismembered<sup>9</sup> and your houses will be pulled down as punishment.<sup>10</sup> <sup>6</sup> If you let me know the dream and its interpretation, you'll receive gifts and presents<sup>11</sup> and great honor<sup>12</sup> from before me. So<sup>13</sup> let me know the dream

<sup>1</sup>KB: sexual, then general. The context here is not clear if this was a sexual or general dream, although the chapter later tells us that the dream is not sexual in nature.

<sup>2</sup>alt., temper, disposition, spirit

<sup>3</sup>lit., his sleep was gone from him.

<sup>4</sup>alt., to give an opinion; this is unlikely as the king would most likely have had them killed for merely opining.

<sup>5</sup>lit., tell the king his dreams; alt., expound the king's dreams to the king.

<sup>6</sup>alt., find out information about, perceive, know, come to understand

<sup>7</sup>The BHS here contains a horizontal break, replicated here. However, the Masorah states "prb (probably) add (added/addition), prp (it has been proposed) וַיֹּאמְרוּ."

<sup>8</sup>alt., communicate it to me

<sup>9</sup>lit., made into limbs

<sup>10</sup>KB: either (houses) shall be turned into public privy [restrooms], or pulled down as punishment; lit., garbage-heap, heap of ruins and debris

<sup>11</sup>alt., gifts

<sup>12</sup>alt., majesty

<sup>13</sup>lit., Therefore. "So" is more casual and I'm picturing Nebuchadnezzar, harsh at first, becoming more casual in an attempt to butter up the Chaldeans and get them to do his bidding. However, it's perfectly likely that he remains majestic and non-casual.



and its interpretation.” <sup>7</sup> They answered the second time and said, “If the king tells<sup>1</sup> us the dream,<sup>2</sup> we’ll let you know its interpretation.” <sup>8</sup> The king answered and said, “I<sup>3</sup> certainly<sup>4</sup> know that the time *you’re* buying — because <sup>5</sup>you see that the word is <sup>6</sup>promulgated by me — <sup>9</sup>that if you don’t let me know what the dream means<sup>o</sup>, there is only one royal decree<sup>7</sup> on you because you’ve come to a decision to speak a lying and mischievous<sup>8</sup> thing before me — until<sup>9</sup> the time is changed: so<sup>10</sup> tell me the dream! Then I will know that you can make the interpretation known to me.” <sup>10</sup> The Chaldeans answered before the king and said, “There isn’t a man in the world who is able to make the king’s matter known. Therefore, there isn’t a king or chief, mighty and powerful, who has required<sup>11</sup> such a thing from any magician, conjurer, or Chaldean. <sup>11</sup> The thing that the king asks for<sup>o</sup> is difficult. There isn’t anyone else<sup>12</sup> who can make it known before the king except for the gods, but they don’t dwell in the flesh.”<sup>13</sup> <sup>12</sup> Because of this, the king became angry and super<sup>14</sup> furious and ordered that<sup>o</sup> all the wise men of Babylon be slain. <sup>13</sup> The order<sup>15</sup> went out that the wise men were to be killed, so they requested Daniel and his companions to kill them.

<sup>14</sup> Then Daniel answered Arioch, the chief of the king’s executioners,<sup>16</sup> — who had gone out to kill the wise men of Babylon — with counsel and good sense.<sup>17</sup> <sup>15</sup> He answered and said to the king’s officer Arioch, “Why is the decree from before the king so harsh?”<sup>18</sup> Arioch then made the reason why<sup>19</sup> known to Daniel. <sup>16</sup> So Daniel went in and requested that he

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<sup>1</sup>lit., says to

<sup>2</sup>lit., Let the king tell the dream to his servants

<sup>3</sup>Emphasized because אֲנִי is also present.

<sup>4</sup>alt., surely, yes

<sup>5</sup>lit., that

<sup>6</sup>Understood: already

<sup>7</sup>alt., judgment

<sup>8</sup>KB: unsure if this is the actual root.

<sup>9</sup>alt., when, as soon as

<sup>10</sup>lit., therefore

<sup>11</sup>alt., asked

<sup>12</sup>lit., another

<sup>13</sup>lit., whose dwelling is not in the flesh.

<sup>14</sup>lit., very, much, many

<sup>15</sup>lit., official decree

<sup>16</sup>alt., bodyguard. Executioner seems more in line with the context of people seeking Daniel’s life.

<sup>17</sup>alt., understanding

<sup>18</sup>alt., severe

<sup>19</sup>lit., the thing, the matter

u be given a postponement from the king, that<sup>o</sup> he might show the interpretation to the king.

u <sup>17</sup> Then Daniel went to his house and made this<sup>o</sup> thing known to his companions Hananiah, Mishael, Azariah. <sup>18</sup> They requested compassion from before the God of the Heavens concerning the secret — that Daniel and his companions not be killed along with the wise men of Babylon. <sup>19</sup> The secret was then revealed<sup>1</sup> to Daniel in a nighttime vision, and Daniel then blessed the God of the Heavens. <sup>20</sup> Daniel answered and said,  
 Let the name of God be blessed for ever and ever  
 Because wisdom and might are His!

<sup>21</sup> He alters times and seasons. He removes kings and appoints kings.

He gives wisdom to the wise and knowledge to the insightful.<sup>2</sup>

<sup>22</sup> He reveals deep<sup>3</sup> and hidden things. He knows what's in the darkness,  
 and the light dwells with him.

<sup>23</sup> You, God of my fathers, I praise<sup>4</sup> and praise!  
 You have given me wisdom and might.

And now, You've caused me to know what we've requested from You — You've made the king's matter known to us.

<sup>24</sup> Therefore,<sup>5</sup> Daniel went up to Arioch — whom the king had appointed to kill the wise men of Babylon — he went and said the following<sup>6</sup> to him: “The wise men of Babylon: don't kill them. Bring me before the king and I'll show the king the interpretation.”

<sup>25</sup> Then Arioch brought Daniel in before the king in a hurry, and he<sup>7</sup> said the following to him: “I have found a man<sup>8</sup> among the sons of the exiles of Judah who can make the interpretation known to the king.” <sup>26</sup> The king answered and said to Daniel, whose name is Belteshazzar, “Are you able to make the dream that I've seen and its interpretation known to me?” <sup>27</sup> Daniel answered before the king and said, “The secret

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<sup>1</sup>alt., disclosed

<sup>2</sup>lit., knowledge/understanding to the knowledgeable [with] insight.

<sup>3</sup>KB: i.e., impenetrable

<sup>4</sup>YLT and DARBY give *thank*ing; KB only gives *prais*ing.

<sup>5</sup>lit., Because of this

<sup>6</sup>lit., thus

<sup>7</sup>i.e., Arioch

<sup>8</sup>KB: adult male

that the king asks for is unable to be shown to the king by the wise men, conjurers, magicians, astrologers.<sup>1</sup> <sup>28</sup> However,<sup>2</sup> there is a God in the Heavens who can reveal secrets and make known to King Nebuchadnezzar what is to happen in the last<sup>3</sup> days. Your dream and the visions of your head on your bed are these:

<sup>29</sup> You, O King, your thoughts on your bed regarding<sup>o</sup> 11  
 what should happen<sup>4</sup> and what should<sup>o</sup> be after this: He who 11  
 reveals secrets has made known to you what is to be. <sup>30</sup> This  
 secret has been revealed to *me*, not because<sup>o</sup> of any wisdom 11  
 that I have<sup>5</sup> more than any living thing, but in order that  
 the interpretation be made known to the king: so that you  
 can understand the thoughts of your heart. <sup>31</sup> O King, you  
 looked and, whoa — a great statue! That statue was great  
 and had extraordinary complexion. It stood before you and  
 its appearance was frightening. <sup>32</sup> This statue's head was good  
 gold; its chest<sup>6</sup> and arms were silver; its stomach<sup>7</sup> and upper  
 thigh were copper;<sup>8</sup> <sup>33</sup> its legs, iron; its feet part iron, part  
 clay. <sup>34</sup> You saw until<sup>9,10</sup> a stone was cut out<sup>11</sup> without hands  
 and it struck the statue's iron and clay feet and broke it  
 into pieces. <sup>35</sup> The iron, clay, brass, silver, and gold were  
 then broken into small pieces and became as the chaff of the  
 summer threshing floor and were carried away in the wind and  
 no trace could be found of them. However, the stone that  
 struck the image because a great mountain and filled the whole  
 earth. <sup>36</sup> This was the dream. We will now tell its interpretation  
 before the king. <sup>37</sup> You, O king, king of kings to whom the  
 God of Heaven has given the kingdom, might, power, and  
 glory. <sup>38</sup> 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

<sup>1</sup>alt., haruspices: people trained in a kind of divination (haruspicy) that inspects the livers and other entrails of sacrificed animals.

<sup>2</sup>lit., but, yet

<sup>3</sup>lit., end of

<sup>4</sup>lit., come up

<sup>5</sup>lit., that is in me

<sup>6</sup>lit., breasts

<sup>7</sup>lit., belly

<sup>8</sup>alt., bronze

<sup>9</sup>ALT up to (probably including)

<sup>10</sup>ED It's possible that the king only saw until this and that everything preceding this was shown to Daniel in order to prove to the king that Daniel was sent from God; then, Daniel saw and related the rest of the dream to the king.

<sup>11</sup>alt., quarried

gold. <sup>39</sup> Another, lower kingdom shall arise after you. And yet another (third) kingdom of bronze shall rule over all the earth. <sup>40</sup> 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. <sup>41</sup> 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. <sup>42</sup> The partially iron and partially clay toes of the feet mean that the kingdom shall be part strong and part brittle. <sup>43</sup> 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. <sup>44</sup> 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. <sup>45</sup> 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."

<sup>46</sup> Then King Nebuchadnezzar fell on his face and paid homage to Daniel and commanded that an offering of incense be offered to him. <sup>47</sup> 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!" <sup>48</sup> 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. <sup>49</sup> Daniel requested the king that he appoint Shadrach, Meshach, and Abednego over the affairs of the province. And Daniel was in the court of the king.

### 3

*King Nebuchadnezzar sets up a golden statue and commands everyone to pay homage to it whenever the stringed instruments play — Shadrach, Meshach, and Abednego do not pay homage to the statue and are tattled on by some Chaldean men — King Nebuchadnezzar commands them to pay homage to the golden statue, lest they be thrown into the fiery, burning furnace — they boldly refuse while testifying of God, are thrown in, and are miraculously saved — xxx.*

<sup>1</sup> King Nebuchadnezzar made a golden statue sixty cubits<sup>1</sup> tall and six cubits<sup>2</sup> wide, and he stood it up in the Dura plain in the province of Babylon. <sup>2</sup> King Nebuchadnezzar sent to assemble the Apharsachites,<sup>3</sup> the prefects,<sup>4</sup> the governors,<sup>5</sup> the counselors, the treasurers, the judges, the police officers,<sup>6</sup> and all the provincial administrators to come to the dedication of the statue that King Nebuchadnezzar had set up. <sup>3</sup> Then, the Apharsachites, the prefects, the governors, the counselors, the treasurers, the judges, the police officers, and all the provincial administrators gathered<sup>7</sup> to the dedication of the image that King Nebuchadnezzar had set up, and they stood before the statue that Nebuchadnezzar had set up. <sup>4</sup> The herald cried out with force: "They say to you: 'O people, nations, and languages! <sup>5</sup> As soon as<sup>8</sup> you hear the sound of the horn and the pipe and the kithara<sup>9</sup> and the lyre<sup>10</sup> and the harp<sup>11</sup> and the harmony<sup>12</sup> and all sorts of stringed music, you shall fall down and pay homage to the golden statue that King Nebuchadnezzar had set up. <sup>6</sup> Whoever doesn't fall down and pay homage in that moment shall be thrown into<sup>13</sup> the fiery, burning furnace.' "

<sup>7</sup> Then, at that time, when all the people heard the sound of the horn and the pipe and kithara and the lyre and the harp and all sorts of stringed music, all the people, nations, and languages fell down and paid homage to the golden statue that King Nebuchadnezzar had set up.

<sup>8</sup> Then, at that time, Chaldean men drew near and slandered<sup>14</sup> the Jews. <sup>9</sup> They answered and said to King Nebuchadnezzar, "O King, live forever! <sup>10</sup> You, O King, have given an order that everyone who hears the sound of the horn

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<sup>1</sup>90 ft (27.43 m)

<sup>2</sup>9 ft (2.74 m)

<sup>3</sup>Title of Babylonian officials.

<sup>4</sup>alt., governors

<sup>5</sup>KB: of Babylonian and Persian empires

<sup>6</sup>alt., magistrates

<sup>7</sup>alt., assembled

<sup>8</sup>alt., When; lit., At the time

<sup>9</sup>KB: i.e., a kind of lyre or lute

<sup>10</sup>KB: a type of lyre, evidently triangular, with four strings and a bright tone.

<sup>11</sup>KB: a three-cornered stringed instrument with sounding board.

<sup>12</sup>"Last in list of musical instruments, most say **bagpipe**, but others say 'concord, harmony'" (KB). Since the next item in the list is "all sorts of stringed music," it seems more likely that this be the concord or harmony since they're stringed.

<sup>13</sup>lit., into the midst of

<sup>14</sup>lit., eat pieces of

and the pipe and kithara and the lyre and the harp and the harmony and all sorts of stringed music shall fall down and pay homage to the golden image — <sup>11</sup> that whoever doesn't fall down and pay homage shall be thrown into the fiery, burning furnace. <sup>12</sup> There are Jewish men whom you've appointed<sup>1</sup> over the work of the province of Babylon: Shadrach, Meshach, and Abednego. These men do not care about you, O King, or take you into consideration. They do not serve your gods. And the golden statue you've set up, they do not pay homage to it.”<sup>o</sup>

<sup>13</sup> Nebuchadnezzar, in a furious rage, commanded that Shadrach, Meshach, and Abednego should be brought in, and those men were brought in before the king. <sup>14</sup> And answering, 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? <sup>15</sup> 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?” <sup>16</sup> Shadrach, Meshach, and Abednego answered and said to King Nebuchadnezzar, “We have no need to answer you in this matter. <sup>17</sup> But<sup>o</sup> if it happens that way, our God — whom we serve — is able to save<sup>2</sup> us from the fiery, burning furnace: He will rescue us from out of your hand, O King. <sup>18</sup> But even<sup>o</sup> if not, let it be known to you, O King, we will not serve your gods. We will not pay homage to the golden statue that you've set up.”

<sup>19</sup> Then, Nebuchadnezzar was filled with fury<sup>3</sup> and his expression<sup>4,5</sup> was changed against<sup>6</sup> Shadrach, Meshach, and Abednego. He answered and ordered that they should heat the furnace seven times hotter<sup>7</sup> than it should be<sup>8</sup> heated. <sup>20</sup> He ordered the mightiest men in his army to tie up Shadrach, Meshach, and Abednego, and throw them into the fiery, burning furnace. <sup>21</sup> These men then tied up their garments<sup>9</sup> and their

<sup>1</sup>The Aramaic includes יִתְּרוֹן which marks this verb as an accusative.

<sup>2</sup>alt., rescue

<sup>3</sup>alt., rage, but I like the alliteration.

<sup>4</sup>KB: his features

<sup>5</sup>lit., the features of his face

<sup>6</sup>alt., concerning, with regard to

<sup>7</sup>lit., more

<sup>8</sup>KB: it is customary to be

<sup>9</sup>alt., trousers or cloaks. See unabridged KB under סָרְבָּל for commentaries discussing further alternatives.

garments<sup>1</sup> and their caps and their garments and threw them<sup>2</sup> into the midst of the fiery, burning furnace. <sup>22</sup> And because of the fact that the king's order was so<sup>o</sup> severe<sup>3</sup> and the furnace was so extraordinarily hot, the men who took up Shadrach, Meshach, and Abednego were killed by the flame of the fire. <sup>23</sup>

11

<sup>24</sup> <sup>25</sup>  
<sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup>  
<sup>31</sup> <sup>32</sup> <sup>33</sup>

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<sup>1</sup>alt., coat or trousers  
<sup>2</sup>alt., imposed a tax on them  
<sup>3</sup>alt., harsh

## OBADIAH

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 And  
saviors shall go up on Mount Zion To judge Mount Esau.  
And the kingdom shall be the LORD's.



# JONAH

TEXT.

1

<sup>1 2</sup> Get up and go to the great city, Nineveh, and proclaim against them<sup>1</sup> because their wickedness has come up before Me. <sup>3</sup>

<sup>4 5 6 7 8 9</sup> He said to them, “I am a Hebrew and I worship the LORD, the God of Heaven who made xxxx the sea and the dry land.” <sup>10</sup> And the men were terribly afraid<sup>2</sup> xxxx and said to him, “What have you done?”<sup>3</sup> because the men knew that he was fleeing from before the face of the LORD xxxx <sup>11</sup> They said to him, “What should we do to you so that the sea may be calm for us? because the sea is more and more tempestuous xxxx.” <sup>12</sup> He said to them, “Lift me up and cast me into the sea so that the sea will calm down for you because I know that it is because of me that this great tempest is on you.” <sup>13</sup> The men rowed to bring the ship<sup>o</sup> back to dry land and weren’t able to because the sea was more and more tempestuous<sup>4</sup> against them. <sup>14</sup> They cried to the LORD and said, “Please, LORD, do not let us die for this man’s life. Do not lay innocent blood on us because You, O LORD, as You’ve done as You’ve pleased.” <sup>15</sup> So they lifted up Jonah and cast him into the sea and the sea stopped raging. <sup>16</sup> The men terribly feared the LORD and offered a sacrifice and made vows.

11

*Jonah is swallowed by a great fish — he prays to the Lord and repents — Jonah is forgiven and spit out onto the dry land.*

2

<sup>1 5</sup> The LORD had prepared<sup>6</sup> a great fish<sup>7</sup> to swallow Jonah, and Jonah was in the belly of the fish for three days and three nights. <sup>2</sup> Jonah prayed to the LORD his God from the belly of the fish, <sup>3</sup> and said,

<sup>1</sup>lit., it. However, it’s referring to the people and not the city, the city not being capable of committing sin.

<sup>2</sup>LIT feared a great fear

<sup>3</sup>LIT What is this that you’ve done?

<sup>4</sup>ALT was storming over them, continued to rage

<sup>5</sup>ED In English versions, this is Jon 1:17 and the following verses are Jon 2:1–10. This version follows the Hebrew numbering scheme.

<sup>6</sup>HALOT xxxx

<sup>7</sup>HALOT xxxx

“I cried because of my afflictions<sup>1</sup> and the LORD answered me.

I cried for help from the belly of Sheol and He heard my voice.

<sup>4</sup> You cast me into the deep — into the midst of the sea — and the rushing<sup>2</sup> waters surrounded me.

All the billows and waves passed over me

<sup>5</sup> and I said, ‘I am cast out of Your sight, yet I will again look at Your holy temple.’<sup>2</sup>

<sup>6</sup> The waters encompassed me to my neck, the deep sea engulfed me.

The reeds<sup>2</sup> were wrapped around my head <sup>7</sup> I went down to the base of the mountains.

The land, its bars<sup>2</sup> came up to me forever.

But You brought up my life from destruction, O LORD my God.

<sup>8</sup> When my soul was faint I remembered the LORD. My prayer came to You, to Your holy temple.

<sup>9</sup> xxxx xxxx

<sup>10</sup> With a voice of thanksgiving I will sacrifice to You. xxxx xxxx”

<sup>11</sup> The LORD spoke to the fish and it vomited<sup>2</sup> Jonah onto the dry land.

### 3

*Jonah preaches in Nineveh — the people believe and repent — the Lord forgives them.*

<sup>1</sup> The word of the LORD came to Jonah a second time, saying, <sup>2</sup> “Get up and go to the great city, Nineveh, and preach the words<sup>3</sup> I will tell you.” <sup>3</sup> So Jonah got up and went to Nineveh according to the word of the LORD. Now, Nineveh was a huge city xxxx three days’ journey across.<sup>o</sup> <sup>4</sup> <sup>5</sup> The men of the city of Nineveh, from greatest to least, believed in God and called for a fast and put on sackcloth. <sup>6</sup> And the matter came to the king of Nineveh and he arose from his throne and removed

<sup>1</sup>ALT in my despair/distress

<sup>1</sup>HALOT xxxx deep?

<sup>1</sup>LIT the temple of Your holiness

<sup>1</sup>HALOT xxxx seaweed?

<sup>1</sup>IE prison

<sup>2</sup>ALT spit

<sup>3</sup>LIT preaching

his royal robe and put on sackcloth and sat in ashes. <sup>7</sup> At the behest of the king and his courtiers, a proclamation was made and it was published throughout Nineveh, saying, “Don’t let people, animals, and flocks taste anything. Don’t let them feed or drink water. <sup>8</sup> <sup>9</sup> xxxx” <sup>10</sup>

xxxx.

4

<sup>1</sup> Jonah was really angry, and it displeased him. <sup>2</sup> He prayed to the LORD and said, “O LORD, is this not my word while I was in my own xxxx that I was going to flee to Tarshish xxxx <sup>3</sup> Now, LORD, please take my life<sup>1</sup> from me because death would be better than my life.” <sup>4</sup> The LORD said, “Is doing good displeasing to you?” <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup>

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<sup>1</sup>ALT spirit

## ZEPHANIAH

1

*xxxx.*

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

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

## MALACHI

⋯⋯⋯

3

<sup>1</sup> “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. <sup>2</sup> “But who shall endure<sup>1</sup> the day of His coming? Who shall be standing when He appears?

:For He is like refiner’s fire And fuller’s lye. <sup>3</sup> 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. <sup>4</sup> Judah and Jerusalem shall be a sweet savor unto the LORD even as in days of old — as in previous years. <sup>5</sup> 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,<sup>2</sup> Widows, orphans, those who turn away the resident aliens,

:And they who do not fear me,” saith the LORD of Hosts. <sup>6</sup> “For I, the LORD, have not changed. And ye, children of Jacob, have not been consumed. <sup>7</sup> Even from your fathers’ days have ye shied<sup>3</sup> 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?’” <sup>8</sup> “Does man deceive God? Because you have been deceiving me.

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

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

:“If I will not open the windows of heaven for you And empty out upon you a blessing *ad infinitum*. <sup>11</sup> I will rebuke the devourer for your sake: He shall not destroy the fruit of thy land,

<sup>1</sup> abide, live through

<sup>2</sup> Oppressors of their hireling’s wages

<sup>3</sup> turned away/aside

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

:Saith the LORD of Hosts.

<sup>13</sup> “Your words have been harsh against me,” Saith the LORD.

:“Yet ye say, ‘How have we spoken against thee?’ <sup>14</sup> “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? <sup>15</sup> And now do we declare The proud happy.

:Moreover, we build up those who work iniquity<sup>1</sup> And tempt God and escape.” <sup>16</sup> Then those that feared the LORD spoke One to another And the LORD observed and heard it.

:And a book of remembrance was written before Him For they who revered the LORD and that pondered His name. <sup>17</sup> “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. <sup>18</sup> And ye have repented and considered between righteousness and wickedness — Between the servant of God and the he who is not His servant.”

<sup>19</sup> 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. <sup>20</sup> “The Sun of Righteousness hath risen Unto those<sup>2</sup> who fear My name with healing in His wings.

:And ye shall go forth. You shall grow up As calves of the stall. <sup>21</sup> 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.

<sup>22</sup> “Remember the Law of Moses, my servant, That I commanded him

:In Horeb for all Israel: The judgments and statutes. <sup>23</sup> Behold! I will send unto you Elijah the prophet

:Before the advent of the Great and dreadful day of the LORD. <sup>24</sup> 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.”

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<sup>1</sup>do wickedness

<sup>2</sup>you

## APPENDIX

## 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.<sup>1</sup> 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, דָּבָרָה,<sup>2</sup> 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.<sup>3</sup> He was struck with leprosy.<sup>4</sup> 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.

<sup>1</sup>from the root כהן, meaning *priest*.

<sup>2</sup>As found in Psalm 110:4 as מְלִי־צֶדֶק

<sup>3</sup>While 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.

<sup>4</sup>Most likely some skin disease (צָרוּעַ) and not necessarily leprosy. KB states that it is “not leprosy: leucoderma & related diseases.”

## NOTES ON ISAIAH

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

## ISAIAH 2:16

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

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

Ug. *tk̄t* (Gordon *Textbook* §19:2680; Aistleitner 2862; Driver *Myths*<sup>2</sup> 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 2<sub>16</sub>. †

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

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

The LXX translation of the phrase החמדה ועל כל-שכיות, which runs: ἐπὶ πᾶσαν θέαν 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 θέᾶ “sight, view.” The Vulgate renders שָׂכִיָּה by *visus*,<sup>1</sup> 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 (בִּירְנַתָּא “castle”).

<sup>1</sup>Prob. “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 **שָׁכִיּוֹת** 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 **שָׁכִיּוֹת** was also accepted by Albright (Bertholet Festschrift, p.5) who mentions that H.L. Ginsberg identifies Ugaritic *tkt* with Hebrew **שָׁכִיּוֹת**.

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

#### RABSHAKEH

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

## COVENANTS IN ANTIQUITY

## יָדַע — TO KNOW

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

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

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

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

## OATH TAKING SYNTAX

The syntax of oath taking:

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

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

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

## APODICTIC AND CASUISTIC LAW

Exodus 20 and on is all part of a covenant making ceremony.

Apodictic law is the “thou shalt not.” Casuistic law contains situations in which things happen (e.g., if someone does such and such, then such will happen).

## MISCELLANEOUS HEBREW TIDBITS

*waw* VOWELING

י means that things are supposed to be considered together (like a list).

## TABERNACLES AND TEMPLES

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

**dwelling-place, home of Y.**<sup>1</sup>

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

**warning signs, reminders, urgings**

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

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

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<sup>1</sup>meaning “the LORD”

## NAMES OF THE LORD

## THE TETRAGRAMMATON

## ETYMOLOGY

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

The English transliteration is Jehovah, as follows:

יהוה > hwhy = yhwh > jhwh > jhvh > Jehovah

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

## SANCTITY

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

This practice continued through the 5<sup>th</sup> and 6<sup>th</sup> 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 גִּבְזִיָּה (genizah, pl. genizot) which is used for the disposal of sacred writings. Unfortunately, many גִּבְזִיּוֹת were destroyed in the Middle Ages by fire (either arson or accidental). Fortunately, the גִּבְזִיָּה in the ben-Asher synagogue in Cairo, Egypt (built in

the 10<sup>th</sup> 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:  $\text{𐤅𐤕𐤅𐤍}$ .

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<sup>1</sup> and is in no way meant to be authoritative.

Ahman, possibly related to  $\text{אֱמֵן}$ , 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  $\text{אֱמֵנִי}$  (Omni) which means either *faith in me* or *my faith*,  $\text{אֱמֵנִי}$  being either a subjective or objective genitive.

## DIFFERENT VOWELINGS OF *Adonai*

$\text{לְאֹדֹנִי}$  is directed towards a human,  $\text{לְאֹדֹנָי}$  is directed to deity.

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

## HEBREW IDIOMS

## הִנְנִי

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

## AMEN

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

## “CALLED HIM”

When it says “called him” it’s always (in the Hebrew) “called his name,” but this rendering just plain doesn’t work in idiomatic English.



