

# **God's Holy Word**

**A Translation with  
Footnotes  
by  
Darwin Fish**

*God's Holy Word, A Translation with Footnotes*, by Darwin Fish  
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# Preface

The following is a translation combination of the Biblia Hebraica Stuttgartensia (BHS), Leningrad (WTT), and Ginsburg edition of the Bomberg/ben Chayyim Masoretic Hebrew text with consideration of the Greek Septuagint (LXX) of the Old Testament in the footnotes (e.g. Genesis 11:12). Books translated are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel. In Volume 2 in the New Testament, Matthew, Mark, Luke, John, Acts, and Romans are translated from *The Greek New Testament According to The Majority Text*, by Hodges and Farstad (2<sup>nd</sup> Edition) and the Robinson-Pierpont Majority Text (1995) with footnotes of other readings. Although not in these editions, Luke 17:36 (Scrivener, TR) is included.

## Translation Notes

### Abbreviations:

AF (years After the Flood)

A&G – *A Greek-English Lexicon of the New Testament*, Arndt & Gingrich

BCL (years Before Christ, that is, Lunar years) - The dates given are mathematically figured. Because there are no specifics in the text regarding what time of year is indicated, these numbers may not be accurate. Also, Scriptural years are lunar years which are 5 days shorter (6 on leap years) than the 365 days of the solar calendar.

BDB - *Brown, Driver, and Briggs Hebrew-English Lexicon of the Old Testament*.

BSB – Berean Study Bible

BLB – Berean Literal Bible

CT – Critical Text

DRB – Douay-Rheims Bible

ESV – English Standard Version

HCSB – Holman Christian Standard Bible

JB2000 – Jubilee Bible 2000

Louw-Nida - *Greek-English Lexicon of the New Testament Based on Semantic Domains*, Nida & Louw

LXX - Septuagint - Greek translation of the Old Testament

MT – Majority Text

SC - Since Creation

TR or RT – Textus Receptus or Received Text

YLT – Young's Literal Translation

H – Hebrew – Sometimes the chapter and verses are not the same in the Hebrew text as they are in the English text. Thus, H is used to indicate the coinciding Hebrew verse.

TT – This translation

Most names are spelled as they have been handed down through the English Bibles. The first time a name appears, a footnote is given with the original language, a phonetic transliteration, and where that name can be found elsewhere.

The name of the Savior, Joshua, is used rather than “Jesus,” since this is, or should be, His name in English; since the “Joshua” of the OT is the same exact name. For details, see footnote on Matthew 1:1. Likewise, the betrayer of Christ, “Judas,” is “Judah.” For details, see footnote for Matthew 1:2.

The tetragrammaton, God’s personal name, יהוה Yehvah (according to modern Hebrew pronunciation),

or as some assert, Yahweh (what is supposed to be ancient pronunciation), or Jehovah (as the KJV translates in a few passages), is transliterated “Yehvah” etc.. See footnote for Genesis 2:4.

The New Testament translates יהוה Yehvah as “the Lord,” ο κύριος (ha kurios). For example, compare Psalm 110:1, which has Yehvah (יהוה) and “my Lord” (אדוני, adoniy), with Matthew 22:44; Mark 12:36; Luke 20:42; & Acts 2:34. Some modern translations use all capitals “LORD” to distinguish Yehvah (יהוה) from the Hebrew word “Lord” (אדון, adon) as is found, for example, in Joshua 3:11, 13 & Psalm 114:7. See also, for example, Psalm 97:5 where both יהוה (yehvah) and אדון (adon) are used.

The plural noun אֱלֹהִים ('elohiym), although most often used in a singular context (e.g. singular verb, singular pronoun), is translated "Gods" (e.g. Genesis 1:1) to distinguish it from the singular nouns אֱלֹהַּ ('eloah) "God" (e.g. Deuteronomy 32:15, 17) and אֵל ('el) “God” (e.g. Genesis 14:18-20). See also in the appendix "He is Holy Gods" for the Bible's teaching of monopolytheism (Gods in one God).

Pronouns referring to God are *not* capitalized in an effort to bring across how it is in the original language, since in neither Hebrew, Aramaic, nor Greek is there any such distinction.

In the footnotes, sometimes italics are used to indicate how a word is used, but to distinguish it from the translation of that particular word. For example, in the footnote for Genesis 6:9 a list of Scriptures are given for the passages in which the Hebrew word “perfect” [תָּמִים (tâmiym)] is used. It gives “Leviticus 3:9 (whole *fat tail*).” The word “whole” is the translation of the Hebrew word תָּמִים (tâmiym), and the “*fat tail*” describes to which the “whole” is referring.

Original language words are not always translated with the identical (same) English word. Context often weighs heavily on a proper translation for any particular word.

God's Holy Word



# Genesis <sup>1</sup>

## In The Beginning <sup>2</sup>

**1** [1]<sup>3</sup> In the beginning<sup>4</sup> Gods,<sup>5</sup> he created<sup>6</sup> the heavens and the earth.<sup>7</sup> [2] And the earth was formless<sup>8</sup> and empty<sup>9</sup> and darkness was upon the face of the deep;<sup>10</sup> and the Spirit of Gods was hovering<sup>11</sup> upon the face of the waters. [3] And Gods, he said, “Let there be light, and there was light.”<sup>12</sup> [4] And Gods, he saw the light that it was good, and Gods, he separated between the light and the darkness.<sup>13</sup> [5] And Gods, he called the light “day,” and the darkness he called “night.” And it was

1 This is the Greek title, ΓΕΝΕΣΙΣ (genesis), which means “Beginning” or “Origin.”

2 This is the Hebrew title, בְּרֵאשִׁית (berē'shiyt). This is the first word in the Hebrew text in Genesis 1:1.

3 Before the beginning, wisdom existed (Proverbs 8:22-26). Also, the Lord chose vessels of mercy (Romans 9: 11-23; Ephesians 1:3-5; 2 Timothy 1:9; Revelation 17:8), and Christ was foreknown (NKJV “ordained,” 1 Peter 1:20, Greek, προεγνωσμενου, προεγνωσμενου μεν προ καταβολης κοσμου) and “slain from the foundation of the world” (Revelation 13:8).

4 Mathematically, this is the year of 4258 BCL (years Before Christ, that is, Lunar).

5 אֱלֹהִים (elohiym) “Gods” plural noun, used thousands of times to refer to the true God, also used of false Gods (e.g. Exodus 23:13). There is also אֱלִים ('ēlim) “Gods” (plural) e.g. Exodus 15:11. Singular “God” is either אֱלֹהִי (eloah), found about 58 times, e.g. Deuteronomy 32:15 (see footnote), or the more common singular אֱלֹהִי (ēl) “God” e.g. Genesis 12:8 (see footnote), 14:18-20; 16:13; 17:1; 21:33; 28:3; 31:13; 33:20; 35:3, 7; 35:11; 46:3; 48:3; Exodus 34:6, 14 (NKJV both “god” and “God” here are אֱלֹהִי [ēl]); etc.. See also Genesis 1:26; 3:5, 22; 11:5-9; 20:13; 31:29, 53; 35:7 and footnotes. See also in the appendix, “He is Holy Gods” from Joshua 24:19 (see also footnote at that passage).

6 בָּרָא (bārâ) - “created” singular masculine verb (i.e. “he created”) - found also only in Genesis 1:21, 27(3x); 2:3-4; 5:1, 2(2x); 6:7; Exodus 34:10 (“been done”); Numbers 16:30 (NKJV “creates”; KJV “make”); Deuteronomy 4:32; Joshua 17:15 (NKJV “clear a place”; KJV “cut down”), 18 (“cut down”); 1 Samuel 2:29 (“make”); Psalm 51:10(H12); 89:12(H13), 47(H48); 102:18(H19); 104:30; 148:5; Ecclesiastes 12:1; Isaiah 4:5; 40:26, 28; 41:20; 42:5; 43:1, 7, 15; 45:7(2x), 8, 12, 18(2x); 48:7; 54:16(2x); 57:19; 65:17, 18(2x); Jeremiah 31:22; Ezekiel 21:19(H24, NKJV “make” & no translation; KJV “choose” 2x), 30(H35); 23:47 (NKJV “execute”; KJV “dispatch”); 28:13, 15; Amos 4:13; Malachi 1:20.

7 In the beginning, God already existed. **“Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.”** (Psalm 90:2) Repeatedly, God is identified as the One who made the heavens and the earth (e.g. Proverbs 26:10; Isaiah 40:28; 42:5; 45:18; Ephesians 3:9; Revelation 10:6), and several times over Scripture speaks of the God who created (e.g. Psalm 89:11-12; 102:25; 148:5; Isaiah 40:26; 45:11-12; 51:12-13a; Colossians 1:16; Revelation 4:11). So, remember your Creator (Ecclesiastes 12:1).

8 See Psalm 139:16 for the idea of substance that is yet unformed. Also, at some point, He drew a circle on the face of the deep (Job 26:10; Proverbs 8:27; see also Job 22:14; Isaiah 40:22).

9 “formless and empty,” תֹהוּ וָבֹהוּ (tohu vāvohu), is used also in Jeremiah 4:23. Isaiah 34:11 uses these words, but not in the same construction, “line of confusion and stones of emptiness” (NKJV), קִרְתֹהוּ וְאַבְנֵי-תֹהוּ (qav-tohu ve'avenêy-vohu). “formless,” תֹהוּ (tohu), is found in Genesis 1:2; Deuteronomy 32:10 (wilderness); 1 Samuel 12:21 (empty things); Job 6:18 (nowhere); 12:24 (wilderness); 26:7 (empty space); Psalm 107:40 (wilderness); Isaiah 24:10 (confusion); 29:21 (empty words); 40:17 (worthless); 41:29 (confusion); 44:9 (useless); 45:18-19 (vain); 49:4 (nothing); & 59:4 (empty). “empty,” בֹהוּ (vohu), is only found in Genesis 1:2; Jeremiah 4:23 & Isaiah 34:11.

This “formless and empty” is a simple statement of the earth being, as it says, without form. E.g. as in Psalm 139:16, “Your eyes saw my substance, being yet unformed.” See also Proverbs 8:27. And “empty” = not filled in yet, as the context describes, with all the things God created (e.g. Genesis 1:22, “fill the waters”).

10 See Job 38:4-9 & Psalm 139:11-12.

11 “hovering,” מְרַחֵף (merahpeth), is used only one other place, in Deuteronomy 32:11, where God is seen watching for and caring for Israel.

12 Light is created without any sun, moon, or stars. These are not created until day four (Genesis 1:14). Note also Job 38:19-21.

13 We take this physical reality for granted, but here God actively separates the two.

evening and it was morning, one day.<sup>14</sup>

[6] And Gods, he said, “Let there be an extended surface<sup>15</sup> in the midst of the waters, and let it separate between waters to the waters.” [7] So Gods, he made the extended surface and separated between the waters which were under the extended surface and the waters which were above the extended surface, and it was so.<sup>16</sup> [8] And Gods, he called the extended surface “heavens,” and it was evening and it was morning, a second day.

[9] And Gods, he said, “Let the waters be gathered under the heavens to one place and let the dry appear.” And it was so. [10] And Gods, he called the dry “earth” and the gathering of the waters he called “seas.”<sup>17</sup> And Gods, he saw that it was good. [11] And Gods, he said, “Let the earth sprout grass, herb bearing seed, tree fruit,<sup>18</sup> making fruit according to its kind with its seed in it upon the earth.” And it was so. [12] And the earth brought forth grass, herb bearing seed according to its kind and tree making fruit with its seed in it according to its kind, and Gods, he saw that it was good.<sup>19</sup> [13] And it was evening and it was morning, a third day.

[14] And Gods, he said, “Let there be lights in the extended surface of the heavens to separate between the day and the night, and let them be for signs<sup>20</sup> and for times<sup>21</sup> and for days and years; [15] and let there be lights in the extended surface of the heavens to give light upon the earth.”<sup>22</sup> And it was so. [16] And Gods, he made the two great lights, the greater light to rule the day and the lesser light to rule the night.<sup>23</sup> He also made the stars.<sup>24</sup> [17] And Gods, he put them in the extended surface of the heavens to give light upon the earth, [18] and to rule in the day and in the night and to separate between the light and the darkness; and Gods, he saw that it was good. [19] And it was evening and it was morning, a fourth day.

[20] And Gods, he said, “Let the waters swarm with a swarm<sup>25</sup> of living soul,<sup>26</sup> and

14 Light, darkness, the earth, the waters, and the division of light and darkness were all created in one day, the first day (Genesis 1:1-5; Exodus 20:11). For those who argue against these days being literal 24 hour days, note they have an evening and a morning, and Exodus 20:11 clearly states the heavens and the earth were created in six days; and the context of “days” in Exodus 20:11 is 24 hour days.

15 “extended surface” רָקִיעַ (râqiya’) is used in Genesis 1:6-8, 14-15, 17, 20; Psalm 19:2; 150:1; Ezekiel 1:22-23, 25-26; 10:1; & Daniel 12:3.

16 See also Job 37:18; Psalm 104:3; & 148:4.

17 See also Psalm 24:2 (“waters,” literally, rivers - נְהָרוֹת, nehârot)); Psalm 95:1-5 & 136:6 - “To Him who laid out the earth above (NJKV, Hebrew, עַל, al, or “upon”) the waters, . . .”

18 עֵץ פֵּרִי (’êts periy) - “tree fruit” - This is literally how it reads. The idea is, “tree bearing fruit.”

19 Psalm 24:1 & 104:16 also mentions the Lord planting trees.

20 Signs? See Exodus 10:21-23; Joshua 10:12-14; 2 Kings 20:8-11; Psalm 65:8; Jeremiah 10:2; Daniel 6:27; Matthew 2:1-10; 27:45 & Luke 21:25.

21 Times? See Psalm 104:19.

22 Even though light was created on that first day (Genesis 1:3), the Lord created more light (lights) to give light upon the earth. See also Psalm 74:16.

23 What is the greater and lesser light? See Psalm 136:8-9.

24 See Job 9:9; 38:31-33; Psalm 8:3-4; 147:4; Jeremiah 31:35 & 1 Corinthians 15:41.

25 “swarm with a swarm”- יִשְׁרְצוּ . . . שְׂרָצִים (yishretsū . . . sherets), the noun, שְׂרָץ (sherets) “swarm,” is found also in Genesis 7:21; Leviticus 5:2; 11:10, 20-21, 23, 29, 31, 41-44; 22:5; Deuteronomy 14:19. The verb, שָׂרַץ (shârats) “swarm,” is found also in Genesis 1:21; 7:21; 8:17; 9:7; Exodus 1:7; 8:3 (H7:28); Leviticus 11:29, 41-43, 46; Psalm 105:30; Ezekiel 47:9. See also footnote for Leviticus 5:2.

26 “living soul” - נֶפֶשׁ חַיָּה (nephesh hayyâh) is used for animals in Genesis 1:20, 21 (נֶפֶשׁ חַיָּה, nephesh hahayyâh), 24, 30; 2:19; 9:10 (נֶפֶשׁ חַיָּה, nephesh hahayyâh), 12, 15-16; Leviticus 11:10 & 46 (נֶפֶשׁ חַיָּה, nephesh hahayyâh); Job 12:10 (נֶפֶשׁ כָּל-חַי, nephesh kol-hây); and Ezekiel 47:9 for creatures, and for man in Genesis 2:7. Man has a body, soul and spirit

let flying creatures<sup>27</sup> fly upon the earth, upon the face of the extended surface of the heavens.” [21] So Gods, he created the great serpents<sup>28</sup> and every living soul that moves with which the waters swarm<sup>29</sup> according to their kind and every winged flying creature according to his kind. And Gods, he saw that it was good. [22] And Gods, he blessed them saying, “Be fruitful and multiply and fill the waters in the seas and let the flying creature multiply on the earth.” [23] And it was evening and it was morning, a fifth day.

[24] And Gods, he said, “Let the earth bring forth<sup>30</sup> living soul according to her<sup>31</sup> kind, beast<sup>32</sup> and creeping thing and living thing<sup>33</sup> of the earth according to her kind,” and it was so. [25] So Gods, he made the living thing of the earth according

(1 Thessalonians 5:23) and so do the animals (see Proverbs 12:10, “life”, נֶפֶשׁ, nephesh). For mention of the spirit of animals, see Ecclesiastes 3:21. For more on חַיָּה (hayyâh) “life” see footnote for Leviticus 5:2. For more on נֶפֶשׁ (nephesh) “soul” see footnote for Genesis 2:7.

27 “flying creatures” - עוֹפִיּוֹת (oph), NJKV “birds,” is used in Genesis 40:17 and 1 Samuel 17:44 for birds, but it is also used for insects (or insect like creatures) in Leviticus 11:20-21; Deuteronomy 14:19.

28 “serpents” - תַּנִּינִים (hattanniynim) is used in Exodus 7:9-10 (תַּנִּין, tanniyn), 12; Deuteronomy 32:33 (serpent); Nehemiah 2:13 (serpent well); Job 7:12 (serpent); Psalm 74:13 (serpents); 91:13 (serpent); 148:7 (“great sea creatures” NKJV- תַּנִּינִים [tanniynim], with no Hebrew word for “great”); Isaiah 51:9 (serpent); Jeremiah 51:34 (NKJV “monster”); Ezekiel 29:3 (NKJV “monster”); 32:2 (NKJV “monster”). It is also found in Isaiah 27:1 (NKJV- “reptile”) where it is speaking of Leviathan (לִוְיָתָן, livyâthân). For more on Leviathan see Job 41; Psalm 74:14; and 104:26.

29 See also Psalm 104:24-25.

30 "Let the earth bring forth" - see Genesis 2:19 and Ecclesiastes 3:18-20.

31 למינה (lemiynâh) - “according to her kind” - feminine pronominal suffix

32 בְּהֵמָה (behêmâh) - NKJV translates this word “cattle” here and elsewhere (e.g. Exodus 20:10). NKJV also translates this “beast” in e.g. Exodus 8:17-18; 9:9-10, 22, 25; etc.. The plural form of this word, בְּהֵמוֹת (behêmot), for “beasts” found in Habakkuk 2:17 (In this verse, the 3<sup>rd</sup> masculine verb translated “made . . . afraid,” יַחֲיִיתָ [yechiytan], whose subject is שׁוֹד [shod], “the plunder” [or “ruin”], has the 3<sup>rd</sup> feminine plural suffix, which refers back to the “beasts.” Thus, “them” refers to the “beasts.”); Psalm 49:12 (H13), 20 (H21); 50:10 (NKJV “beast” more literally, “beasts”); is also translated, “Behemoth” (בְּהֵמוֹת), which is a particular animal known as “the first of the ways of God.” See Job 40:15-19. In Psalm 73:22 where the NKJV translates “beast” it is actually “Behemoth,” בְּהֵמוֹת (behêmot) as in Job 40:15. In Psalm 73 the Psalmist declared himself to be a *big* beast with God (בְּהֵמוֹת הַיֵּיטִי עִמָּךְ [behêmot hâyityiy ‘imâch]).

In Job 12:7 בְּחֵמוֹת (behêmot) is translated “beasts” (NKJV; KJV; NAS), but the verb with it, תִּרְךָ (torechâ), more literally, “it will teach you,” is singular, not plural. This same exact verb, תִּרְךָ (torechâ), is found in the next verse (Job 12:8) and translated, “it will teach you” (NKJV) referring to the earth. Thus, Job 12:7 would be more literally translated, “Behemoth.”

Likewise, in Jeremiah 12:4 בְּהֵמוֹת (behêmot) is the subject of the single feminine verb סָפְּתָהּ (sâphtâh). Although the masculine noun עוֹף ('oph) “bird” (or “birds”) is contextually part of the subject, the single feminine verb סָפְּתָהּ (sâphtâh) points to the feminine noun בְּהֵמוֹת (behêmot) as being understood here as a singular subject, the animal known as Behemoth. Thus, in Jeremiah 12:4 it would be more literally translated “Behemoth and the bird are swept away.” [For another example of a plural noun (other than אֱלֹהִים [‘elohiym]) found with a singular verb, see Proverbs 14:1 – תְּהַרְסֶנּוּ תְּהִיָּה וְאִוִּלְתָּ בְיָדֶיהָ (teherseleu tehiya ve’ivveta beyadeyha) “Wise women, she builds her house, and foolishness in her hands tears it down.”]

Also, in Deuteronomy 32:24 NKJV has “teeth of beasts” for שֵׁן־בְּהֵמוֹת (shen-behêmot) which is more literally, “tooth of Behemoth.” Also, NKJV has Psalm 73:22 as “**I was like a beast before you.**” But, it is more literally, “**I was behemoth before you**” (בְּהֵמוֹת הָיִיתִי עִמָּךְ).

Moreover, the Lexicon (BDB) classifies the plural construct form, בַּהֲמוֹת (bahamot) in Isaiah 30:6 for this same “Behemoth” (בְּהֵמוֹת [behêmot]), but that verse, in the context, addresses a plurality of beasts, and is found as such (i.e. in construct form for “beasts”) also in Joel 2:22; Job 35:11; Psalm 8:7 (H8); Micah 5:7. Yet, this construct form, בַּהֲמוֹת (bahamot), is also found in Joel 1:20, and there it is translated “beasts” (NKJV; KJV; NAS). But, the verb with it, “cry out” תַּעֲרוֹג (ta’arog), is singular, not plural. Thus, it would be more literally translated in Joel 1:20 as “Behemoth of the field

to its kind, and the beast according to its kind and every creeping thing of the ground according to its kind, and Gods, he saw that it was good. [26] And Gods, he said, “Let us make man<sup>34</sup> in our image<sup>35</sup> according to our<sup>36</sup> likeness<sup>37</sup> and let them<sup>38</sup> rule over the fish of the sea and over the flying creature of the heavens and over the beast and over the whole earth and over every creeping thing that creeps upon the earth.” [27] So Gods, he created the man in his image, in image of Gods he created him, male and female he created them. [28] And Gods, he blessed them, and Gods, he said to them, “Be fruitful and multiply<sup>39</sup> and fill<sup>40</sup> the earth and subdue it and rule<sup>41</sup> over the fish of the sea and over the flying creatures of the heavens and over every living thing that creeps upon the earth.” [29] And Gods, he said, “Behold, I give to you<sup>42</sup> every herb bearing seed which is upon the face of the whole earth, and every tree which has in it the fruit of the tree bearing seed, to you<sup>43</sup> it shall be for food. [30] And to every living thing of the earth and to every flying creature of the heavens and to every creeping thing upon the earth in which was a living soul,<sup>44</sup> every green herb is for food.<sup>45</sup> And it was so. [31] And Gods, he saw all that he had made and behold, it was very good. And it was evening and it was morning, a sixth day.<sup>46</sup>

**2** [1] So the heavens and the earth and all their host were finished. [2] So Gods,

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pants for you” (same verb as in Psalm 42:1 “**As the deer pants for the water brooks**”).

33 “living thing” - חַיָּוִי (hayto) - this is the Hebrew word for “living”. NKJV translates this “beast” and can be translated this way, but in Ezekiel 1:5, 13-15, 19-21, 23, for example, the NKJV translates this word “living creatures” from the plural form (חַיָּוִיִּם, hayyot).

34 “man” - אָדָם (’âdām) – same word as for “Adam” (e.g. Genesis 4:25). See footnote for Genesis 5:2.

35 “our image” - צִלְמֵנוּ (tsalmênu) - the word here for image, צֶלֶם (tselem), is *always* used for a physical image. See Genesis 5:3; 9:6; Numbers 33:52; 1 Samuel 6:5 (2x), 11; 2 Kings 11:18; 2 Chronicles 23:17; Psalm 39:6 (NKJV “shadow”); 73:20; Ezekiel 7:20; 16:17; 23:14; and Amos 5:26 (“idols”). The Gods make living images of Themselves (“Us”).

36 God, who is One God (Deuteronomy 6:4) is nonetheless plural Gods, אֱלֹהִים (’elohiym). See “He Is Holy Gods” (Joshua 24:19). Here in Genesis 1:26-27 we see God, the eternal man (e.g. Genesis 3:8; 18:1-19:1; 32:22-30/Hosea 12:3-5; Exodus 15:3), the eternal men (“Our image,” “Our likeness,” Daniel 7:9, 13-14; John 8:17-18), make a created man *and* woman in His, in *Their* image. For more detail on God’s divine human nature, see the article *The Lord Is A Man*.

37 “likeness” - דְּמוּת (demut) - used in Genesis 5:1, 3; 2 Kings 16:10 (NKJV “pattern”); 2 Chronicles 4:3; Psalm 58:4 (H5, like, characteristically); Isaiah 13:4 (like, characteristically); 40:18 (likeness, physical context); Ezekiel 1:5, 10, 16, 22, 26, 28; 8:2; 10:1, 10, 21-22; 23:15; and Daniel 10:16. The image and likeness Genesis 1:26 speaks of has to do with looks (as should be obvious from the use of the terms, see also Genesis 5:3) as well as behavior (Colossians 3:9-10). Although man’s behavior is marred by sin, the image and likeness still stands true today (see James 3:9).

38 יִרְדּוּ (yirdu) - “let them rule” - plural verb referring back to אָדָם (’âdām) “man.” This “them” reveals both the male *and* the female are made in God’s image, in Their image (“Us” “Our” “Our”).

39 Part of the very first recorded commandment given to man was for them to have sex.

40 “fill the earth” - This is commanded again in Genesis 9:1, and this is what they failed to do in Genesis 11.

41 This rule, or dominion, was *not* lost in the fall. This rule continues to this present day (Psalm 8:5-9).

42 “to you” in the Hebrew is plural (לָכֶם, lâkhem).

43 “to you” in the Hebrew is plural (לָכֶם, lâkhem).

44 “in which was a living soul” - נֶפֶשׁ חַיָּה (’asher-bo nephesh hayyâh) - *In* the animals is a “living soul” (נֶפֶשׁ חַיָּה, nephesh hayyâh).

45 Before the flood, vegetarianism was in order. After the flood, meat is given (Genesis 9:2-6).

46 See Proverbs 8:28-31.

he finished<sup>47</sup> on the seventh day his work which he did and he rested<sup>48</sup> on the seventh day from all his work which he did. [3] And Gods, he blessed the seventh day and sanctified it,<sup>49</sup> because in it he rested<sup>50</sup> from all his work which Gods, he created to make.<sup>51</sup>

[4] These are the generations<sup>52</sup> of the heavens and the earth in their creation, in the day Yehvah<sup>53</sup> Gods made earth and heavens.<sup>54</sup> [5] And no plant of the field was in the earth, and no herb of the field had sprouted, because Yehvah Gods had not caused it to rain<sup>55</sup> upon the earth and there was no man to work the ground.<sup>56</sup> [6] And a midst went up from the earth and watered the whole face of the ground. [7] And Yehvah Gods formed<sup>57</sup> the man,<sup>58</sup> dust<sup>59</sup> from the ground,<sup>60</sup> and breathed in his

47 This is the completion of God's initial creative work. Although this has been complete and finished from the foundation of the world (Hebrews 4:3), God still creates people (Psalm 102:18 "be created," נִבְרָא, nibrâ) and animals (Psalm 104:30 "created," יִבְרָא, yibbârê'un), and "makes everything" (Ecclesiastes 11:5). He presently "makes all things" (Isaiah 44:24), "stretches out the heavens" (Isaiah 44:24), "lays the foundation of the earth," "forms the spirit of man within him" (Zechariah 12:1), and upholds "all things by the word of His power" (Hebrews 11:3). In the future, He will create new heavens and a new earth (Isaiah 65:17 "create" בִּרְא, borê) and "make all things new" (Revelation 21:5).

48 See Hebrews 4:3. This (Genesis 2:1-3) rest is a foretaste of the salvation of God (Hebrews 4:9-10).

49 Is the seventh day (Saturday) still blessed and sanctified? There is nothing in the Word to indicate it is not. Exodus 20:11 reiterates that "the Lord blessed the sabbath day and sanctified it." In Mark 2:27 Joshua said, "The sabbath was made for man."

50 שָׁבַת (shâvat) - "rested" - this verb is related to the noun, "sabbath," שַׁבָּת (shabbât). Exodus 31:17 records the Lord was "refreshed" on this seventh day. Even though, **"The everlasting God, Yehvah, the Creator of the ends of the earth, neither faints nor is weary."** (Isaiah 40:28) He who is mighty in power (Psalm 147:5) was refreshed (Exodus 31:17).

51 "to make" - לַעֲשׂוֹת (la'asot) - infinitive

52 "generations" תּוֹלְדוֹת (toledot) - used in Genesis 5:1; 6:9; 10:1, 32; 11:10, 27; 25:12-13, 19; 36:1, 9; 37:2 (NKJV "history"); Exodus 6:16, 19; 28:10; Numbers 1:20; 3:1; 1 Chronicles 1:29; 5:7; 7:4, 9; 8:28; 9:2, 34; 26:31; and Ruth 4:18.

53 "Yehvah" יְהוָה - "Yehvah" according to Modern Hebrew pronunciation. "Yahweh" in what is thought to be ancient

Hebrew pronunciation – יְהוָה (yehovâh) is what is found in Trinitarian Bible Society's text (Ben Chayyim). See footnote for Genesis 3:14. - This is God's personal name used here for the first time. Exodus 3:13-15 shows both the meaning of this name and that this is indeed His name. In Exodus 3:15 where it says, "Yehvah, Gods of your fathers" at the end of the verse He says, "This is My name . . .". See also Exodus 6:3 "my name Yehvah"; 15:3; Jeremiah 33:2; Amos 5:8; 9:6, "Yehvah is his name." Psalm 83:18(H19) "your name Yehvah"; Isaiah 42:8, "I am Yehvah, that is My name." Jeremiah 16:21 "my name is Yehvah." In BHS and WTT this name is sometimes spelled as יְהוֹה "Yehovah" (Genesis 3:14; 9:26; Exodus 3:2; etc.). In the RT of the OT, this name is most often spelled as יְהוָה "Yehovah" or יְהוֹיָה "Yehovih" when with אֲדֹנָי (Adonây, more literally, "My Lords," e.g. Genesis 15:2, 8; Deuteronomy 3:24; etc.). In BHS & WTT it is יְהוֹיָה "Yehovih" when with אֲדֹנָי (Adonây, e.g. Joshua 16:28) or יְהוֹיָה "Yehovih" (e.g. Isaiah 50:4; Jeremiah 1:6; 7:20; etc.), but mostly spelled as יְהוָה (Yehvîh) when with אֲדֹנָי (Adonây); see footnote for Genesis 15:2.

54 Here begins an account of creation with more detail on some particulars.

55 Rain is not again mentioned until Genesis 6:13-14 where the Lord warns of the coming floodwaters (see also Genesis 7:11-12).

56 There is no plant and no herb? Is this a contradiction of Genesis 1:11-12? No, the difference is "of the field." Genesis 2:5 gives two reasons there is no plant or herb *of the field*, and that is, because there was no man and no rain. The Lord takes care of the need for water in Genesis 2:6 and the need for a man in Genesis 2:7.

57 "formed" - יָצַר (yiytser) - This word is used of a potter who forms (e.g. Isaiah 29:16), the making of an idol (Isaiah 44:9-10), forming or devising thoughts (Psalm 94:20), God who formed Israel (Isaiah 43:1, 7, 21; 44:2a, 24), forms light (Isaiah 45:7), who is Israel's "Maker" (or "Former," Isaiah 45:9, 11), and the potter (Isaiah 64:8, in Hebrew Isaiah 64:7).

58 הָאָדָם (hâ'âdâm) - "the man" or "the Adam"

59 עָפָר ('âphâr) "dust" - can also be translated "dirt" or "fine dirt," see e.g. 2 Samuel 16:13 (NKJV "kicked up dust").

60 "dust from the ground" - Man is living dust. See Genesis 3:19; 18:27; Job 34:14-15; Psalm 103:14; Ecclesiastes 12:6-

nostrils the breath of life; and the man became a living soul.<sup>61</sup>

[8] And Yehvah Gods planted a garden in Eden,<sup>62</sup> eastward, and put there the man which he formed. [9] And Yehvah Gods caused to sprout from the ground every tree that is pleasant to the sight and good for food, and the tree of life<sup>63</sup> was in the midst of the garden and the tree of the knowledge of good and bad.<sup>64</sup> [10] And a river went out from Eden to water the garden and from there it divided and became four heads.<sup>65</sup> [11] The name of the first is Pishon,<sup>66</sup> which goes around the whole land of the Havilah,<sup>67</sup> which there is the gold. [12] And the gold of that land is good. The Bdelium<sup>68</sup> and the onyx stone<sup>69</sup> are there. [13] The name of the second river is Gihon.<sup>70</sup> It goes around the whole land of Ethiopia.<sup>71</sup> [14] And the name of the

7; and 1 Corinthians 15:48-49. Moreover, “man” here in Genesis 2:7 is אָדָם ('ādām) and “ground” here in this verse is אֲדָמָה ('adāmāh). Also of note, “red” is אָדָם ('ādōm); e.g. see Genesis 25:30 (2x) and footnotes.

61 “living soul” - נֶפֶשׁ חַיָּה (nephesh hayyāh) – See footnote for Genesis 1:20. “Soul” נֶפֶשׁ (nephesh) is a very common Hebrew word in the OT. For it specifically being called **blood**, see Genesis 9:4 and footnote. For it's reference to being a dead body, see Leviticus 19:28 and footnote. Moreover, the soul **leaves at death** (Genesis 35:18; 1 Kings 17:21-22; Job 11:20 “loss of life”, more literally, “breathing out of soul” מִפָּחַח נֶפֶשׁ [mapach nāphesh]; 31:39 “caused its owners to lose their lives”, more lit., “caused its owners to breath out soul” נֶפֶשׁ בְּעָלֶיהָ הִפָּחַח [nāphesh]; Jeremiah 15:9 “she has breathed her last”, more lit., “she has breathed her soul” נֶפֶשָּׁהּ נִפְחָחָה [nāphchah naphshāh]). See also Luke 8:55; Acts 20:10; James 2:26. Job 6:11 “prolong my life” is more lit., “prolong my soul” נֶפֶשׁ אֶרֶיךָ (a'ariykh naphshiy). “Soul” is also used in a **collective** sense (see footnote for Genesis 12:5). Also, Isaiah 5:14 more lit. reads, “**Sheol** enlarged her soul” שְׂאוֹל נִפְשָׁהּ [hirschiyvāh she'ol naphshāh]). Likewise, Habakkuk 2:5 “enlarges his desire as hell” הִרְחִיב כִּשְׂאוֹל נֶפֶשׁוֹ (hirschiyv kishe'ol naphsho) more lit., “enlarges, as sheol, his soul”. Proverbs 23:2 “a man given to appetite” (NKJV) בַּעַל נֶפֶשׁ (ba'al nephesh) is more lit., “owner of soul”. Psalm 78:18 reads, “by asking for the food of their fancy” לִשְׂאֹל-אֶכֶל לְנֶפֶשָׁם (lishāl-okhēl lenaphshām) more lit., “by asking for food according to their soul”. Deuteronomy 23:24 (H25) reads, “eat your fill of grapes at your pleasure” אֲכַלְתֶּם עֲנָבִים כְּנֶפֶשְׁכֶּם שְׂבַעְתֶּם (ākhaltā 'anāviym kenaphshekhā sāv'ekhā) more lit., “eat grapes according to your soul, your satisfaction”. Psalm 35:25 reads, “so we would have it” נֶפֶשָׁנוּ (naphshēnu) more lit., “our soul”. Psalm 105:22 “at his pleasure” בְּנֶפֶשׁוֹ (benaphsho) more lit., “in his soul”. Ezekiel 16:27 “to the will” בְּנֶפֶשׁ (benephesh) more lit., “in the soul”. Esther 4:13 “in your heart” is more lit., “in your soul” בְּנֶפֶשְׁךָ (benaphshêkh). Proverbs 23:7 “in his heart” is more lit., “in his soul” בְּנֶפֶשׁוֹ (benaphsho). Job 41:21 (H13) “His breath” is more lit., “His soul” נֶפֶשׁוֹ (naphsho). Finally, Isaiah 3:20 “the perfume boxes” is more lit., “and houses of the soul” וּבֵתֵי הַנֶּפֶשׁ (uvâtēy hanephesh). The related verb, e.g. יִנָּפֵשׁ (yināphēsh, Exodus 23:12) is only found three times and each time it means “refreshed” (see Exodus 23:12; 31:17; 2 Samuel 16:14).

62 “Eden” - עֵדֶן ('ēden) - Eden is also mentioned in Genesis 2:10; 15; 3:23-24; 4:16; Isaiah 51:3; Ezekiel 28:13; 31:9, 16, 18; 36:35; and Joel 2:3. Eden is also the name of a Levite (2 Chronicles 29:12; 31:15), and “Eden” (with slightly different spelling, עֵדֶן, 'eden) is also a post-flood location (2 Kings 19:12; Isaiah 37:12; Ezekiel 27:23).

63 If the man had eaten from the tree of life, he would have lived forever (Genesis 3:22). But, after the fall (Genesis 3), this tree was guarded (Genesis 3:24), and subsequently destroyed in the flood (2 Peter 3:6). Revelation 2:7; 22:2, 14 reveal this tree is, and will be, in the Paradise of God. For other mentions of a tree of life, see Proverbs 3:18; 11:30; 13:12; 15:4.

64 “bad,” NKJV “evil” - רָע (râ) – this is a common word in the OT and is often translated “evil” (e.g. Ecclesiastes 12:14), but is also used for simply “bad,” e.g. “bad” land (Numbers 13:19); “bad” water (2 Kings 2:19); “bad” figs (Jeremiah 24:2-3[2x], 8).

65 “heads,” NKJV “riverheads,” - רִאשִׁימִם (râ'shiym) - literally “heads.”

66 “Pishon” - פִּישׁוֹן (piyshon) - This word is only found here.

67 “Havilah” - חַוִּילָה (haviylāh) - This is also a name for the son of Cush (Genesis 10:7; 1 Chronicles 1:9), the son of Joktan (a descendant of Shem, Genesis 10:29; 1 Chronicles 1:23), a limit to the territory of the Ishmaelites (Genesis 25:18), and the same area (apparently) where Saul attacked the Amalekites (1 Samuel 15:7).

68 “Bdelium” - בְּדֹלָח (bedolah) - is used one other place, in Numbers 11:7, for the color of manna.

69 “onyx stone” - אֶבֶן הַשֹּׁהַם (even hashoham) - is used also in Exodus 25:7; 28:9; 28:20; 1 Chronicles 29:2; Job 28:16; and Ezekiel 28:13.

70 “Gihon” - גִּיחוֹן (giyhon) - This word is also used for a spring of water near Jerusalem (1 Kings 1:33; 2 Chronicles 32:30; 33:14).

71 “Ethiopia” or “Cush” - כּוּשׁ (kush) – see footnote for Genesis 10:6.

third river is Tigris.<sup>72</sup> It goes east of Assyria,<sup>73</sup> and the fourth river is the Euphrates.<sup>74</sup>

[15] And Yehvah Gods took the man and placed him in the garden of Eden to work it and to keep it. [16] And Yehvah Gods commanded the man saying, “From every tree of the garden eating you shall eat.”<sup>75</sup> [17] But from the tree of the knowledge of good and bad<sup>76</sup> you shall not eat from it. For in the day you eat from it, dying you shall die.”<sup>77</sup>

[18] And Yehvah Gods said, “It is not good, the man being alone.”<sup>78</sup> I will make for him a helper<sup>79</sup> as his opposite.<sup>80</sup> [19] And Yehvah Gods formed from the ground every life of the field and every flying creature of the heavens and brought them to the man<sup>81</sup> to see what he would call them; and whatever the man called the living soul, that was its name. [20] So the man gave names to every beast and to every flying creature of the heavens and to every life of the field. But for Adam no helper as his opposite was found. [21] So Yehvah Gods caused a deep sleep<sup>82</sup> to fall upon the man and he slept. And he took one of his ribs and closed the flesh under it.<sup>83</sup> [22] And Yehvah Gods built<sup>84</sup> the rib which he took from the man into a woman and brought her to the man.<sup>85</sup> [23] And the man said, “This time,<sup>86</sup> bone from my bones and flesh from my flesh, for this reason she shall be called woman,<sup>87</sup> because this

72 Tigris (חִדְקֵל, hiddeqel) is also mentioned in Daniel 10:4.

73 אַשּׁוּר ('ashshur) - “Assyria” - this is the name of the land of “Assyria” (e.g. Genesis 10:11; 25:18; etc., in Numbers 24:22, 24 NKJV has “Asshur” for the country of Assyria) and also the name of a son of Shem, Asshur (only found in Genesis 10:22 & 1 Chronicles 1:17).

74 Euphrates (פְּרָת, pherât) is also mentioned in Genesis 15:18; Deuteronomy 1:7; 11:24; Joshua 1:4; 2 Samuel 8:3 [same as 1 Chronicles 18:3]; 2 Kings 23:29 [same as 2 Chronicles 35:20]; 24:7; 1 Chronicles 5:9; 2 Chronicles 35:20; Jeremiah 13:4-7; 46:2, 6, 10; and 51:63.

75 “eating you shall eat” - אָכַל תֹּאכַל ('âkol to'khêl) - This is a more literal rendering. It may be translated “you may freely eat.”

76 “the tree of the knowledge of good and bad” - What would have happened if Adam would have obeyed God and never eaten of this tree? Would it have been a potential harm for men for the rest of eternity? Joshua knows the “what ifs” (see Matthew 11:21, 23; 26:24).

77 “dying you shall die” - מוֹת תָּמוּת (moth tâmuth) – This is a more literal rendering. It may be translated, “you shall surely die.” Yet, this “dying you shall die” literally happened. They ate (Genesis 3:6) and died spiritually (Ephesians 2:1 “dead in trespasses and sins”) and physically died years later.

78 Genesis 2:18 teaches it is not good for man to be alone. Yet, Paul said it is good to be single (1 Corinthians 7:8). What’s the difference? Genesis 2:18 speaks of being truly alone, i.e. no other human being. 1 Corinthians 7:8 speaks of singleness. It does not address being absolutely alone with no other human in existence.

79 The woman is made for the man, not man for the woman (1 Corinthians 11:9).

80 “as his opposite” - כִּנְגֶדוֹ (kenegdo) - “opposite” נֶגֶד (neged) - This is not a specific term. It can be translated “in front of” (Nehemiah 3:29), “before” (e.g. Genesis 33:12; Exodus 19:2), “opposite” (Joshua 3:16; Nehemiah 3:23), etc..

81 “the man” - הָאָדָם (hâ'âdâm) - This is “Adam” with the definite article.

82 “deep sleep” - תַּרְדֵּמָה (tardêmâh) - used also in 1 Samuel 26:12; Job 4:13; 33:15; Proverbs 19:15; and Isaiah 29:10. Scripture does support the idea of *deep* sleep.

83 Here is the first recorded constructive surgery. It is done under a God given “anesthesia” (deep sleep).

84 “built” - יָבֵן (yiben) - used also, for example, in Genesis 4:17 & 8:20.

85 Genesis 2:18-19 gives the impression that Adam was created before the animals. Yet, Genesis 1:24-27 gives the impression the animals were created before Adam. Actually, neither passage states the exact order of creation in time, except that Genesis 2:18-22 makes it clear that Eve was clearly created *after* the animals.

86 After naming the animals (Genesis 2:19-20), Adam’s response is basically, “Hey, this one is different!”

87 אִשָּׁה ('ishâh) - This is the feminine form of the word for man (אִישׁ, iysh). Man not only named the animals, but he named the woman as well (see also Genesis 3:20).

one was taken from man.”<sup>88</sup>

[24] Therefore, a man shall leave<sup>89</sup> his father and his mother and cling<sup>90</sup> to his woman, and they shall be one flesh. [25] And the two of them were naked, the man and his woman, and they were not ashamed.<sup>91</sup>

**3** [1] And the serpent<sup>92</sup> was more crafty<sup>93</sup> than all the life of the field which Yehvah Gods had made. And he said<sup>94</sup> to the woman, “Has indeed Gods, he said, ‘You shall not eat from every tree of the garden.’?”<sup>95</sup> [2] And the woman said<sup>96</sup> to the serpent, “From the trees of the garden we may eat,<sup>97</sup> [3] but from the tree which is in the midst of the garden Gods, he has said, ‘You<sup>98</sup> shall not eat from it nor touch it lest you die.’” [4] And the serpent said to the woman, “There will be no dying you will die. [5] For Gods, he knows that in the day you eat from it, and your eyes will be opened and you will be like Gods knowing<sup>99</sup> good and bad.” [6] And the woman saw that the tree was good for food and that it was a desire to the eyes and the tree was desirable to make prudent.<sup>100</sup> So, she took from its fruit and ate, and she gave also to her husband with her and he ate.<sup>101</sup> [7] And the eyes of both of them were opened<sup>102</sup> and they knew that they were naked. And they sewed together fig tree

88 שׂוּחַ (iysh)

89 This does not mean a man must move away (see Genesis 11:31; 24:67; 42:1; 46:5-6, 26; Hebrews 11:8-9), or no longer have anything to do with his parents (Exodus 20:12; 1 Timothy 5:8), but it does depict the creation of a new family with no “cling” to his parents, but rather a “cling” to his wife.

90 “cling” דָּבַק (dāvaq) - This is a fairly common word. Some examples of its usage can be found in Genesis 34:3 (strongly attracted); Deuteronomy 11:22 (hold fast to Yahweh, for the same, see Joshua 22:5 & Psalm 119:31); 2 Samuel 23:10 (hand stuck to sword); Job 19:20 (bone to skin); Lamentations 4:4 (tongue clings to the roof of a mouth); and Ruth 1:14 (Ruth clung to Naomi). See also this idea of clinging in Ephesians 5:22-31. A man is to cling to his wife in love.

91 Why were they not ashamed, even though they were stark naked? At least one reason is, they didn’t know they were naked (Genesis 3:7-11). For some interesting verses on nakedness, see Genesis 9:20-27; Leviticus 18:6-19; 20:11, 17, 20; 1 Samuel 19:19-24; Isaiah 20:1-4; Micah 1:8; Habakkuk 2:15; Romans 8:35; Hebrews 4:13; Revelation 3:17; and 16:15.

92 “serpent” נָחָשׁ (nāhāsh) - This term is used for the animal snake (e.g. Ecclesiastes 10:8, 11; Proverbs 30:19; Amos 5:19). This serpent (Genesis 3:1), or snake, is identified in the New Testament as the Devil (see Revelation 12:9 & 20:2 “serpent of old”). The Devil sinned from the beginning (1 John 3:8), and here we see the devil, in the beginning, enticing the woman to sin.

93 “crafty” עָרוּם (’ārum) - For some examples of the usage of this term see Job 5:12; 15:5; Proverbs 12:16, 23; 13:8, 16; 14:15, 18 (plural form); 22:3; and 27:12. 2 Corinthians 11:3 also records the serpents craftiness, here using the Greek word πανουργία (panourgia). For usage of this term (πανουργία) see Luke 20:23; 1 Corinthians 3:19; 2 Corinthians 4:2; and Ephesians 4:14. Is the snake (serpent) still crafty? Matthew 10:16 indicates it is.

94 Here we have a talking snake! The only other record of an animal talking is found in Numbers 22:28-30 (see also 2 Peter 2:16). Note also an interesting statement made in Revelation 13:11 (“spoke like a dragon”). How do dragons speak?

95 Somehow the serpent knows about the command God gave them, but he twists God’s words in his successful efforts of deception; and, like a lion (1 Peter 5:8), focuses on the weaker vessel (2 Peter 3:7).

96 The woman is talking to a snake!

97 She corrects his twist.

98 “You” here and in verses 4 & 5 is in the plural form.

99 “and your eyes will be opened and you will be like Gods knowing” - this phrase is entirely in the plural – כְּאֱלֹהִים יֵדְעוּ (veniphqechu `ènyêchem vihyiytem k’lohiym yod’èy) – even the “your” and “you” are in the plural, and participle “knowing” is plural. See also Genesis 3:22.

100 “to make prudent” לְהַשְׂכִּיל (lehaskiy) - used, for example, in Psalm 36:3 (to be wise) and Daniel 9:13 (understand). It is not the desire for wisdom that is wrong here, it is the way in which it is obtained.

101 This one act of disobedience called for the utter destruction of countless people (Romans 5:12, 15 “many died,” 16 “condemnation,” 18 “judgment came to all men,” 19 “made sinners;” 1 Corinthians 15:22 “in Adam all die”)

102 “eyes of both of them were opened” - This speaks not of physical blindness and then being able to see, but rather the eyes of understanding (as in Ephesians 1:18). The woman could physically see before this (Genesis 3:6). Moreover, with



foliage<sup>103</sup>, and made themselves belts.<sup>104</sup>

[8] And they heard the sound<sup>105</sup> of Yehvah Gods walking in the garden at the breeze<sup>106</sup> of the day, and the man and his woman hid<sup>107</sup> themselves from the face of Yehvah Gods in the midst of the trees of the garden. [9] And Yehvah Gods called to the man and said to him, “Where are you?” [10] And he said, “I heard your sound in the garden and I was afraid because I am naked. So I hid myself.” [11] And he said, “Who told you that you are naked. Did you eat from the tree which I commanded you not to eat from it?” [12] And Adam said, “The woman whom You gave to be with me, she gave to me from the tree and I ate.” [13] And Yehvah Gods said to the woman, “What is this you have done?” And the woman said, “The serpent deceived<sup>108</sup> me and I ate.”

[14] And Yehovah<sup>109</sup> Gods, he said to the serpent, “Because you have done this, cursed are you more than any beast, and more than any life of the field. Upon your belly<sup>110</sup> you shall go, and dust you shall eat<sup>111</sup> all the days of your life. [15] And I will put enmity<sup>112</sup> between you and the woman and between your seed<sup>113</sup> and her seed.<sup>114</sup> He will bruise you on the head and you will bruise him on the heel. [16] To the woman he said, “Multiplying, I will multiply your toil and your conception.<sup>115</sup> In

this opening of the eyes, came an ignorance and a darkening of understanding (Ephesians 4:18).

103 “foliage” עֲלֵה (‘alêh) is in the singular form. Singular usage of this word can be found in Genesis 8:11; Leviticus 26:36; Job 13:25; Psalm 1:3; Proverbs 11:28 (foliage); Isaiah 1:30; 34:4; 64:6; Jeremiah 8:13; 17:8; Ezekiel 47:12 (leaves 2x). The plural form can be found in Nehemiah 8:15 five times (leafy branches).

104 “belts” חֲגֹרֹת (hagorot) - used in 2 Samuel 18:11 (NKJV “belt” KJV “girdle”); 1 Kings 2:5 (NKJV “belt that was around his waist”; KJV “girdle that was about his loins”); 2 Kings 3:21 (border); Isaiah 3:24 (NKJV “Instead of a sash, a rope”; KJV “instead of a girdle a rent”; NAS “Instead of a belt, a rope”).

105 קוֹל (qol) “sound” - this can be “sound” (e.g. Exodus 19:16) or “voice” (e.g. Genesis 3:17)

106 “at the breeze” לְרוּחַ (leruah) - Here is the word for wind (רוּחַ, ruah), which is also the word for spirit, with the preposition “to” (לְ, le).

107 Job 31:33 reveals Adam was in the process of hiding not only his body, but his transgression as well. But, even though God can hide (Psalm 10:1; 104:29; Isaiah 45:15), men can not, successfully (Job 34:21-22; Jeremiah 23:23-24; Isaiah 29:15). Yet, there is a time to hide (Isaiah 26:20-21).

108 The woman was deceived. Adam was not (1 Timothy 2:14). Yet, even though the woman was deceived, this gives her no excuse. Being deceived does not remove responsibility (e.g. Genesis 3:16; 1 Kings 13; John 3:17/2 Corinthians 4:4; Revelation 12:9; 2 Thessalonians 2:9-12).

109 יְהוָה (Yehovah) “Yehovah” - יְהוָה (YHWH or YHVH) God's personal name is most often spelled this way in the

Trinitarian Bible Society's text (Ben Chayyim), not as much in the BHS & WTT, but it is, as here, found (e.g. Genesis 9:26; Exodus 3:2; etc.). This is where KJV “Jehovah” comes from, but strangely is only found in Exodus 6:3; Psalm 83:18; Isaiah 12:2; 26:4. The name appears in the Hebrew thousands of times.

110 “your belly” גֵּחֹנֶכָּה (gehonekha) - This word for belly is used only one other time (Leviticus 11:42, גֵּחֹן, gâchon).

111 Micah 7:17 illustrates this prophecy. Also, this eating of dust continues on into the future (Isaiah 65:25).

112 “enmity” אֵי־בָהּ (êyvâh) - used, for example, in Numbers 35:21; Ezekiel 25:15; and 35:5 (hatred). This enmity goes both ways (see Psalm 15:4; 31:6; 119:113; 139:19-22; Proverbs 29:27; Matthew 10:34-36; Luke 12:51-53; and 1 John 3:11-12). There is no bad consequence for the righteous who hate like this, but there is for the ungodly (e.g. Psalm 34:22).

113 See John 8:44; 17:12; Acts 13:10; Colossians 1:13; Ephesians 2:3; and 2 Thessalonians 2:3.

114 “seed” has to do with descendants, both physical or spiritual, e.g. Genesis 4:25; 21:12-13; 22:18; 26:4; 28:14; 2 Samuel 7:12; 1 Chronicles 16:13; 17:11; Psalm 89:3-4, 29, 36; 105:6; Isaiah 45:19; Jeremiah 31:36-37; John 7:42; Acts 13:23; Romans 1:3; 4:16; 9:6-8; Galatians 3:8, 16-19, 29; 2 Timothy 2:8; Hebrews 2:16; and 11:11. Christ never married but has seed (Isaiah 53:10).

115 “your conception” הֵרֹנֶכָּה (hêronêkh) - “conception” הֵרָיוֹן (hêrâyon) is also found only in Ruth 4:13 and Hosea 9:11. With the conception being multiplied, this indicates an increase in the frequency of pregnancy. In other words, the woman (women) will get pregnant, conceive, more often.

pain you shall bear children, and your husband will be your desire,<sup>116</sup> and he will rule over you. [17] And to Adam he said, “Because you have listened<sup>117</sup> to the voice of your woman and have eaten from the tree which I commanded you saying, ‘You shall not eat from it,’ cursed<sup>118</sup> is the ground for your sake.<sup>119</sup> In toil you shall eat it all the days of your life. [18] And thorn and thistles it shall sprout forth for you, and you shall eat the herb of the field. [19] In the sweat of your nose you shall eat bread until you return to the ground. For from it you were taken, because dust you are,<sup>120</sup> and to dust you shall return.

[20] And the man called the name of his woman Eve,<sup>121</sup> because she is the mother of all living<sup>122</sup>. [21] And Yehvah Gods made for Adam and his woman tunics of skin and clothed them. [22] And Yehvah Gods said, “Behold, the man has become like one of us knowing good and bad. And now, lest he stretch out his hand and take also from the tree of life and eat and live forever . . .” [23] So Yehvah Gods sent him from the garden of Eden to work the ground from which he was taken. [24] So he cast out the man and caused cherubs,<sup>123</sup> and the flaming turning sword, to dwell

116 “your husband will be your desire, and he will rule over you” - אֶל-אִשְׁחָךְ תְּשׁוּקָתְךָ וְהוּא יִמְשָׁל-בָּךְ (el-'iyshêkh teshuqâtêkh vehu' yimshâl-bâkh) - This statement is very similar to Genesis 4:7 where it is said of sin, “its desire is for you, and you should rule over it.” - אֵלֶיכָּה תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ (êleykha teshuqâto ve'attâh timshâl-bo). As sin desired to overpower Cain, so the woman is cursed with the desire to overpower her husband. But, along with this curse is the unchanging fact that the husband will nonetheless rule over her (1 Corinthians 11:9; 1 Timothy 2:13). This cursed desire of the woman is illustrated in Proverbs 21:9, 19; 25:24; 27:15-16; and Ecclesiastes 7:26. For the only other use of this Hebrew word for desire (תְּשׁוּקָה [teshuqâh]), see Song of Songs 7:10.

117 There is no record of any conversation, but from what God says, at the very least, Eve did say something to encourage Adam to eat.

118 Here is the beginning of the subjection of creation to futility (Ecclesiastes 1:1; Romans 8:19-22).

119 “for your sake” or “on account of you”

120 “dust you are” - See also Genesis 18:27; Job 34:14-15; Psalm 103:14; Ecclesiastes 12:6-7; and 1 Corinthians 15:48-49.

121 “Eve” - חַוְּוָה (Havvah) - This name is traditionally translated “Eve” in English. In the Septuagint (LXX) in Genesis 3:20 it is translated “ζωα” (zoa) which is the Greek word for “life.” The exact meaning of חַוְּוָה (Havvah) is uncertain, but with the reason Adam gives for the giving of this name, it implies having to do with those that are alive (“living” - חַי, hây). Used for “Eve” only here and in Genesis 4:1.

The reason for the translation and spelling of “Eve” appears to go back to the Greek Old & New Testament and the 1611 KJV. In the Greek, “Eve” is εὐαν (euan) in Genesis 4:1 and 2 Corinthians 11:3 and εὐα (eua) in 1 Timothy 2:13. In the 1611 KJV “Eve” is spelled “Eue” which appears to be an attempt to transliterate the Greek “εὐα” (eua). The “u” changed to “v” over time, as can be seen with other words in the 1611 KJV (e.g. “liuing” to “living,” “wiues” to “wives,” “euill” to “evil,” see Genesis 3:20-22 in the 1611 KJV).

This same exact word for “Eve”, חַוְּוָה (Havvah), is used for “tent-village” (BDB) in Numbers 32:41(2x, NKJV “small towns,” “Havoth”); Deuteronomy 3:14; 1 Kings 4:13; 1 Chronicles 2:23, also called “cities” (NKJV) in Joshua 13:30 (עִיר [‘iyr] Hebrew singular “city”) “cities” in Judges 10:4 (עִירִים [‘ayâriym] Hebrew plural “cities”) and later called “large cities” עָרִים גְּדוֹלוֹת (‘âriym gedolot) in 1 Kings 4:13.

122 “living” - חַי (chây)

123 כְּרֻבִּים (keruviym) - “cherubs,” KJV, NKJV, NAS, NIV, “cherubim” - “cherubim” is a transliteration of the plural form of the word for “cherub.” Cherubs are heavenly creatures that are closely associated with the Lord. Psalm 80:1; 99:1 and Isaiah 37:16 say the Lord dwells between the Cherubs. They are described in detail in Ezekiel chapters 1 and 10. The Lord flew upon a cherub (2 Samuel 22:11; Psalm 18:10). There is a fallen Cherub in Ezekiel 28:14, 16. Also, there was a man by the name of Cherub in Ezra 2:59 and Nehemiah 7:61. For every other verse which uses this term, see Exodus 25:18-20, 22; 26:1, 31; 36:8, 35; 37:7-9; Numbers 7:89; 99:1; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23-29, 32, 35; 7:29, 36; 8:6-7; 2 Kings 19:15; 1 Chronicles 13:6; 28:18; 2 Chronicles 3:7, 10-14; 5:7-8; Ezekiel 7:2; 9:3; 10:1-4, 5-9, 14-16, 18-20; 11:22; 28:14, 16; 41:18, 20, 25, and Hebrews 9:5.

east of the garden of Eden to guard the way to the tree of life.<sup>124</sup>

**4** [1] And the man knew<sup>125</sup> Eve his woman and she conceived and bore Cain<sup>126</sup> and said, “I have acquired<sup>127</sup> a man from Yehvah.” [2] And she added to bearing, his brother, Abel.<sup>128</sup> And Abel was a keeper of sheep and Cain was a worker of the ground.

[3] And it came to pass at the end of days,<sup>129</sup> Cain brought from the fruit of the ground an offering to Yehvah. [4] And Abel, he also brought from the first born of his flock, and from their fat.<sup>130</sup> And Yehvah looked<sup>131</sup> to Abel and his offering, [5] and to Cain and his offering he did not look. So Cain was very angry and his countenance fell. [6] And Yehvah said to Cain, “Why are you angry and why has your countenance fallen? [7] Is it not dignity,<sup>132</sup> if you do good. But if you do not do good, sin<sup>133</sup> lies at the door, and its desire is for you, and you should rule over it.”

[8] And Cain spoke<sup>134</sup> to Abel his brother, and it came to pass, while they were in the field, Cain<sup>135</sup> rose up against Abel his brother and killed him.<sup>136</sup> [9] And Yehvah said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?” [10] And he said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. [11] And now, cursed are you from the ground which opened its mouth to receive your brother’s blood from your hand. [12] When you work the ground, it will not increase giving its strength to you. A

124 Here it is evident the Lord did not want man to have eternal life via the tree of life.

125 “knew” - This kind of language is used for sexual intercourse (e.g. Genesis 4:17, 25; 38:26; Judges 11:39; 19:25; 1 Samuel 1:19; Matthew 1:25; and Luke 1:34).

126 “Cain” - קַיִן (qayin) - This name for this man is found in Genesis 4; Hebrews 11:4; 1 John 3:12; and Jude 11 (Greek, καὶν, Kain). There is also “Kain” NKJV (same Hebrew name) in Numbers 24:22; Joshua 15:57 (a city); Judges 4:11 (used in reference to “Kenites” NKJV, a “Kenite” קֵינִי [qêyniy] is mentioned in this verse). This word is used for “spear” in 2 Samuel 21:16 קֵינּוֹ (qêyno) “his spear.”

127 קָנִיתִי (qâniytiy) “I have aquired”

128 “Abel” - הָבֶל (hâvel) - In the Greek New Testament Abel (Ἀβελ, abel) is found in Matthew 23:35; Luke 11:51; Hebrews 11:4; 12:24). In the Hebrew, this name is only found in Genesis 4, in 1 Samuel 6:18 for a stone, and in 2 Samuel 20:14-18 for the name of a town.

129 “and it came to pass at the end of days” וַיְהִי מִקֶּצֶת יָמִימ (vayhiy miqqêts yâmiym) - this phrase is more literally rendered, “and it was from the end of days.”

130 See also Hebrews 11:4; and 12:24.

131 “looked” - יָשָׁע (yyisha) - Examples of this same word can be found in Exodus 5:9 (regard); 2 Samuel 22:42; Job 7:19; 14:6; Psalm 119:117 (observe); Isaiah 17:7-8; 22:4; and 31:1.

132 “dignity” - שֹׁעַת (se'êt) - This word is found in Genesis 49:3 (dignity); Leviticus 13:2, 10, 19, 28, 43 (swelling); Job 13:11 (excellence); 31:23; 41:25 (Hebrew 41:17, raises); Psalm 62:4 (high position); and Habakkuk 1:7 (dignity).

133 “sin” - חַטָּאת (chatât) - Sin is here personified as it is in Romans 7:7-11, 17, & 20. The verb for sin, חָטָא (châtâ), means to sin or miss (the right way), as is illustrated in the Hiphil form in Judges 20:16 for “not miss” (אַל יִחַטְּאוּ [‘lo yachati]) and in Genesis 31:39 where Jacob “missed” the torn (NKJV “I bore the loss of it”, אֶחָטְאָה [‘achattennâh]). See also Job 5:24 where NKJV translates אֶל תִּחַטְּאֵה [‘lo techetâ] as “find nothing amiss”, or more literally, “you shall not miss” [anything]. See also Job 41:25 (H17) in the Hithpaal (reflexive) form for “they are beside themselves” (NKJV), or i.e. “they miss themselves”, יִחַטְּאוּ (yitchattâ’u).

134 The Septuagint (LXX) gives, at least in part, what Cain said to Abel, “Let us go out into the field” (διελθόμεν εἰς τὸ πεδίον, dielthomen eis to pedion).

135 Cain was of the wicked one (1 John 3:12), yet he was a worshipper of Yehvah (Genesis 4:3).

136 Abel is the first martyr (see Matthew 23:35 and Luke 11:49-51).

vagabond<sup>137</sup> and a wanderer<sup>138</sup> you shall be on the earth.” [13] And Cain said to Yehvah, “My punishment is too great to bear. [14] Behold, you have driven me out today<sup>139</sup> from the face of the ground and from before your face. I shall be hidden. And I will be a vagabond and a wanderer on the earth, and it shall be that anyone who finds me will kill me.”<sup>140</sup> [15] And Yehvah said to him, “Therefore, anyone who kills Cain, vengeance will be taken sevenfold.” So Yehvah put a mark on Cain so anyone who found him would not kill<sup>141</sup> him.

[16] So Cain went out from before Yehvah and dwelt in the land of Nod,<sup>142</sup> east of Eden. [17] And Cain knew his woman and she conceived and bore Enoch.<sup>143</sup> And he built a city and called the name of the city according to the name of his son, Enoch. [18] And to Enoch was born Irad,<sup>144</sup> and Irad begot Mehujael;<sup>145</sup> and Mehujael begot Methushael;<sup>146</sup> and Methushael begot Lamech.<sup>147</sup>

[19] And Lamech took for himself two women.<sup>148</sup> The name of the one was Adah<sup>149</sup> and the name of the second was Zillah.<sup>150</sup> [20] And Adah bore Jabal.<sup>151</sup> He was the father of those who dwell in tents and have livestock. [21] And the name of his brother was Jubal.<sup>152</sup> He was the father of all who play the lyre<sup>153</sup> and pipe.<sup>154</sup>

137 “vagabond” - נָזַד (nâ) - This word is used similarly in Psalm 59:15 (wander); 109:10 (vagabond) and Amos 4:8 (wander).

138 “wanderer” - נָזַד (nâd) - This word is also found in Jeremiah 4:1 (moved).

139 “today” - הַיּוֹם (hayyom)

140 Cain expresses fear of being killed (like what he did to his brother)! He complains about being driven from God! Moreover, he appears to believe God’s word (what the Lord said to him in Genesis 4:11-12). The wicked can believe what God says, yet still be wicked (e.g. Ahab, 1 Kings 21:27-29; Jehu, 2 Kings 9:24-26, 34-37; 10:8-10, 29-31).

141 “kill” - הָכֹת (hakkot) - This word is used for smiting or striking (e.g. Exodus 21:15, 18-19; Numbers 22:23, 25, 27, 28, 32) even fatally (e.g. Exodus 21:12, 20; 2 Samuel 1:15; 2:23; etc) giving it the idea of “killed” as well (e.g. Deuteronomy 1:4; Job 1:15, 17; 1 Samuel 11:11).

142 “Nod” - נֹד (nod) - Note the similarity of this word to נָזַד (nâd) “wanderer” in verse 12.

143 “Enoch” - חֲנוֹךְ (chanokh) - LXX, εἰωχ (evok) - There are other men named Enoch. There is Enoch, the son of Jared, the father of Methuselah (Genesis 5:19-24; 1 Chronicles 1:3; Jude 14-15). Also, there is Enoch the son of Midian (Genesis 25:4, see footnote; 1 Chronicles 1:33) and Enoch the son of Rueben (Genesis 46:9; Exodus 6:14; Numbers 26:5; 1 Chronicles 5:3). These last two are transliterated “Hanock” in the NKJV (“Hanoch” KJV), but the Hebrew spelling is exactly the same (חֲנוֹךְ, hanokh).

144 “Irâd” - עִירָד (iyrâd) - is only found here.

145 “Mehujael” - מְחֻיָּאֵל (mehuyâ’êl) - is only found here.

146 “Methusael” - מֶתְחֻשָּׂאֵל (methushâ’êl) - is only found here.

147 “Lamech” - לֶמֶךְ (lâmekh) - This name is spelled here (verse 18) slightly different than in verses 19, 23 & 24 where it is spelled, לִמְךָ (lemekh). This same name (and spelling) is found in Genesis 5:25-31 for the father of Noah (see also 1 Chronicles 1:3 and Luke 3:36).

148 Lamech is the first recorded polygamist. See our report on *Polygamy*.

149 “Adah” - אֲדָה (âdhâh) - There is one other Adah in Scripture, the wife of Esau (Genesis 36:2-16).

150 “Zillah” - צִלְחָה (tsillâh) - is only found here.

151 “Jabal” - יָבָל (yâvâl) - is found only here.

152 “Jubal” - יֻבָּל (yubâl) - is only found here.

153 “lyre” - כִּנּוֹר (kinnor) - This may also be translated “harp” (e.g. NKJV). It appears to be something one can carry (e.g. 2 Samuel 6:5; Isaiah 23:16). This word is used extensively throughout the Old Testament. See 1 Samuel 10:5 and footnote.

154 “pipe” - עֹגֶב (ugâv) - This word is found only here and in Job 21:12; 30:31; and Psalm 150:40.

[22] And Zillah also bore Tubal-Cain,<sup>155</sup> an instructor<sup>156</sup> of every craftsman of bronze<sup>157</sup> and iron. And the sister of Tubal-Cain was Naamah.<sup>158</sup> [23] And Lamech said to his women, Adah and Zillah, “Hear my voice women of Lamech, listen to my saying. For I have killed a man for wounding me and a boy<sup>159</sup> for striking me. [24] If Cain is avenged sevenfold, then Lamech seventy seven.”<sup>160</sup>

[25] And Adam knew his woman again and she bore a son and called his name Seth,<sup>161</sup> “Because Gods, he put to me another seed in place of Abel, because Cain killed him.” [26] And Seth, to him also was born a son; and he called his name Enosh.<sup>162</sup> Then began a calling on the name of Yehvah.

**5** [1] This is the record<sup>163</sup> of the generations of Adam. In the day Gods, he created Adam, in the likeness of Gods he made him.<sup>164</sup> [2] Male and female he created them, and blessed them and called their name Adam<sup>165</sup> in the day they were created. [3] And Adam lived 130 years and begot in his own likeness, as his own image, and called his name Seth. [4] And after begetting him (Seth), the days of Adam were 800 years, and he begot sons and daughters. [5] So all the days of Adam

155 “Tubal-Cain” - תּוּבַל קַיִן (tubhal qayin) - is found only here.

156 “instructor” - לוֹטֵשׁ (lotêsh) - This is more literally a “sharpener” as can be seen in its usage in 1 Samuel 13:20; Job 16:9; and Psalm 7:12.

157 נְחֹשֶׁת (nechoshet) “bronze” - also in its raw form, “copper” (e.g. Deuteronomy 8:9).

158 “Naamah” - נַעֲמָה (na'amâh) - This is also the name of the mother of Rehoboam (1 Kings 14:21, 31; 2 Chronicles 12:13), and the name of a city in Joshua 15:41.

159 “boy” - יָלֵד (yeled) - This word expresses youth and offspring. For example, Genesis 21:8, 14-16 it speaks of a boy. In Genesis 30:26 in the plural it speaks of “children,” and in Job 38:41 it speaks of the young offspring of a raven.

160 Cain killed Abel because he was evil and Abel was righteous (1 John 3:12). Lamech justifies his murder by the fact that it was provoked by violence. Thus Lamech believes he is justified with an even greater vengeance if he is killed. Lamech exemplifies perverted thinking (see Genesis 9:6; Exodus 21:22-27; Numbers 35:20-21).

161 “Seth” - שֵׁת (shêt) - From what Eve says, and from the Hebrew spelling of Seth, it appears Seth means “appointed” or “appointed one.” Eve uses the Hebrew word, שָׂת (shât) for “appointed” in her statement. Moreover, “Seth” can be found only in Genesis 5, 1 Chronicles 1:1 and Numbers 24:17 where the NKJV translates “sons of Seth” as “sons of tumult.” This translation of “Seth” as “tumult” is apparently because of the similar passage in Jeremiah 48:45. But in Jeremiah 48:45 “Seth” is not found in the Hebrew. Instead, it is the actual Hebrew word for “tumult,” שָׁאוֹן (shâ'on). The LXX follows the Hebrew with “Seth” (σηθ, sath) in Numbers 24:17. The NAS & NIV both translate Numbers 24:17 with “Sheth.”

162 “Enosh” - אֶנוֹשׁ (enosh) - This name is actually a Hebrew word meaning “man” or “mankind.” As the name of this “man,” it is only found here and in Genesis 5 and 1 Chronicles 1:1. Every other place it can be found follows: Deuteronomy 32:26 (singular in the Hebrew, plural in translation in the NKJV, “men”); 2 Chronicles 14:11 (in the Hebrew, verse 10); Job 4:17; 5:17; 7:1, 17; 9:2; 10:4-5; 13:9; 14:19; 15:14; 25:4, 6; 28:4, 13; 32:8; 33:12, 26; 36:25; Psalm 8:5; 9:20-21; 10:18; 55:14; 56:2; 66:12; 75:5; 90:3; 103:15; 104:15(2x); 144:3; Isaiah 8:1; 13:7, 12; 24:6; 33:8; 51:7, 12; and Jeremiah 20:10.

163 “record” - סֵפֶר (sêpher) - This is not a specific term. It is used for a book (e.g. Nehemiah 22:22; Jeremiah 25:13), a certificate (Deuteronomy 24:1,3), a letter (e.g. 2 Samuel 11:14), and in the verb form, for example, it is translated “record” in Psalm 87:6 (NKJV). In other words, this (Genesis 5) is a written record of Adam’s generations.

164 The Lord makes known again (Genesis 1:26-27) that man is created in His image, and it is a timely statement. Genesis 4 records two murders. Genesis 9:6 reveals that justice demands the life of the murderer, *because* man is/was made in God’s image. Proper treatment of other men has much to do with the fact that they are made in the image of God (see also James 3:9).

165 “Adam” - אָדָם (âdâm) - Both Adam and Eve are called Adam. Adam is the term God used on that first day for mankind (both male and female). See Genesis 1:26. “Adam” (אָדָם, âdâm) is used 558 times in the Old Testament for either a man (e.g. Genesis 16:12; Exodus 13:13, 15), men (even though it is in a singular form, e.g. Deuteronomy 4:28; Isaiah 22:6), or mankind in general (e.g. Job 28:28; Isaiah 2:11). It is also the name of a city in Joshua 3:16.

which he lived were 930 years, and he died.<sup>166</sup>

And Seth lived 105 years and begot Enosh. [7] And after begetting him (Enosh), Seth lived 807 years, and begot sons and daughters. [8] So all the days of Seth were 912 years, and he died.<sup>167</sup> [9] And Enosh lived 90 years and begot Cainan.<sup>168</sup> [10] And after begetting him (Cainan), Enosh lived 815 years and begot sons and daughters. [11] So all the days of Enosh were 905 years and he died.<sup>169</sup> [12] And Cainan lived 70 years and begot Mahalalel.<sup>170</sup> [13] And after begetting him (Mahalalel), Cainan lived 840 years and begot sons and daughters. [14] So all the days of Cainan were 910 years and he died.<sup>171</sup> [15] And Mahalalel lived 65 years and begot Jared.<sup>172</sup> [16] And after begetting him (Jared), Mahalalel lived 830 years and begot sons and daughters. [17] So all the days of Mahalalel were 895 years and he died.<sup>173</sup> [18] And Jared lived 162 years and begot Enoch.<sup>174</sup> [19] And after begetting him (Enoch), Jared lived 800 years and had sons and daughters. [20] So all the days of Jared were 962 years and he died.<sup>175</sup> [21] And Enoch lived 65 years and begot Methuselah.<sup>176</sup> [22] And after begetting him (Methuselah), Enoch walked with the Gods<sup>177</sup> 300 years and had sons and daughters. [23] So all the days of Enoch were 365 years. [24] And Enoch walked with the Gods, and he was not, because Gods, he took him.<sup>178</sup>

166 Adam was never born (Genesis 2:7). He was created on the sixth day of creation, in the year 4258 BCL (years Before Christ, that is, Lunar years), and lived all of his days, 930 years, as a man, an adult. We may be amazed at the length of the life of Adam, but this is one of the saddest statements in the Bible, “. . . and he died.” He died because he disobeyed God *one* time. The potential for eternal life was there for Adam (Genesis 2:16; 3:22), but he choose to disobey God; and it was to his doom. Moreover, not only did Adam die because of one act of disobedience, but his offspring (mankind) as well suffered this fate (see Romans 5:12-19). And, for the majority of them, they suffer eternally (Matthew 7:13-14). As far as Adam is concerned, Scripture never says whether God saved his soul or not.

167 Seth was born in 130 SC (years Since Creation), 4128 BCL (years Before Christ, that is, Lunar years), and outlived Adam by 112 years. Figuring mathematically, Seth died in 1042 SC, 3216 BCL.

168 “Cainan” - קַיִנָּן (qêynân) - is found only here (Genesis 5) and 1 Chronicles 1:2 in the Hebrew. In the LXX it is also found in Genesis 10:24; 11:12; 1 Chronicles 1:18 (Alexandrian Text); and in the NT in Luke 3:35-36. See footnotes for those passages.

169 Enosh was born in 235 SC, 4023 BCL, and died in 1140 SC, 3118 BCL. He outlived his father, Seth, by 98 years, and his grandfather, Adam by 210 years.

170 “Mahalalel” - מַחֲלָאֵל (mahalal'êl) - is found in Genesis 5, 1 Chronicles 1:2; and Luke 3:37. The only other use of this name is for a man of Judah, the son of Shephatiah, in Nehemiah 11:4.

171 Cainan was born in 325 SC, 3933 BCL, and died in 1235 SC, 3023 BCL. He outlived his father, Enosh, by 95 years, and his great grandfather, Adam, by 305 years.

172 “Jared” - יָרֵד (yâred)- in verse 16, יָרֶד (yered) - is found Genesis 5 and 1 Chronicles 1:2. It is also the name of a man of Judah, who was the father of Gedor in 1 Chronicles 4:18.

173 Mahalalel was born in 395 SC, 3863 BCL, and died in 1290 SC, 2968 BCL. He outlived his father, Cainan, by 55 years, and his great, great grandfather, Adam, by 360 years.

174 “Enoch” - הֲנוֹךְ, hanokh - see Genesis 5:19-24; 1 Chronicles 1:3; and Jude 14-15.

175 Jared was born in 460 SC, 3798 BCL, and died in 1422 SC, 2836 BCL. He outlived his father, Mahalalel, by 132 years, and outlived his great, great, great grandfather, Adam, by 492 years.

176 “Methuselah” - מֶתוּשָׁלַח (metushâlah) - is found only here (Genesis 5), 1 Chronicles 1:3 and Luke 3:37.

177 “walked with God” - This is not a common expression. It is used of Noach (Genesis 6:9). It is said of the nation of Judah (Hosea 11:12) and of Levi (Malachi 2:6). Israel is told this is what they have been instructed to do (Micah 6:8). What is it to “walk with God”? It is to walk in faith in God (Hebrews 11:5), walking in His ways (Psalm 26:3; 86:11; 119:3), walking in His statutes (Leviticus 26:3, 11-12; Isaiah 2:3; Hosea 14:9; Zechariah 3:7).

178 Enoch was born in 622 SC, 3636 BCL, and was taken from the earth in 987 SC, 3271 BCL, about 57 years after Adam died. Enoch has outlived everyone who has ever lived and died; because Enoch “did not see death” (Hebrews 11:5). Also, over 3000 years before Christ was born, Enoch prophesied of false teachers and Christ’s second coming (Jude 14-15).

[25] And Methuselah lived 187 years and begot Lamech. [26] And after begetting him (Lamech), Methuselah lived 782 years and begot sons and daughters. [27] So all the days of Methuselah were 969 years and he died.<sup>179</sup> [28] And Lamech lived 182 years and begot a son. [29] And he called his name Noach<sup>180</sup> saying, “This one will comfort<sup>181</sup> us from our labors and from the toil of our hands from the ground which Yehvah cursed.” [30] And after begetting Noach, Lamech lived 595 years, and begot sons and daughters. [31] So all the days of Lamech were 777 years and he died.<sup>182</sup>

[32] And Noach was the son of 500 years, and Noach begot Shem,<sup>183</sup> Ham,<sup>184</sup> and Japheth.<sup>185</sup>

**6** [1] And it came to pass, when the Adam<sup>186</sup> began to multiply upon the face of the ground and daughters were born to them, [2] that the sons of the Gods<sup>187</sup> saw the daughters of the Adam<sup>188</sup> that they were good.<sup>189</sup> And they took for themselves women<sup>190</sup> from whomever they chose. [3] And Yehvah said, “My spirit will not

179 Of those who have died, Methuselah had the longest recorded life span. He was born in 687 SC, 3571 BCL, and died in 1656 SC, 2602 BCL. This is the same year as the flood (mathematically). Whether or not Methuselah died in the flood, it doesn't say. Methuselah did not outlive his father, Enoch, but he did outlive everyone else who is recorded (except for those who entered the ark), even his own son, Lamech, by 5 years. Methuselah was a contemporary with his 5 times great grandfather, Adam, but he outlived him by 726 years.

180 “Noach” - נֹחַ (noach) – Noach evidently means rest. The verb form, similar in spelling, is used, for example, in Numbers 11:25 (rested); Joshua 3:13; and Nehemiah 9:28. Besides Genesis chapters 5-10, Noach is also mentioned in 1 Chronicles 1:4; Isaiah 54:9; Ezekiel 14:14, 20; Matthew 24:37-38; Luke 3:36; 17:26-27; Hebrews 11:7; 1 Peter 3:20; and 2 Peter 2:5. Being that Noach was born in 1056 SC, 3072 BCL, Noach was *not* a contemporary with Adam. Noach was born 126 years after Adam died. Yet, all Noach's recorded living relatives lived contemporaneously with Adam. Noach and his sons are the only ones mentioned, by name, that did not live while Adam was alive. There is a “Noah” in Numbers 26:33; 27:1; 36:11; and Joshua 17:3, but this “Noah” is a female, the daughter of Zelophehad; and her name is spelled differently in the Hebrew (נֹחַה, no'âh).

181 יִנַּחֵמֵנוּ (yenachamênu) - “will comfort us” - the same root word is next used in Genesis 6:7 for “sorry.” See footnote for Genesis 6:7.

182 Lamech was born in 874 SC, 3384 BCL, and died in 1651 SC, 2607 BCL, just 5 years before the flood (mathematically). It is mysterious why Lamech's life is cut short (in comparison to the others). Nonetheless, he outlived Adam by 721 years, but dies 5 years before his father, Methuselah, who died in 1656 SC, 2602 BCL (the year of the flood).

183 “Shem” - שֵׁם (shêm) - This is the same exact Hebrew word for “name” in the Hebrew Bible (e.g. Genesis 2:11, 13-14; etc.). Shem is mentioned only in Genesis chapters 5-7, 9-11; and in 1 Chronicles 1:4, 17, 24; and Luke 3:36.

184 “Ham” - חָם (hâm) - This is the same exact word for “hot” as used in Joshua 9:12 (Job 37:17, here in the plural form). Ham is mentioned in Genesis chapters 5-7 & 9-10 and 1 Chronicles 1:4 and 8. Ham is also another name for Egypt (Genesis 14:5; Psalm 78:51; 105:23, 27; 106:22).

185 Japheth - יָפֶֿתֿ (yâphet) - appears to have something to do with being enlarged (widened, in a good way). In Genesis 9:27 Noach says, “May God enlarge Japheth” (יִפְּתֵהוּ אֱלֹהִים לְיֶפֶֿתֿ, yapht'elohiym leyephet). The word for “enlarge” is akin to Japheth. Japheth is only found in Genesis chapters 5-7 & 9-10 and 1 Chronicles 1:4-5.

186 “the Adam” - הָאָדָם (hâ'âdâm) – or “the man” - This is the same Hebrew word for Adam, except for the addition of the definite article (see Genesis 2:19 with footnote).

187 “the sons of the Gods” - בְּנֵי־הָאֱלֹהִים (benêy-hâ'elohiym) - This is also found in Job 1:6; 2:1; and 38:7. In Psalm 29:1 & 89:6 “sons of Gods” is in a different form (בְּנֵי אֱלֹהִים, benêy 'êliym). The “the sons of the Gods” here (Genesis 6:2) are angels as can be seen from Job 1:6; 2:1; 38:7; 2 Peter 2:4 & Jude 6-7.

188 “the Adam” - הָאָדָם (hâ'âdâm) – can also be translated “the man”

189 “good” plural - טוֹבוֹת (tovot) - This is the same word used, for example, in Genesis 1:4, but it is in the plural form.

190 “women” - נָשִׁים (nâshiym)

contend<sup>191</sup> in the Adam<sup>192</sup> forever in their erring.<sup>193</sup> He is flesh and his days will be 120 years.” [4] The Nephilim<sup>194</sup> were on the earth in those days, and also after that, when<sup>195</sup> the sons of the Gods came in to the daughters of the Adam<sup>196</sup> and bore to them. Those were mighty ones which were from antiquity,<sup>197</sup> men of the name.<sup>198</sup>

[5] And Yehvah saw that the bad of the Adam<sup>199</sup> was great on the earth and every form of the thoughts of his heart was only bad all the day.<sup>200</sup> [6] And Yehvah was sorry that he made the Adam<sup>201</sup> on the earth, and he was grieved in his heart.<sup>202</sup> [7] And Yehvah said, “I will wipe out<sup>203</sup> the Adam<sup>204</sup> whom I created from upon the face of the ground, from man,<sup>205</sup> to beast, to creeping thing, to the flying creature of the

191 “plead” - יָדֹן (yâdon) - This word is used for Genesis 30:6; Deuteronomy 32:36; & Psalm 50:4 for “judge” (which is the basic idea of the word). Also, it is translated “plead” (a cause) in Proverbs 31:9; Jeremiah 5:28; 22:16; & 30:13, and “contend” in Ecclesiastes 6:10. LXX translates this “abide” (καταμεινῆ, katameina). Darby translates this “plead.” NKJV and NAS translates this “strive.”

192 “in the Adam” - בְּאָדָם (vâ’adâm)

193 “their erring” שָׁגָג (shaggam) - NKJV, NAS, NIV, LXX, and *The Jerusalem Bible* (with the Hebrew text) do not translate this word. J. P. Green’s *A Literal Translation of the Bible* translates it with “in their erring.” שָׁגַג (shâgag), this verb, is found in Leviticus 5:18 (erred), Numbers 15:28 (unintentionally), Job 12:16 (deceived *and the deceiver* - שָׁגַג וּמְשַׁגֵּה, shoghêgh umashgeh); and Psalm 119:67 (astray).

194 “Nephilim” - נִפְלִיִּים (nephiliym) LXX γίγαντες (gigantes) “giants” – akin to the verb “fall”, נָפַל (nâphal). “Fallen ones” would be נִפְלִיִּים (nopheliym, e.g. Joshua 8:25 “who fell”; Judges 7:12 “lying”; 2 Kings 25:11 “the defectors” [see also Jeremiah 39:9; 52:15]; Psalm 145:14 “who fall”). A stillborn child is נִפְלִי (nêphel, Job 3:16; Psalm 58:8; Ecclesiastes 6:3). Aramaic, for ones who “fell down” (Daniel 3:7) is נִפְלִינִי (nâphelin). The only other place Nephilim are found is in Numbers 13:33. Numbers 13:33 portrays a characteristic of Nephilim, that is, that they were giants (“**and we were like grasshoppers in our own sight, and so we were in their sight**”). Moreover, Numbers 13:33 records “**the sons of Anak are from the Nephilim**”, and Deuteronomy 2:10-11 notes the Anakim (sons of Anak) are “**great and numerous and tall**”; and they are called Rephaim רִפְּחַיִּים (rephâ’iym). For more on giants and the Rephaim, see footnote for Genesis 14:5.

195 “when” אֲשֶׁר (a’sher) – In other words, “when the sons of God came to the daughters of man and bore to them”

describes the prior mentioned “those days.” See 2 Chronicles 35:20 where “when” is אֲשֶׁר (a’sher) and the “when” there is descriptive of the time being discussed.

If the Nephilim were a result of the sexual immorality of the angels (Jude 6-7 “in a similar manner to these”), the Nephilim were bastards and would not be allowed in the assembly of the Lord (Deuteronomy 23:2).

196 “the Adam” - הָאָדָם (hâ’adâm) – can also be translated “the man”

197 מִן־עוֹלָם (mê’olâm) - “from antiquity” - same word with different preposition as in verse 3, לְעוֹלָם (le’olâm) “forever.”

This is the first time this word (מִן־עוֹלָם) appears in Scripture. Typically, עוֹלָם (’olâm) has the idea of “perpetual” or “forever,” even in the past (e.g. Psalm 93:2 מִן־עוֹלָם [mê’olâm] “from everlasting”). But, מִן־עוֹלָם (mê’olâm) can mean “from antiquity” within the confines of time/history. For example, the next 2 times מִן־עוֹלָם (mê’olâm) is found it is used in that way. See Joshua 24:2 & 1 Samuel 27:8. For elsewhere מִן־עוֹלָם (mê’olâm) is found, see 1 Chronicles 29:10; Psalm 25:6; 90:2; 93:2; 103:17; 119:52; Proverbs 8:23; Isaiah 42:14; 46:9; 63:16, 19; 64:4 [H3]; Jeremiah 2:20; 5:15; Ezekiel 26:20.

198 “men of the name” - אֲנָשֵׁי־חֵשֶׁם (’anshêy hashêm) - NKJV - “men of renown”. חֵשֶׁם (hashêm) “the name” is also only found in Leviticus 24:11; Deuteronomy 28:58; Ezekiel 22:5.

199 “man” - הָאָדָם (hâ’adâm)

200 See also Psalm 10:3-7; 14:1-3; & Jeremiah 17:9.

201 “the Adam” - הָאָדָם (hâ’adâm) – or “the man”

202 God is grieved when men sin (e.g. Psalm 78:40; 95:10; Isaiah 63:10; Mark 3:5; Ephesians 4:30).

203 “wipe out” - עָמַח (emheh) - Found also, for example, in Exodus 32:32-33 (blot out); Numbers 5:23 (scrape off); Deuteronomy 9:14 (blot out); 29:20 (in Hebrew 29:19); Psalm 9:5 (in Hebrew 9:6); 2 Kings 21:13 (wipe); Proverbs 30:20 (wipe *the mouth*); 31:3 (destroy); and Isaiah 25:8 (wipe *away tears*).

204 “the Adam” - הָאָדָם (hâ’adâm) – or “the man”

205 “from man” - מִן־אָדָם (mê’adâm) – or “Adam”



heavens, because I am sorry<sup>206</sup> that I made them.”<sup>207</sup> [8] And Noah found grace in the eyes of Yehvah.

[9] These are the generations of Noah. Noah was a righteous man,<sup>208</sup> perfect<sup>209</sup> in his ways. Noah walked with the Gods. [10] And Noah begot three sons,<sup>210</sup> Shem, Ham, and Japheth. [11] And the earth was corrupt before the Gods, and the earth was filled with violence.<sup>211</sup> [12] And Gods, he looked<sup>212</sup> at the earth, and behold, it was corrupt. For every flesh<sup>213</sup> had corrupted its way upon the earth.

[13] And Gods, he said to Noah, “The end of all flesh has come before me, because the earth is filled with violence because of them; and behold I will destroy<sup>214</sup> them with the earth. [14] Make for yourself an ark<sup>215</sup> of gopher wood.<sup>216</sup> Make

206 נִחַמְתִּי (nichamtiy) - “I am sorry” - same root word used in Genesis 5:29 for “comfort.” This is the same root word used for “change” in Exodus 13:17, “relent” in 32:12 & 14, “repent” in Numbers 23:19, “regret” in 1 Samuel 15:11, “relent” (2x) in 1 Samuel 15:29, “regretted” in 1 Samuel 15:35, and “relent” in Joel 2:13 & 14. Context weighs heavily on this word, variously translated “comfort” (e.g. Genesis 24:67; 27:42; Job 2:11; Psalm 23:4; etc.), “moved to pity” (e.g. Judges 2:18), “grieved” (Judges 21:6, 15), “repent” (Job 42:6; Jeremiah 8:6; 31:19), “relent” (e.g. Psalm 106:45; 110:4; Jeremiah 4:28; 15:6; 18:8, 10; 20:16; 26:3, 13, 19; 42:10; Amos 7:3; Jonah 3:9 & 10; 4:2); “have compassion” (Psalm 135:14); “avenged” (Ezekiel 5:13; KJV “comforted”); “rid” (Isaiah 1:24).

207 This statement indicates He was sorry he made both man *and* the animals. Animals are described as having no understanding (Psalm 32:9) and lacking man’s mental capabilities (Daniel 4:16, 34, 36), but can they nonetheless do evil? Yes, see Genesis 6:11-12-13, 17, & 9:5. See also Isaiah 11:9 (יָרַע, yârê’u) and 65:25 (יִרְעוּ, yir’u) in which the word translated “hurt” is the Hebrew word for doing bad (or evil, see footnote in Genesis 2:9). See also footnote for Genesis 37:20.

There is also a certain intelligence attributed to the creation. See e.g. Job 12:7-9; 38:41; Psalm 96:11-12; 104:21; 148; Joel 1:19-20; 2:21-23; Isaiah 14:8; 43:20; 55:12; Ezekiel 17:1-9, 24; Zechariah 11:2; Mark 11:12-14; Luke 19:40.

208 “man” - אִישׁ (’ish)

209 “perfect” - תָּמִים (tâmiym) - adjective - is used e.g. in Genesis 17:1 (blameless); Exodus 12:5 (without blemish); Leviticus 3:9 (whole *fat tail*); 23:15 (completed *of 7 sabbaths*); 25:30 (full *year*); Deuteronomy 18:13 (blameless); 32:4 (perfect *of God’s work*); Joshua 10:13; (whole *day*); 24:14 (sincerity); Judges 9:16, 19 (sincerity); 1 Samuel 14:41 (a perfect *lot*); Job 12:4 (blameless); 36:4; 37:16 (perfect *in knowledge*); Psalm 15:2 (uprightly); 18:23, 25 (1<sup>st</sup> “blameless”; “you will show yourself blameless” is the verb form, תִּתַּמֵּן [tittamâm]), 30 (*His way is perfect*), 32 (*makes my way perfect*); 19:7 (H8, perfect); 37:18 (upright); 84:11 (H12, uprightly); 101:2 (first “perfect” is this adj., second is the noun תָּם [tâm]), 6 (perfect); 119:1 (undefiled), 80 (blameless); Proverbs 1:12 (*swallow whole*); 2:21; 11:5, 20; 28:10, 18 (blameless); Ezekiel 28:15 (perfect); Amos 5:10 (uprightly). On the issue of “perfect,” see also Psalm 138:8; Matthew 5:48; Philippians 2:15; Colossians 1:28; 4:12; 1 Peter 5:10; Hebrews 12:23; Revelation 3:2.

In Deuteronomy 25:15 “perfect” (2x) is שְׁלֵמָה (shelêmâh). See footnote for Genesis 14:18.

210 It is said of everyone else in Genesis five that they “had sons and daughters,” but not so of Noah. These three sons (and no daughters recorded) went in with him into the ark. He was commanded to take “all your house” in Genesis 7:1 into the ark, and all his house consisted of 8 people (1 Peter 3:20), himself, “his sons and his wife and his sons’ wives” (Genesis 7:7). These three sons are also mentioned after the flood (e.g. Genesis 9:18).

211 “violence” - חַמָּס (hâmâs) - See Psalm 11:5. The flood displays God’s hatred upon the whole world.

212 God looked. “**All things are naked and open to the eyes of Him to whom we must give account**” (Hebrews 4:13). Yet, He “looks” in particular as well (Genesis 18:20-21; Exodus 14:24).

213 “every flesh” - כָּל-בָּשָׂר (kol-bâsâr) - This is used for all living beings (man and animals) in Genesis 6:17, 19; 7:21; 9:11, 15-17; Leviticus 17:14; Numbers 18:15; Job 34:15; and Psalm 136:25. It is used exclusively for animals in Genesis 7:15-16 and 8:17. It is also found in Numbers 16:22; 27:16; Psalm 65:3; 145:21; Isaiah 40:5-6; 49:26; 66:16, 23, 24; Jeremiah 12:12; 25:31; 45:5; and Ezekiel 21:4.

214 “destroy them” - מַשְׁחִיתָם (mashhiyâtâm) - The Hebrew word for “destroy” comes from the same Hebrew word (שָׁחַת, shahat) used in Genesis 6:11 (תִּשְׁחָת, tishhâhêt) and 12 (נִשְׁחָתָה כִּי-הִשְׁחִיתָ, nishhâtâh kiy-hishhiyt) for “corrupt.”

215 “ark” - תֵּבָה, (têvat) - is used only in Genesis chapters 6-9 and in Exodus 2:3 & 5.

216 “gopher wood” - עֵצ־גִּפְרִי (’atsêy-gopher) - “gopher” is a transliteration of the Hebrew word. This is the only time this word is used. What kind of wood this is, we do not know, other than calling it “gopher.”

nests<sup>217</sup> in the ark, and pitch it inside and outside with pitch.<sup>218</sup> [15] And this is how you will make it: The ark shall be 300 cubits<sup>219</sup> long, its width 50 cubits, and 30 cubits its height. [16] You shall make for the ark a sunroof.<sup>220</sup> You shall finish it a cubit above.<sup>221</sup> And you shall put the door of the ark in its side. You shall make it with a lower, second, and third. [17] And behold, I am bringing flood waters upon the earth to destroy from under the heavens<sup>222</sup> all flesh in which was the spirit of life.<sup>223</sup> All that is on the earth shall perish.<sup>224</sup> [18] But I will establish my covenant with you, and you shall go into the ark, you and your sons with you and your sons' women<sup>225</sup> with you. [19] And from every life, from all flesh, two from all you shall bring into the ark to keep alive with you. They will be male and female. [20] From the flying creature according to its kind and from the beast according to its kind, from everything that creeps upon the ground according to its kind, two from all shall come to you to be alive. [21] And you shall take for yourself from all that is eaten and gather it for yourself. And it shall be for you and for them to eat.”<sup>226</sup> [22] And Noah did according to all that Gods, he commanded him, so he did.<sup>227</sup>

**7** [1] Then Yehvah said to Noah, “Go, you and all your house, into the ark,

217 “nests” - קִנִּיּוֹם (qinniym) - is found only in Numbers 24:21; Deuteronomy 22:6; 32:11; Job 29:18; 39:27; Psalm 84:3; Proverbs 27:8; Isaiah 10:14; 16:2; Jeremiah 49:16; Obadiah 4; and Habakkuk 2:9. NKJV footnotes this as “nests” and translates it so in every other passage except this one.

218 “pitch it inside and outside with pitch” - כִּפְרָתָּ אֶתָּה מִבַּיִת וּמִחוּץ בַּכֹּפֶר (kâphartâ 'otâh mibbayit umihuts bakkopher) - The word for pitch here is not certain. It is closely associated with the noun “ransom” (כֹּפֶר, kopher) and the verb to “cover” (כִּפֶּר, kipher) in the sense of to “atone” (i.e. cover sin). Also, the Hebrew language is interesting in sound here. Gopher (גֹּפֶר) wood is covered with kopher (כֹּפֶר).

219 “cubits” - אַמָּה ('ammâh) - a cubit is apparently the length of a forearm (about 18 inches). The cubits in Ezekiel 40:5 and 43:13 are described as a handbreath larger. According to these measurements, the ark was 450 feet long, 75 feet wide, and 45 feet high. For a different usage of the word for “cubit,” see Jeremiah 51:13 and Matthew 6:27 and footnote.

220 “sunroof” - צֹהַר (tsohar) - is an uncertain word. BDB suggests roof, mentioning others suggest light or window. Every other time this word is found, it is in the plural form and it is used for midday (i.e. noon). See, for example Genesis 43:16, 25; and Deuteronomy 28:29. The word for window in Genesis 8:6 (חֹלֶון, hallon) is not the same word, although it *could* be referring to the same thing.

221 “above” - מִלְּמַעְלָה (milma'lâh) - is found in Genesis 7:20; Exodus 25:21; 26:14; 39:31; Numbers 4:6; Joshua 3:13, 16; 1 Kings 7:2, 5, 11; 8:7; Jeremiah 31:37; Ezekiel 1:11, 22, 26; 10:19; 11:22; and 37:8.

222 “from under the heavens” - This dictates a world wide flood (see also 2 Peter 2:4-5 & 3:6).

223 “the spirit of life” - בּוֹ רוּחַ חַיִּים (bo ruah hayyiyim) - רוּחַ (ruah) can be translated “breath” (as in NKJV), but it can also be translated “spirit” as it is for the Spirit of God in Genesis 1:2 or the spirit of men or the spirit of the animal in Ecclesiastes 3:21. Note also, Genesis 7:22 speaks of the “breath of the spirit of life” (נִשְׁמַת רוּחַ חַיִּים, nishmat-ruah chayyiyim).

224 “Yehvah sat enthroned at the Flood, and Yehvah sits as King forever.” (Psalm 29:10) God will not be mocked (Galatians 6:7).

225 These ladies married into a good situation!

226 The food needed to last for at least 1 year and 10 days (see Genesis 7:11 & 8:13-19). Some may argue that this was impossible. There would have been too many animals to fit in the ark and too much food to not only fit, but to last for over a year. In essence, what such fools are saying is, that the God who made the entire universe in 6 days (Genesis 1), who parted the Red Sea (Exodus 15), and who keeps everything going by the word of His power (Hebrews 1:3), could not pull off this simple task. Such fools reveal their folly (Proverbs 13:16; 15:21).

227 “By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.” (Hebrews 11:7) Herein is an excellent example of Biblical faith, the kind of faith that saves. It is like Abraham’s (Genesis 15:4-6; Romans 4:19-22) and Mary’s (Luke 1:30-38, 45). They believed God, despite their circumstances or what they might see. Also, note 1 Peter 3:20. The Lord exercised patience as He waited for Noah to build the ark.

because I see you are righteous<sup>228</sup> before me in this generation. [2] Take with you from every clean beast seven, seven, a male and his female,<sup>229</sup> and from that beast which is not clean,<sup>230</sup> two,<sup>231</sup> a male and his female,<sup>232</sup> [3] also from the flying creature of the heavens, seven, seven, a male and female,<sup>233</sup> to keep offspring<sup>234</sup> alive upon the face of the whole earth. [4] For in seven more days, I will cause it to rain upon the earth, forty days and forty nights. And I will wipe out all that exists,<sup>235</sup> which I made, from upon the face of the ground.” [5] So Noah did according to all that Yehvah commanded him.

[6] And Noah was the son of six hundred years, and the flood waters were upon the earth. [7] And Noah, and his sons and his woman and his sons' women, went with him into the ark from before the waters of the flood. [8] From the clean beast and from the beast which was not clean and from the flying creature and everything that creeps upon the ground, [9] two by<sup>236</sup> two they came to Noah to the ark, male and female, as Gods, he commanded<sup>237</sup> Noah.<sup>238</sup> [10] And after 7 days, the waters of the flood came upon the earth.

[11] In the 600th year<sup>239</sup> of the life of Noah, in the second month<sup>240</sup> on the 17th day of the month, on this day, all the springs of the great deep were broken<sup>241</sup> up and the windows<sup>242</sup> of the heavens were opened.<sup>243</sup> [12] And the rain was upon the earth 40 days and 40 nights. [13] On this same<sup>244</sup> day, Noah (and Shem and Ham and Japheth, Noah's woman and the three women of his sons with them) went into the ark, [14] they and every life according to its kind and every beast according to its

228 Noah is saved from the flood “because I see you are righteous.” See also Psalm 34:15.

229 “a male and his female” - אִישׁ וְאִשְׁתּוֹ ('iysh ve'ishto) - more literally, “a man and his woman” (or “wife”).

230 Long before the law, animals are distinguished by either clean or unclean (see also Revelation 18:2).

231 This is simply just one Hebrew word “two.” Also, NAS translates verse 2 as, “You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female.” NAS footnotes, “lit. seven seven.”

232 “a male and his female” - אִישׁ וְאִשְׁתּוֹ ('iysh ve'ishto)

233 “a male and female” - זָכָר וּנְקֵבָה (zâkhâr uneqêvâh) - the normal Hebrew words for male and female are used here.

234 “offspring” - זֶרַע (zera) - This is the same Hebrew word for “seed” as in Genesis 1:11-12; 3:15 & 4:25.

235 “all that exists” - כָּל־הַיְקוּמָ (kâl-hayqum) - this phrase is also in Genesis 7:23 & Deuteronomy 11:6 (NKJV “all the substance”). 2 Peter 3:6 speaks of “the world that then existed perished.” See also Genesis 6:7.

236 There is no “by” here in the Hebrew. Literally, it reads, “two, two.”

237 What was the command? Genesis 7:2

238 Here we have the election of animals. All these were spared from being destroyed in the flood.

239 1656 SC; 2602 BCL

240 חֹדֶשׁ (chodesh) - “month” - The names of the months in Scripture are: 1<sup>st</sup>, אָבִיב ('âviyv) Abib (Exodus 13:4; 34:18; 23:15; Deuteronomy 16:1) also called נִיסָן (niysân) Nisan (Esther 3:7); 2<sup>nd</sup>, זֵיב (ziv) Ziv (1 Kings 6:1, 37); 3<sup>rd</sup>, סִיבָן (siyvân) Sivan (Esther 8:9); The fourth, fifth, and sixth are not recorded. 7<sup>th</sup>, הָאֶתָנִיִּים (hâ'êtâniym) Ethanim (1 Kings 8:2); 8<sup>th</sup>, בּוּל (bul) Bul (1 Kings 6:38); 9<sup>th</sup>, כִּסְלֵי (kislêyv) Chisleiv (Nehemiah 1:1; Zechariah 7:1); 10<sup>th</sup>, טֵבֶת (têvêt) Tebeth (Esther 2:16); 11<sup>th</sup>, שֶׁבַט (shevât) Shebat (Zechariah 1:7); 12<sup>th</sup>, אָדָר ('adâr) Adar (Ezra 6:15; Esther 3:7, 13; 8:12; 9:1, 15, 17, 19, 21).

241 “broken up” - נִבְקַעַ (nivqe'u) - this same Hebrew word is used in Proverbs 3:20 apparently speaking of this same event (see also Psalm 74:15).

242 “windows” - אֲרֻבּוֹת ('arubbot) - this is found only in Genesis 8:2 (windows); 2 Kings 7:2, 19; Ecclesiastes 12:3; Isaiah 24:18; 60:8 (roosts, NKJV); Hosea 13:3 (chimney, NKJV); and Malachi 3:10.

243 Mathematically, this was the year 1656 SC. Remember, Matthew 24:38-39 (Luke 17:26-27) and Psalm 29:10.

244 עַצְמוֹ (etsem) - “same” - more literally, “bone” (Genesis 2:23) - הַיּוֹם הַזֶּה בְּעֵצְמוֹ הַיּוֹם הַזֶּה (be'etsem hayyom hazzeh), more literally, “On the bone of this day.” This same kind of construction and use of this word is also found in Genesis 17:23, 26; Exodus 12:17, 41, 51; Leviticus 23:14, 21, 28-30; Deuteronomy 32:48; Joshua 5:11; 10:27; Ezekiel 2:3; 24:2(2x); 40:1.

kind and every creeping creature that creeps upon the earth according to its kind and every flying creature according to its kind, every bird, every wing.<sup>245</sup> [15] And they came to Noah to the ark 2, 2, from every flesh in which was the spirit of life.<sup>246</sup> [16] Those that entered, male and female from every flesh, went as God commanded him. And Yehvah closed it<sup>247</sup> behind him.

[17] And the flood was upon the earth 40 days, and the waters increased and lifted up the ark, and it rose up high from the earth. [18] And the waters were strong and greatly increased upon the earth, and the ark moved upon the face of the waters. [19] And the waters were very very strong upon the earth, and covered all the high mountains which were under all the heavens. [20] And the waters were strong, 15 cubits above, and they covered the mountains. [21] And every flesh that creeps upon the earth perished, flying creature and beast and living creature and every swarming creature that swarms upon the earth, and every man.<sup>248</sup> [22] Everything with the breath of the spirit of life in its nostrils, from all that were on the dry ground, died. [23] So he wiped out all that existed which was upon the face of the ground, from man<sup>249</sup> to beast to creeping creature and to the flying creature of the heavens. So they were wiped out from the earth. Only Noah (and those with him in the ark) remained. [24] And the waters were strong upon the earth 150 days.

**8** [1] And Gods, he remembered Noah and every life and every beast that was with him in the ark. And Gods, he caused a wind<sup>250</sup> to pass over the earth and the waters subsided. [2] And the springs of the deep and the windows of the heavens were stopped, and the rain from the heavens was restrained. [3] And the waters returned from upon the earth, continually returning. And at the end of 150 days, the waters had diminished.<sup>251</sup> [4] And the ark rested in the 7th month in the 17th day of the month upon the mountains of Ararat. [5] And the waters continued to diminish until the 10th month. In the 10th<sup>252</sup> in the 1st of the month the heads of the mountains were visible.

[6] And it came to pass, at the end of 40 days Noah opened the window of the ark that he had made, [7] and he sent out the raven; and it went out, going and returning until the waters dried up from upon the earth. [8] He also sent out from himself the dove to see if the waters had abated from upon the face of the ground.<sup>253</sup> [9] But the dove found no resting place for the sole of her foot, and returned to him to the ark because the waters were upon the face of the whole earth. And he

245 “every bird, every wing” - Jay. P. Green translates this, “every bird of every wing.”

246 “in which was the spirit of life” - אֲשֶׁר־בּוֹ רוּחַ חַיִּים ('asher-bo ruah hayyiyim) - This is similar to the language of Genesis 1:30 “in which was a living soul” (אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה, 'asher-bo nephesh hayyâh), Genesis 6:7 “in which was the spirit of life” (אֲשֶׁר־בּוֹ רוּחַ חַיִּים, 'asher-bo ruah hayyiyim), and Genesis 7:22 “breath of the spirit of life” (נִשְׁמַת־רוּחַ חַיִּים, nishmat-ruah hayyiyim). Scripture speaks of both the soul and spirit of both men and animals (1 Thessalonians 5:23).

247 There is no “it” in the Hebrew. This is supplied to complete the idea in English.

248 “man” - הָאָדָם (hâ'âdâm)

249 “from man” - מֵאָדָם (mê'âdâm)

250 “wind” - רוּחַ (ruah)

251 “had diminished” - יָחַסְרָו (yayahseru) - This can also be translated “lacked” as in Deuteronomy 2:7 or Proverbs 10:21.

252 The 10th month marks the end of 150 days of prevailing waters (Genesis 7:24) plus 150 days of receding waters (Genesis 8:3). Also, Genesis 8:4 records the landing of the ark upon the mountains of Ararat, yet it is another 2 months and 14 days before the mountain tops can be seen (Genesis 8:5).

253 This verse, along with Genesis 8:11 & 13, indicates Noah could not see from any view of the ark to see if the ground was dry or not. He doesn't actually see the dry ground until he removes the cover of the ark (Genesis 8:13).

stretched out his hand and took her and brought her to himself into the ark. [10] And he waited yet another 7 days and he again sent out the dove from the ark. [11] And the dove came to him at evening time and behold, a freshly plucked olive leaf was in her mouth. So Noah knew that the waters had abated from the earth. [12] And he waited yet another 7 days and sent out the dove and she did not again return to him anymore.

[13] And it came to pass, in the 601st year in the 1st<sup>254</sup> on the 1st of the month, the waters were dried up from upon the earth. And Noah removed the cover of the ark, and he saw and indeed they were dried up from the face of the ground. [14] In the 2nd month in the 27th day of the month the earth was dry.<sup>255</sup>

[15] And Gods, he spoke to Noah saying, [16] “Go out from the ark, you and your woman and your sons and the women of your sons with you. [17] Every living creature that is with you, from all flesh, the flying creature, the beast, and every creeping creature that creeps upon the earth, bring out with you; so they may swarm in the earth, and be fruitful and multiply upon the earth.”<sup>256</sup> [18] And Noah went out (and his sons and his woman and his sons women with him), every living creature, every creeping creature, and every flying creature, all that crept upon the earth according to their families,<sup>257</sup> went out from the ark.

[20] And Noah built an alter to Yehvah and he took from every clean beast and from every clean flying creature and offered up burnt offerings on the altar.<sup>258</sup> [21] And Yehvah smelled<sup>259</sup> the soothing<sup>260</sup> aroma, and Yehvah said to<sup>261</sup> his heart, “Never again to curse again the ground on account of the Adam<sup>262</sup>. For the form of the Adam’s<sup>263</sup> heart is bad from his youth. So, never again<sup>264</sup> to destroy again all life which I have made. [22] While all of the days<sup>265</sup> of the earth continue, seed and harvest and cold and hot and summer and winter and day and night will not cease.

**9** [1] And Gods, he blessed Noah and his sons and said to them, “Be fruitful

254 “1st” - רִאשׁוֹן (ri'shon) – i.e. 1<sup>st</sup> month - there is no word for “month” here. It is simply the word for “first” (e.g. Genesis 25:25; 41:20; Exodus 40:2, 17; 1 Samuel 14:14).

255 See Genesis 7:11-14 & 8:13-18. Noah, his family, and the animals came out of the ark on the 370th day after they entered. 12 (one year) x 30 (lunar months) + 10 (days) = 370.

256 “so they may abound in the earth, be fruitful and multiply upon the earth” - וְשָׂרְצוּ בָאָרֶץ וּפְרוּ וּרְבוּ עַל-הָאָרֶץ (veshârtsu bâ'ârets upâru verâvu `al-hâ'ârets) - The Hebrew wording is uncertain here as to whether it would be better to translate it, “and let them ...” (as Jay P. Green translates it) or as is (“so they may ...”).

257 “according to their families” - לְמִשְׁפְּחֹתֵיהֶם (lemishpehotêyhem) - the Hebrew word for “families” (מִשְׁפָּחָה, mishpâhâh) is used here (used elsewhere, e.g. in Genesis 24:38, 40; etc.; Jeremiah 15:3 “forms” NKJV). It is not the same Hebrew word that has been used thus far to describe the animal “according to its kind” (e.g. Genesis לְמִינֵהָ, lemiynâh; see also Genesis 1:21).

258 This is a massive sacrifice and act of worship by Noah!

259 See Deuteronomy 4:28 & Psalm 115:6. Idols cannot smell, but the Lord God can.

260 נִיחֹחַ (niychoach) - “soothing” - This word is akin to the verb for “rest,” נָח (nuach), and Noah's name, נֹחַ (noach).

261 אֶל-לִבּוֹ ('el-libo) “to his heart”

262 “the Adam” - הָאָדָם (hâ'âdâm) or “the man”

263 “the Adam” - הָאָדָם (hâ'âdâm) or “the man”

264 “never again” - God makes an awesome promise in response to Noah's massive worship. All flesh will never again be destroyed as was done in the flood. Man will become rare (Isaiah 13:9-12), but complete devastation, as in the flood, will never happen again (e.g. Matthew 25:31-46). Even when the Lord destroys the earth and the heavens (2 Peter 3:10), all the saints will not be destroyed in this (Revelation 20:7-21:7).

265 “days” is not translated in NKJV, NAS, NIV, etc., but it is translated in the Darby Version.

and multiply and fill the earth. [2] And the fear of you<sup>266</sup> and the dread of you will be upon every living creature of the earth and upon every flying creature of the heavens, in every creature that moves upon the ground, and in all the fish of the sea. They are given into your hand. [3] Every creeping thing<sup>267</sup> that has life will be food<sup>268</sup> for you. As the green herb, I have given all to you. [4] Yet, you shall not eat flesh in his<sup>269</sup> soul, his blood.<sup>270</sup>

[5] And yet, I will avenge<sup>271</sup> your blood for your souls. From the hand of every living creature<sup>272</sup> I will require it. And from the hand of the Adam,<sup>273</sup> from the hand of man's<sup>274</sup> brother, I will require the soul of the Adam.<sup>275</sup> [6] Whoever sheds<sup>276</sup> the Adam's<sup>277</sup> blood, by the Adam<sup>278</sup> his blood shall be shed,<sup>279</sup> because in the image of

266 “the fear of you” - Before this, there appears to be no fear of man in the animals (e.g. Genesis 2:19; 7:8-9), and why would there be; unless God put it in them? Here, after the flood, He does just that.

267 שֶׂמֶךְ (remes) “creeping thing” - same word used e.g. in Genesis 1:24-26; 6:7; Ezekiel 8:10 (note context) - There is no distinction between clean and unclean animals here. Therefore, any animal could be eaten, as Paul wrote in 1 Timothy 4:4-5, “**For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.**”

268 Before the flood, vegetation was given for food (Genesis 1:29-30). After the flood, the Lord adds meat to man's diet.

269 בְּנֶפֶשׁוֹ (benaphsho) - “in his blood” - masculine pronominal suffix

270 “in his soul, his blood” - בְּנֶפֶשׁוֹ דָּמוֹ (benaphsho dāmo) – The soul (blood) is distinguished here from the flesh, as it is e.g. in Deuteronomy 12:23; Psalm 31:9 (H10); Isaiah 10:18.

From the beginning it has been wrong to eat meat with the blood. Why? The law explains further.

And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that **person** who eats blood, and will cut him off from among his people. For the **life** of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your **souls**; for it is the blood that makes atonement for the **soul**. Therefore I said to the children of Israel, “No **one** among you shall eat blood, nor shall any stranger who dwells among you eat blood. Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust; for it is the **life** of all flesh. Its blood sustains its **life**.” Therefore I said to the children of Israel, “You shall not eat the blood of any flesh, for the **life** of all flesh is its blood. Whoever eats it shall be cut off.” (Leviticus 17:10-14 NKJV; see also Leviticus 7:26-27, and for Israel's disobedience, see 1 Samuel 14:32-34 & Ezekiel 33:25)

Every word that is in bold is the same word in the Hebrew (נֶפֶשׁ, nephesh). Leviticus 17:14 says the life, or the soul (נֶפֶשׁ, nephesh), of all flesh is its blood. Note further Deuteronomy 12:23, “Only be sure that you do not eat the blood, for the blood is the **life**; you may not eat the **life** with the meat.” נֶפֶשׁ (nephesh) is here translated “life.” The blood is literally the soul (נֶפֶשׁ, nephesh). For this reason the blood is not to be eaten with the meat. This was established in Genesis 9 and continues to be true (see Acts 15:19-20, 28-29). Yet, beasts are allowed to eat blood (e.g. 1 Kings 21:19; 22:38; Ezekiel 39:17). See also Isaiah 53:12, “**He poured out His soul unto death,**” and Genesis 4:10, “**The voice of your brother's blood cries out to Me from the ground.**” See also footnote for Leviticus 3:17 and Genesis 1:20.

271 The words “avenge” and “require” (2x) are the same Hebrew word (אָדַשׁ, 'edrosh). The basic idea of the word is to seek, as used in Isaiah 55:6. For a few examples of the diversity of this word, it is used in Psalm 9:12 for “avenges” and in Psalm 10:4 for “seek,” in verse 13 “require,” and verse 15 “seek out,” and in 2 Chronicles 24:22 for “repay.” For use in the same first person form, see Deuteronomy 18:19 “require;” 1 Samuel 28:7 “inquire;” Job 5:8 “seek;” and Ezekiel 20:40 “require.” Ezekiel 33:6 uses this word in the same way as Genesis 9:4.

272 This verse indicates vengeance even upon animals that kill man.

273 “the Adam” - אָדָם (hâ'ādām) or “the man”

274 “man” - אִישׁ ('iysh)

275 “the Adam” - אָדָם (hâ'ādām) or “the man”

276 “sheds” - שָׁפַךְ (shophêkh) - pour out as in Exodus 4:9

277 “the Adam” - אָדָם (hâ'ādām) or “the man”

278 “the Adam” - אָדָם (bâ'ādām) or “the man”

279 Capital punishment is from God, as the law also says, see Numbers 35:16-21, 30-33.

Gods he made the Adam.<sup>280</sup> [7] And you, be fruitful and multiply, swarm in the earth and multiply in it.”

[8] And Gods, he said to Noach and to his sons saying, [9] “And I, behold, I establish my covenant with you and with your seed after you. [10] and with every living soul that is with you, the flying creature, the beast, and every living creature of the earth with you, from all that came out of the ark, to all life of the earth. [11] So I establish my covenant with you. Never again will all flesh be cut off by the waters of the flood, and there will not again be a flood<sup>281</sup> to destroy the earth.” [12] And Gods, he said, “This is the sign of the covenant which I give between me and you and every living soul that is with you for perpetual generations: [13] I give my bow<sup>282</sup> in the cloud, and it will be for a sign of the covenant between me and the earth. [14] And it will be, when I bring a cloud upon the earth, the bow will be seen in the cloud. [15] And I will remember my covenant that is between me and you and every living soul of all flesh, and there will not again be the waters to flood to destroy all flesh. [16] And the bow will be in the cloud and I will see it to remember<sup>283</sup> the perpetual covenant between Gods<sup>284</sup> and every living soul of all flesh that is upon the earth.” [17] And Gods, he said to Noach, “This is the sign of the covenant which I have established between me and all flesh that is upon the earth.”<sup>285</sup>

[18] And the sons of Noach who came out from the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan<sup>286</sup>. [19] These were the three sons of Noach, and from these<sup>287</sup> the earth was dispersed.<sup>288</sup> [20] And Noach began to be a man of the ground and planted a vineyard. [21] And he drank from the wine and became drunk and became uncovered in his tent.<sup>289</sup> [22] And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. [23] But Shem and Japheth took the garment and they placed it upon the shoulder of both of them and walked backwards and covered the nakedness of their father; and their faces were backward. They did not see the nakedness of their father.<sup>290</sup> [24] And

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280 “the Adam” - אָדָם (hâ’âdâm) or “the man”

281 Those who contend Genesis 6-8 records a local flood make God out to be a liar, because He says He will never again flood the earth. The earth, locally, has been flooded, and gets flooded, often.

282 “My bow” - קֶשֶׁט (qashtiy) - the Hebrew word is used for a hunting bow (Genesis 27:3), and a battle bow (Genesis 48:22; Psalm 7:12; Lamentations 2:4; 3:12), and a rainbow (Genesis 9:13-14). It is truly *His* bow, see Ezekiel 1:26-28 & Revelation 4:3.

283 “to remember” - see also Malachi 3:16.

284 God talks about God (for other examples, see Genesis 18:19; 22:12, 16; 32:28; Exodus 3:12; 20:11; 24:1-2; etc.).

285 1 John 4:8, 16 say that God is love. After He displayed His wrath in the flood and made His power known, He reveals His love with a covenant and a rainbow (remember also 1 Peter 3:20 & 4:6).

286 כְּנַעַן (khenâ’an) “Canaan,” son of Ham - This is the father of the Canaanites (Genesis 10:15-20), also used for the land of Canaan (e.g. Genesis 44:8; 46: 31; Exodus 15:15; Judges 3:1; 4:2, 23-24; 5:19; Psalm 135:11), and also for a “trader” or “merchant” (e.g. Ezekiel 16:29; Zephaniah 1:11). See also Genesis 9:22-27.

287 The human race is narrowed down to Noach’s three sons and eventually go back to one man, Adam (Acts 17:26; Romans 5:12, 19; 1 Corinthians 15:21-22).

288 נָפֶשׁ (nâphtsâh)- used also in, for example, in 1 Samuel 13:11; Isaiah 11:12 & 33:3.

289 This is the first time wine is mentioned in the Scriptures, and what we have here is a godly man getting drunk! Galatians 5:21 reveals drunkenness to be a deed of the flesh. So, Noach did indeed sin by getting drunk (see Ecclesiastes 7:20). He also became naked (“uncovered”). Drunkenness and nakedness seem to go hand in hand (see Lamentations 4:21). Also, being naked is not evil in and of itself (see Genesis 2:25; Isaiah 20:1-4; Micah 1:8), nor is it wrong to drink in moderation (Judges 9:13; Psalm 104:15; Ecclesiastes 9:7; John 2; 1 Timothy 5:23). See also footnote for Genesis 43:34.

290 Shem and Japheth give a good example of Exodus 20:12.

Noach awoke from his wine and knew what his younger<sup>291</sup> son had done to him. [25] And he said, “Cursed be Canaan. A servant of servants he shall be to his brothers.”<sup>292</sup> [26] And he said, “Blessed is Yehovah, Gods of Shem, and let Canaan be a servant to him. [27] May he, Gods, widen Japheth and may he dwell in the tents of Shem; and let Canaan be a servant to him.” [28] And Noach lived after the flood 350 years. [29] So all the days of Noach were 950 years and he died.<sup>293</sup>

**10** [1] And these were the generations of the sons of Noach, Shem, Ham, and Japheth. And sons were born to them after the flood. [2] The sons of Japheth were Gomer,<sup>294</sup> and Magog,<sup>295</sup> and Madai,<sup>296</sup> and Javan,<sup>297</sup> and Tubal,<sup>298</sup> and Meshech,<sup>299</sup> and Tiras.<sup>300</sup> [3] And the sons of Gomer were Ashkenaz<sup>301</sup> and Riphath<sup>302</sup> and Torgarmah.<sup>303</sup> [4] And the sons of Javan were Elishah,<sup>304</sup> and Tarshish,<sup>305</sup> Kittim,<sup>306</sup> and Dodanim.<sup>307</sup> [5] From these<sup>308</sup> the coastlands of the nations<sup>309</sup> were divided into their lands each according to its language according to their families in their

291 הַקָּטָן (haqqâtân) - This is the Hebrew word for “small,” but it can also mean “younger” (i.e. smaller in age).

292 Ham’s son, Canaan, gets cursed because of Ham’s actions! As this exemplifies, it is Biblical (at times, Ecclesiastes 3) to curse the offspring of the wicked (e.g. Exodus 20:4-6; Deuteronomy 23:3-6; 1 Kings 14:10-13; 16:1-4; 21:20-24; Psalm 109:1-20).

293 Noach was born in 1056 SC (years Since Creation), 3202 BCL (years Before Christ, that is, lunar years), and died in 350 AF (years After the Flood), 2006 SC, 2252 BCL.

294 גֹּמֶר (gomer) - used also for the wife of Hosea (Hosea 1:3), and also in Ezekiel 38:6 (and 1 Chronicles 1:5-6) for a people and location.

295 מָגוֹג (mâgog) - used also in 1 Chronicles 1:5 for the same man, and for a people and location in Ezekiel 38:2; 39:6 & Revelation 20:8.

296 מָדַי (mâday) - used also in 1 Chronicles 1:5 for the same man, and for a people (Medes) and location (Media) in 2 Kings 17:6; 18:11; Esther 1:3, 14, 18-19; 10:2; Isaiah 13:17; 21:2; Jeremiah 25:25; 51:11, 28 & Daniel 8:20.

297 יָוָן (yâvân) - used also in Genesis 10:4 and 1 Chronicles 1:5 for the same man. It is a location in Ezekiel 27:13; Isaiah 66:19, and translated “Greece” in Daniel 8:21; 10:20; 11:2; and Zechariah 9:13.

298 תּוּבַל (tuvâl) - used also in 1 Chronicles 1:5 for the same man and for a location (east central Turkey) in Isaiah 66:19; Ezekiel 27:13; 32:26; 38:2-3; and 39:1.

299 מֶשֶׁךְ (meshekh) - used also in 1 Chronicles 1:5 for the same man, and also a location in Psalm 120:5; Isaiah 66:19; Ezekiel 27:13; 32:26; 38:2-3; and 39:1.

300 תִּירָס (tiyrâs) - used only here and in 1 Chronicles 1:5 for the same man.

301 אַשְׁכְּנַז (ashkanaz) - used also in 1 Chronicles 1:6 for the same man and also in Jeremiah 51:27 for a kingdom.

302 רִיפַת (riyphat) - found only here. This same man is called דִּיפַת (dhiyphath) in 1 Chronicles 1:6 in the Hebrew. LXX has Riphath [Ριφᾶθ (riphath)].

303 תּוֹגַרְמָה (togarmâh) - used also in 1 Chronicles 1:6 for the same man. Also, this same word is used for a location (eastern Turkey) in Ezekiel 27:14 and 38:6.

304 אֵלִישָׁה (’eliyshâh) - used also in 1 Chronicles 1:7 for the same man, and also a location (Cyprus ?) in Ezekiel 27:7.

305 תַּרְשִׁישׁ (tarshiysh) - used also in 1 Chronicles 1:7 for the same man, except there it is Tarshishah תַּרְשִׁישָׁה (tarshiyshah). There are two other men named Tarshish. One is found in 1 Chronicles 7:10 (NKJV “Tharshish,” but Hebrew is the same), and the other in Esther 1:14. Tarshish is also a location (southern area of Spain). Scripture speaks of ships of Tarshish (Isaiah 2:16; 23:1, 14; 60:9; Ezekiel 27:25), silver from Tarshish (Jeremiah 10:9), merchants of Tarshish (Ezekiel 38:13), and “Tarshish was your merchant” (Ezekiel 27:12). Tarshish is also where Jonah fled to (Jonah 1:3; 4:2). Solomon received gold, ivory, apes, and monkeys from Tarshish (2 Chronicles 9:21). And Tarshish is mentioned in prophecy in Psalm 72:10 and Isaiah 66:19.

306 כִּיֻּתִּים (kittiyim) - used also in 1 Chronicles 1:7 for the same man. This same Hebrew word is also used for the location of Cyprus (Numbers 24:24; Isaiah 23:1, 12; Jeremiah 2:10; Ezekiel 27:6; Daniel 11:30; NKJV footnotes all these noting the Hebrew word, except for Isaiah 23:12).

307 דּוֹדָנִים (dodâniym) - This same man is called רּוֹדָנִים (rodâniym) in 1 Chronicles 1:7.

308 “these” = the sons of Japheth.

309 הַגִּיּוֹיִם (haggoyim)



nations.<sup>310</sup> [6] And the sons of Ham were Cush<sup>311</sup> and Mizraim<sup>312</sup> and Put<sup>313</sup> and Canaan. [7] And the sons of Cush were Sheba,<sup>314</sup> and Havilah,<sup>315</sup> and Sabtah,<sup>316</sup> and Raamah,<sup>317</sup> and Sabtechah.<sup>318</sup> And the sons of Raamah were Sheba<sup>319</sup> and Dedan.<sup>320</sup> [8] And Cush begot Nimrod.<sup>321</sup> He began to be a mighty one<sup>322</sup> on the earth. [9] He was a mighty hunter before Yehvah. Therefore it was said, “As Nimrod, a mighty hunter<sup>323</sup> before Yehvah.”<sup>324</sup> [10] And the beginning of his kingdom was Babel,<sup>325</sup> and Erech,<sup>326</sup> and Accad,<sup>327</sup> and Calneh<sup>328</sup> in the land of Shinar.<sup>329</sup> [11] From that land he went to Assyria<sup>330</sup> and built Ninevah<sup>331</sup> and

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310 בִּגְיֹהֶם (begoyêhem)

311 כּוּשׁ (kush) - used for the same man in 1 Chronicles 1:8-10. This same Cush is noted as Nimrod's father (Genesis 10:8). This same Hebrew word is used for the location of Ethiopia (Job 28:19; 2 Kings 19:9/Isaiah 37:9; Esther 1:1; 8:9; Psalm 68:31; 87:4; Isaiah 11:11 NKJV “Cush”; 18:1 see NKJV footnote; 20:3, 5; 43:3; 45:14 NKJV “Cush”; Ezekiel 29:10; 30:4-5 see NKJV footnote; 38:5; Nahum 3:9; Zephaniah 3:10) and for Ethiopians (Isaiah 20:4; Jeremiah 46:9; Ezekiel 30:9), and for the pre-flood location of “Cush” or “Ethiopia” (Genesis 2:13).

312 מִצְרַיִם (mitsrayim) - This same man is mentioned in Genesis 10:13. This is also the exact same word for Egypt next found in the Hebrew text in Genesis 12:10 for the land of Egypt.

313 פּוּט (phut) - used also in 1 Chronicles 1:8 for the same man, and also for the location of Libya (Ezekiel 27:10; 30:5; 38:5; Nahum 3:9 NKJV “Put”) and for Libyians (Jeremiah 46:9).

314 סֵבָא (sevâ') - used also in 1 Chronicles 1:9 for the same man, and also a location in Psalm 72:10 and Isaiah 43:3. See also footnote for Genesis 10:28.

315 חַוִּילָה (chaviylâh) - used also in Genesis 10:29 and 1 Chronicles 1:23 for the son of Joktan. It is a location in Genesis 25:18 for a limit to the territory of the Ishmaelites, and also it is where Saul attacked the Amalekites (1 Samuel 15:7). There was also the “land of Havilah” before the flood (Genesis 2:11).

316 סַבְתָּה (savtâh) - used only one other time for the same man in 1 Chronicles 1:9 with a slightly different spelling (סַבְתָּא, savtâ').

317 רַעְמָה (ra'mâh) - used for the same man in 1 Chronicles 1:9 with a slightly different spelling (רַעְמָא, ra'mâ'). This same identical word (רַעְמָה, ra'mâh) is translated “thunder” (NKJV) in Job 39:19. It is also a location in Ezekiel 27:22.

318 סַבְתְּחָא (savtekhâ') - used only one other time for the same man in 1 Chronicles 1:9.

319 שֵׁבָא (shevâ') - used also for the same man in 1 Chronicles 1:9, except there in the Hebrew it is Seva סֵבָא (sevâ'). Also, there is a descendant of Shem with this same name (Genesis 10:28; 1 Chronicles 1:22), and a grandson of Abraham via Keturah (Genesis 25:3). There is also the location of Sheba where the Queen of Sheba was from (1 Kings 10:1, 4, 10, 13; 2 Chronicles 9:1, 3, 9, 12). Scripture also speaks of merchants of Sheba (Ezekiel 27:22, 23; 38:13), frankincense from Sheba (Jeremiah 6:20), travelers from Sheba (Job 6:19), and the ones who stole Job's oxen and donkeys were from Sheba (Job 1:15, see NKJV footnote). Sheba is also mentioned in prophecy (Psalm 72:10; Isaiah 60:6).

320 דֶּדָן (dedân) - used for the same man in 1 Chronicles 1:9, and also for a grandson of Abraham via Keturah (Genesis 25:3; 1 Chronicles 1:32). It is also a location (Jeremiah 25:23; Ezekiel 27:15, 20; 38:13) that sounds like it was close to Edom (Ezekiel 25:13; Jeremiah 49:8).

321 נִמְרֹד (nimrod) - This is an additional son of Cush other than those mentioned in verse 7. Nimrod is only mentioned here, the next verse (verse 9), 1 Chronicles 1:10, and in Micah 5:6 (Hebrew, Micah 5:5) where it speaks of the “land of Nimrod” which the context dictates is in Assyria. There are rumors about the wife of Nimrod (e.g. *The Two Babylons*, by Alexander Hislop, p. 25 & 27) but they are mere myths and fables that should not be heeded (1 Timothy 1:4, μυθοις, muthois; 2 Timothy 4:4, μυθους, muthous; 2 Peter 1:16, μυθοις, muthois). For more on that, see the article, “Babylon Religion.”

322 גִּבּוֹר (gibbor) - “mighty one” LXX γίγας (gigas) “giant” - same for verse 9 (2x).

323 The only other hunter mentioned by name is Esau (Genesis 25:27).

324 “before the Lord” does not mean Nimrod was godly (e.g. Leviticus 9:24-10:2; Numbers 16:16; Proverbs 15:11; Zechariah 2:12-13).

325 בָּבֶל (bâvel) - LXX, βαβυλων (babulon) - used in Genesis 11:9 and many times more in Scripture, next found in 2 Kings 17:24 translated “Babylon” (e.g. NKJV, NAS, NIV). The Hebrew is the same, but the English translations switch to translating it Babylon after Genesis 11:9.

326 אֶרֶךְ (erekh) - only found here.

327 אַכַּד ('akkad) - only found here.

Rehoboth Ir<sup>332</sup> and Calah<sup>333</sup> [12] and Resen,<sup>334</sup> between Ninevah and Calah, that great city.<sup>335</sup>

[13] And Mizraim begot Ludim<sup>336</sup> and Anamim<sup>337</sup> and Lehabim<sup>338</sup> and Naphtuhim<sup>339</sup> [14] and Pathrusim<sup>340</sup> and Casluhim<sup>341</sup> (from whom came the Phillistines<sup>342</sup> and Caphtorim<sup>343</sup>). [15] And Canaan begot Sidon<sup>344</sup> his firstborn, and Heth,<sup>345</sup> [16] and the Jebusite<sup>346</sup> and the Amorite<sup>347</sup> and the Girgashite<sup>348</sup> [17] and the Hivite<sup>349</sup> and the Arkite<sup>350</sup> and the Sinite<sup>351</sup> [18] and the Arvadite<sup>352</sup> and the Zemarite<sup>353</sup> and the Hamathite.<sup>354</sup> And afterwards the families of the Canaanites<sup>355</sup> were dispersed. [19] And the border of the Canaanites was from Sidon in the

328 כַּלְנֶה (khalnêh) - found only here and in Amos 6:2.

329 These places are all in the land of Shinar which is in the area of Babylon (Daniel 1:2).

330 מִן־הָאֲרֵץ הָאֲשׁוּרָא (min-hâ'âretz hahî 'yâtsâ' 'ashshur) - "From that land he went to Assyria" (NKJV) - KJV has, "Out of that land went forth Asshur." The KJV translates אֲשׁוּר ('ashshur) as the subject. NKJV translates אֲשׁוּר ('ashshur) as the object of the sentence, which fits the context. This same kind of Hebrew construction in which the accusative is placed in a similar fashion can also be found e.g. in Genesis 26:23; 27:3; Exodus 17:10; etc.. For more, see *Gesenius Hebrew Grammar*, p. 373, paragraph 118 e and following.

Also, אֲשׁוּר ('ashshur) is the name for both the man Asshur (Genesis 10:22) and for Assyria. See footnote for Genesis 2:14.

331 נִינְוֶה (niynvêh) - used also in Genesis 10:12; 2 Kings 19:36/Isaiah 37:37; Nahum 1:1; 2:8 (Hebrew, 2:9); 3:7; Zephaniah 2:13; and Jonah 1:2; 3:3, 4-7; 4:11. It appears to have been the capital of Assyria (e.g. 2 Kings 19:36; Zephaniah 2:13).

332 רְחוֹבוֹת עִיר (rechovoth 'iyir) - This location is two words. רְחוֹבוֹת (rechovoth) means a "broad open" place. It is used with the dual word "hands" in the Hebrew (יָדַיִם, yâdayim) in Genesis 34:21 ("large enough"); Judges 18:10 ("large" NKJV); Isaiah 22:18 ("large" NKJV); Nehemiah 7:4 ("spacious" NKJV); and 1 Chronicles 4:40 ("broad" NKJV) to express the idea of a broad open place. The second word, עִיר ('iyir), means city (e.g. Genesis 4:17; 11:4; 24:10; etc.). Therefore, in Hebrew, this city has the meaning of "broad open city," or "spacious city."

333 כַּלַּח (kâlach) - only used here and in Genesis 10:11-12 for the same city.

334 רֶסֶן (resen) - only found here.

335 Nimrod is recorded as having built a total of eight cities.

336 לֹדִיִּים (ludiym) - noted also in 1 Chronicles 1:11. This is also used for the "Lydians" in Jeremiah 46:9. Also, a son of Shem is named Lud (לֹד, lud).

337 עַנְמִיִּים ('anâmiym) - only found here and in 1 Chronicles 1:11.

338 לֵהָבִיִּים (lehâviym) - only found here and in 1 Chronicles 1:11.

339 נַפְתֻּחִיִּים (naphtuchiym) - only found here and in 1 Chronicles 1:11.

340 פַּתְרֻסִּים (patrusiym) - only found here and in 1 Chronicles 1:11.

341 כַּסְלֻחִיִּים (kasluchiym) - only found here and in 1 Chronicles 1:11.

342 פְּלִשְׁתִּיִּים (pelishtiym) - used often in Scripture, the next place being Genesis 21:32.

343 כַּפְתֹּרִים (kaphtoriym) - mentioned also in Deuteronomy 2:23 and 1 Chronicles 1:12. The location of Caphtor (כַּפְתֹּר, kaphtor, exact location uncertain) is mentioned in Deuteronomy 2:23; Jeremiah 47:4 (NKJV footnotes, "Cappadocia in Asia minor"); and Amos 9:7 (NKJV footnotes, "Crete").

344 צִידֹן (tsiydon) - this same man is mentioned also in 1 Chronicles 1:13 (צִידֹן). The location of Sidon is found in Genesis 10:19; 49:13; Joshua 11:8 ("Greater Sidon," NKJV); 19:28 ("Greater Sidon," NKJV) Judges 1:31; 10:6; 18:28; etc..

345 חֵת (chêt) - found also in 1 Chronicles 1:13 for the same man. Also, the sons of Heth are mentioned Genesis 23:3, 5, 10, 16, 18, 20; 25:10; 49:32. The daughters of Heth (wives of Esau) are mentioned in Genesis 27:46. Heth is the father of the Hittites (חִתִּי, hachittiy, e.g. Genesis 23:10; 49:32).

346 יְבוּסִי (yvusi) "Jebusites" - descendants of Canaan (1 Chronicles 1:13-14), inhabitants of Canaan (Deuteronomy 7:1) in the mountains (Numbers 13:29; Joshua 11:3), specifically noted as inhabitants of Jerusalem (Joshua 15:8, 63), Jerusalem formerly called "Jebus" יְבוּס (yevus). A Jebusite is noted as a leader in Zechariah 9:7.

347 עַמֹּרִי ('emori) "Amorites" - descendants of Canaan (1 Chronicles 1:13-14), inhabitants of Canaan (e.g. Deuteronomy 7:1) in the mountains (Numbers 13:29) and east of the Jordan (Numbers 21:13; Deuteronomy 4:47). Gibeonites were "of the remnant of the Amorites" (2 Samuel 21:2). Israel gives a double portion to Joseph from what he took from "the hand of the Amorite" (Genesis 48:22). Jerusalem's father was an Amorite (Ezekiel 16:3, 45).

348 גִּרְגָּשִׁי (ggirgâshiy) "Girgashites" - descendants of Canaan (1 Chronicles 1:13-14) and inhabitants of Canaan

direction of Gerar<sup>356</sup> until Gaza,<sup>357</sup> then in the direction of Sodom and Gomorrah<sup>358</sup> and Admah<sup>359</sup> and Zeboim<sup>360</sup> until Lasha.<sup>361</sup> [20] These were the sons of Ham according to their families, according to their languages in their lands in their nations.

[21] And children were also born to Shem, the father of all the sons of Eber,<sup>362</sup> the brother of Japheth the elder. [22] The sons of Shem were Elam<sup>363</sup> and Asshur<sup>364</sup> and Arphaxad<sup>365</sup> and Lud<sup>366</sup> and Aram.<sup>367</sup> [23] And the sons of Aram were Uz<sup>368</sup> and Hul<sup>369</sup> and Gether<sup>370</sup> and Mash.<sup>371</sup> [24]<sup>372</sup> And Arphaxhad begot Shelah<sup>373</sup> and Shelah<sup>374</sup> begot Eber. [25] And to Eber were born two sons, the name of the first

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(Deuteronomy 7:1), also mentioned in Genesis 15:21; Joshua 3:10; 24:11; and Nehemiah 9:8.

349 חִיִּי (chivviy) Hivites” - descendants of Canaan (1 Chronicles 1:13-14) and inhabitants of Canaan (Deuteronomy 7:1), some noted as “below Hermon” in Joshua 11:3. Shechem, son of Donkey, was a Hivite (Genesis 34:2). One of Esau's wives, noted as a daughter of Canaan, was a Hivite (Genesis 36:2). The inhabitants of Gibeon (who deceived the Israelites) were Hivites (Joshua 9:1-7) and Amorites (2 Samuel 21:2).

350 עַרְקִי ('arqiy) - only found here and in 1 Chronicles 1:15.

351 סִינִי (ssinyi) - found here and in 1 Chronicles 1:15. Also, the land of the Sinim (סִינִים, siyniym) is mentioned in Isaiah 49:12.

352 אַרְוָדִי ('arvâdiy) - found here and in 1 Chronicles 1:15. Also, the inhabitants of Arvad (אַרְוָד, 'arvâd) are mentioned in Ezekiel 27:8.

353 זֶמְרַיִם (tsemâriy) - found here and in 1 Chronicles 1:15. Note also, there is a city called Zemaraim (זֶמְרַיִם, tsemârayim) in Joshua 18:22 and a mountain in Ephraim called Zemaraim (זֶמְרַיִם, tsemârayim) in 2 Chronicles 13:4.

354 חַמָּתִי (chamâtiy) - found only here and in 1 Chronicles 1:16.

355 כְּנַעֲנִי (kena'aniy) “Canaanites” - found about 73 times in OT. See Genesis 10:19 for where they lived. Translated

“merchants” (NKJV) in Job 41:6(H40:30); Proverbs 31:24. See also footnote for Genesis 9:18. See also Zechariah 14:21

356 גֵּרָרָה (gerârâh) - mentioned also in Genesis 20:1-2; 26:16-17, 20, 26; and 2 Chronicles 14:12-13.

357 אַזְזָה ('azzâh) - mentioned also in Deuteronomy 2:23; Joshua 10:41; 11:22; 15:47; etc..

358 סְדוֹמָה וְעִמּוֹרָה (sedomâh va'amorâh) - For Sodom and Gomorrah see Genesis 14, 18, and 19.

359 אַדְמָה ('admâh) - mentioned also in Genesis 14:2 and 8. Admah was also near Sodom and was destroyed with it (Deuteronomy 29:23; Hosea 11:8).

360 צְבוִיִּים (tsevoyim) - This was near Sodom and Gomorrah and was destroyed with them, Deuteronomy 29:23. It is mentioned also with a little different spelling in Genesis 14:2 and 8 (צְבוִיִּים, tsevoyiym), and in Hosea 11:8 (צְבוֹיִם, tsevo'yim).

361 לָשָׁע (lâsha') - only found here.

362 עֵבֶר ('êbher) - found in Genesis 10 and 11; 1 Chronicles 1:18-19, 25. There is another Eber in 1 Chronicles 5:13 (son of Abihail, verse 14), another is 1 Chronicles 8:12 (son of Elpaal), another in 1 Chronicles 8:22 (son of Shashak), and another in Nehemiah 12:20 (a Levite priest of Hilkiah).

363 עֵילָם ('êylâm) - this same Elam is found in 1 Chronicles 1:17. Other men with this name can be found in 1 Chronicles 8:24 (son of Shashak); 26:3 (son of Meshelemiah); Ezra 2:7 (the people of Elam, this appears to be a man because of Ezra 2:31 “the other Elam,” see also Nehemiah 7:34), Nehemiah 7:12 (sons of Elam, Ezra 8:7; 10:2, 26); Nehemiah 10:15 (a leader); and 12:42 (a priest). Elam was also a city (or area, Genesis 14:1, 9) of which Chedorlaomer was king. Elam was also a province in Babylon (Daniel 8:2). Elam was also a people (Isaiah 11:11; 21:2; 22:6), prophesied against in Jeremiah 25:25; 49:34-39, and gone to hell in Ezekiel 32:24.

364 אַשּׁוּר ('ashshur) - “Asshur” - this man is only also mentioned in 1 Chronicles 1:17. This is also the Hebrew word for “Assyria.” See footnote for Genesis 2:14.

365 אַרְפַּכְשָׁד ('arpakhshad) - found only for this man in Genesis 10:22, 24; 11:10-13 and 1 Chronicles 1:17-18, 24.

366 לֹדִד (lud) - only here and 1 Chronicles 1:17. There is also the location found in Isaiah 66:19; Ezekiel 27:10 (NKJV “Lydia,” NKJV footnotes Lud); and 30:5 (NLKV “Lydia,” NKJV footnotes Lud).

367 אֲרָם ('arâm) “Aram” NKJV, etc., LXX Ἀραμ (Aram) - for this man, see also 1 Chronicles 1:17. There is also the grandson of Nahor (Abraham's brother), son of Kemuel (Genesis 22:21). There is also the son of Shemer (1 Chronicles 7:34). This same name is translated “Syria” (e.g. Judges 10:6; 2 Samuel 8:5-6; Amos 1:5), yet NKJV translates it “Aram” in Numbers 23:7. There is also “Padan Aram” (פַּדַּן אֲרָם, paddan 'arâm), e.g. Genesis 25:20; 31:18; and 33:18. And, what is typically translated “Mesopotamia” is אֲרַם נַהֲרַיִם (aram naharayim) = “Aram of Two Rivers,” e.g. Genesis 24:10 (see

was Peleg,<sup>375</sup> because in his days the earth was divided;<sup>376</sup> and the name of his brother was Joktan.<sup>377</sup> [26] And Joktan begot Almodad<sup>378</sup> and Sheleph<sup>379</sup> and Hazarmaveth<sup>380</sup> and Jerah<sup>381</sup> [27] and Hadoram<sup>382</sup> and Uzal<sup>383</sup> and Diklah<sup>384</sup> [28] and Obal<sup>385</sup> and Abimael<sup>386</sup> and Sheba<sup>387</sup> [29] and Ophir<sup>388</sup> and Havilah and Jobab.<sup>389</sup> All these were the sons of Joktan. [30] And their dwelling was from Mesha<sup>390</sup> going toward Sephar,<sup>391</sup> the mountain of the east. [31] These were the sons of Shem according to their families according to their languages in their lands according to their nations. [32] These were the families of the sons of Noah according to their generations in their nations, and from these the nations were

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footnote); Deuteronomy 23:4; Judges 3:8. “Aram” is the same root word as for “Aramaic” אֲרָמִית (‘arāmiyt) e.g. 2 Kings 18:26; Ezra 4:7; Daniel 2:4; and also for אַרְמִי (‘arammiy) “Syrian” (NKJV, KJV, LXX Σύρος [Suros]) or “Aramean” (NAS) or “Aramaean” (YLT) e.g. Genesis 25:20 (see footnote); 28:5; 31:20, 24.

368 עוּץ (‘uts) - only here and 1 Chronicles 1:17. There is another Uz, the son of Nahor in Genesis 22:21 (KJV, NKJV has “Huz,” but the Hebrew is identical). There is another, the son of Dishon, in Genesis 36:28 and 1 Chronicles 1:42. Uz is also a location (Job 1:1; Jeremiah 25:20; Lamentations 4:21).

369 חוּל (hul) - only here and 1 Chronicles 1:17.

370 גֶּתֶר (geter) - only here and 1 Chronicles 1:17.

371 מֶשֶׁח (mash) - found only here. In 1 Chronicles 1:17 the same man is named Meshech (מֶשֶׁךְ, meshekh).

372 LXX reads, “Arphaxad begot Cainan, and Cainan begot Shelah.” Luke 3:35-36 testifies that the LXX is correct in this case. See also footnotes for Genesis 11:12 and 1 Chronicles 1:18. Cainan in the Greek is Καϊνάν (cainan). For Cainan in Hebrew, see Genesis 5:9.

373 שְׁלַח (shālach) - found also in Genesis 11:12-15 (NKJV “Salah,” NAS “Shelah”).

374 שְׁלַח (shelach) - Shelah was Abraham’s great, great, great, great, great, grandfather (1 Chronicles 1:18, 24, 27, NKJV, NAS “Shelah”).

375 פֶּלֶג (peleg) - found also in Genesis 11:16-19 and 1 Chronicles 1:19, 25; Luke 3:35.

376 נִפְלְגָה (niphlegāh) - “divided” - The Piel form of this word is used in Job 38:25 and Psalm 55:9 for divide. For how the earth was divided, see Genesis 11:1-9.

377 יוֹקְטָן (yoqtân) - only found in Genesis 10:26, 29; and 1 Chronicles 1:19-20, 23; for this man.

378 אֱלֻמֹּדָד (‘almodād) - only here and 1 Chronicles 1:20.

379 שְׁלֶפֶח (shāleph) - only here and 1 Chronicles 1:20.

380 חֲצַרְמָוֶת (chatsarmâvet) - only here and 1 Chronicles 1:20.

381 יָרַח (yârach) - only here and 1 Chronicles 1:20.

382 הָדוֹרָם (hadorâm) - found here and in 1 Chronicles 1:21. There is also the son of Tou, king of Hamath with this name (1 Chronicles 18:9-10; in 2 Samuel 8:9-10 different names are given for Tou and Hadoram).

383 אוּזָל (‘uzâl) - found only here and 1 Chronicles 1:21 for this man. It is also a location (Ezekiel 27:19; not found in the NKJV, but found in the NAS).

384 דִּיקְלָה (diqlāh) - only here and 1 Chronicles 1:21.

385 עוֹבָל (‘obhâl) - 1 Chronicles 1:21. There is also the son of Shobal (Genesis 36:23; 1 Chronicles 1:40), and a mountain by this name (Deuteronomy 11:29; Joshua 8:30, 33).

386 אַבִּימָאֵל (‘aviymâ’êl) - only here and 1 Chronicles 1:22.

387 שֶׁבָּא (shevâ’) - only here and 1 Chronicles 1:22. There is also a Sheba in Genesis 25:3, this same person is mentioned also in 1 Chronicles 1:32. There is also a Sheba, a son of Abihail (1 Chronicles 5:13). Also, Sheba is a location/territory (Job 1:15, “Sabeans” NKJV with footnote, “Lit. *Sheba*”). There is also the queen of Sheba (1 Kings 10:1, 4, 10, 13; 2 Chronicles 9:1, 3, 9, 12). See also Job 6:19; Psalm 72:10, 15; Isaiah 60:6; Jeremiah 6:20; Ezekiel 27:22-23; 38:13. There is also “Sheba” שֶׁבָּא (shebâ’), son of Bichri, a rebel against David (2 Samuel 20), and a Gadite in 1 Chronicles 5:13, and a location in Joshua 19:2. There is also a Sheba with a different Hebrew spelling. See footnote for Genesis 10:7.

388 אוֹפִיר (‘ophir) - 1 Chronicles 1:23. Also, it is a location in which gold was found (1 Kings 9:28; 10:11; 22:48; 1 Chronicles 29:4; 2 Chronicles 8:18; 9:10; Job 22:24; 28:16; Psalm 45:9; Isaiah 13:12).

389 יוֹבָב (yovāv) - 1 Chronicles 1:23. Also, it was the name of a king in Edom who was the son of Zerah (Genesis 36:33-34; 1 Chronicles 1:44-45), a king of Madon (Joshua 11:1), a son of Shaharim (1 Chronicles 8:8-9), and a son of Elpaal (1 Chronicles 8:18).

390 מֶשָׁא (mêshâ’) - with this exact Hebrew spelling, it is only found here. There are other people named “Mesha,” but the

divided on the earth after the flood.

**11** [1] And the whole earth had one language, and the same words. [2] And it came to pass, as they journeyed eastward,<sup>392</sup> they found a plain in the land of Shinar, and they settled there. [3] And they said, each one to his friend, "Come, let us make bricks and bake them thoroughly." And they had brick for stone and asphalt for mortar. [4] And they said, "Come, let us build for ourselves a city and a tower and its top will be in the heavens, and let us make for ourselves a name lest we be scattered upon the face of the whole earth."

[5] And Yehvah came down to see the city and the tower which the sons of man built. [6] And Yehvah said, "Behold, the people are one and they all have one language and this is what they begin to do; and now nothing will be withheld from them, all that they purpose to do. [7] Come, let us<sup>393</sup> go down and confuse there their language, that they might not understand, each one the language of his friend." [8] So Yehvah scattered them from there upon the face of the whole earth and they ceased building the city.<sup>394</sup> [9] Therefore, its name is called Babel,<sup>395</sup> because there Yehvah confused the language of the whole earth; and from there Yehvah scattered<sup>396</sup> them upon the face of the whole earth.

[10] These are the generations of Shem. Shem was the son of 100 years, and he begot Arphaxad two years after the flood.<sup>397</sup> [11] And Shem<sup>398</sup> lived 500 years after he begot Arphaxad, and begot sons and daughters. [12]<sup>399</sup> Arphaxad lived 35 years

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Hebrew spelling is different. There is a king of Moab (2 Kings 3:4, מֵיִשָּׁה, mēysha'), Caleb's first born (1 Chronicles 2:42, מֵיִשָּׁה, mēyshā'), and the son of Shaharaim (1 Chronicles 8:9, מֵיִשָּׁה, mēyshā').

391 עֶפְרָח (ephârâh) - only found here.

392 The Ark landed on Mt. Ararat (Genesis 8:4), and the plain of Shinar is east of there.

393 Here is another plural reference of God, as in Genesis 1:26.

394 The next time this city is mentioned is 2 Kings 17:24.

395 בָּבֶל (bâvel) - The name of the city was called Babel (בְּבֶל, bâvel), because there the Lord confused (בָּלַל, balal) the language.

396 How did the Lord scatter them? According to their families, etc. (See Genesis 10:5, 20, 31).

397 Shem was born when Noah was 500 years old (Genesis 5:32). The Flood came in Noah's 600<sup>th</sup> year (Genesis 7:11).

Yet, Shem was 100 years old when he begot Arphaxad *two years* after the flood. The "after the flood" number is calculated at the beginning of the flood, as can be seen in the calculation of Noah's age in Genesis 9:28-29; even though the flood is one year long (Genesis 7:6; 8:5, 13). Nevertheless, it's evident Shem was born in the latter part of Noah's 500<sup>th</sup> year and would have had to have been 99 at the flood and in the latter part of his 100<sup>th</sup> year with the birth of Arphaxad *two years* after the flood. Shem was about 450 years old when Noah died 350 years after the flood (Genesis 9:28-29)..

398 Shem was born in about 1558 SC (Since Creation), which equals 2702 BCL (years Before Christ, that is, Lunar years). Shem was born when Noah was 500 years old (Genesis 5:32), and lived a total of 600 years, 100 (Genesis 11:10) + 500 (Genesis 11:11). He out-lived his father Noah by about 150 years. Shem died in 502 AF (years After the Flood) which equals 2158 SC, which equals 2100 BCL. The "After the Flood" number is calculated at the beginning of the flood, as can be seen in the calculation of Noah's age in Genesis 9:28-29; even though the flood is one year long (Genesis 7:6; 8:5, 13). Shem died when Abraham was about 80 years old. For calculations, see the following footnote.

399 LXX is quite different in verses 12-13. It reads, [12] "And Arphaxah lived 135 years, and begot Cainan." [13] "And Arphaxah lived after he begot Cainan, 400 years [Alexandrine Text reads 430 years], and begot sons and daughters, and died. And Cainan lived 130 years and begot Sala [Shelah]. And Cainan lived after he begot Sala [Shelah] 330 years, and begot sons and daughters, and died." Luke 3:35-36 testifies to the accuracy of the LXX on the addition of Cainan between Arphaxad and Shelah [Greek Σαλα, Sala]. This adds at least an additional 130 years to the time line at this point, with the 130 years of Cainan with the begetting of Sala [Shelah]. Did Arphaxah live 135 years or 35 years with the begetting of Cainan? If 135, then an additional 100 years is to be added to the time line along with the 130 years just mentioned.

Moreover, if Arphaxah was 35 years old when Cainan was born, then Cainan was born in 37 AF, 1693 SC, 2565 BCL. Add/subtract an additional 100 years to those figures if Arphaxad was 135 (as the LXX says) when Cainan was born. According to the LXX, Cainan lived a total of 460 years, so he died in 497 AF, 2153 SC, 2105 BCL.

and begot Shelah. [13] And Arphaxad<sup>400</sup> lived 430 years after he begot Shelah, and begot sons and daughters. [14] And Shelah lived 30 years and begot Eber. [15] And Shelah<sup>401</sup> lived 403 years after he begot Eber, and begot sons and daughters. [16] And Eber lived 34 years and begot Peleg. [17] And Eber<sup>402</sup> lived 430 years after he begot Peleg and begot sons and daughters. [18] And Peleg lived 30 years and begot Reu.<sup>403</sup> [19] And Peleg<sup>404</sup> lived 209 years after he begot Reu, and begot sons and daughters. [20] And Reu lived 32 years and begot Serug. [21] And Reu<sup>405</sup> lived 270 years after he begot Serug and begot sons and daughters. [22] And Serug lived 30 years and begot Nahor. [23] And Serug<sup>406</sup> lived 200 years after he begot Nahor and begot sons and daughters. [24] And Nahor lived 29 years and begot Terah. [25] And Nahor<sup>407</sup> lived 119 years after he begot Terah and begot sons and daughters. [26]

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400 Arphaxad was born 2 AF, 1658 SC, 2600 BCL, and lived a total of 465 years. Therefore, Arphaxad died in 467 AF, 2123 SC, 2135 BCL, 35 years before his father Shem died, and 117 years after his grandfather Noah died. With an additional 130 years added because of Cainan (see footnote for Genesis 11:12), Arphaxad died when Abraham was 45 years old. This number is off by 100 years if the LXX is correct on Arphaxah being 135 when Cainan was born. If the LXX is correct on this, then Arphaxad died 65 years before Abraham was born. Arphaxad was Abraham's 8 times great grandfather (this takes into account Cainan). Abraham died at 175 years old, Arphaxad at 465.

401 שֵׁלַח (Shelach) - Shelah was born in 167 AF, 1823 SC, 2435 BCL (130 added/subtracted because of Cainan), and lived a total of 433 years. Therefore, Shelah died in 600 AF, 2256 SC, 2002 BCL, 103 years after his father Cainan died, 133 years after his grandfather Arphaxah, 98 years after his great grandfather Shem, 250 years after his great great grandfather Noah, 61 years before his son Eber died, 130 years after his grandson Peleg, 100 years after his great grandson Reu, 77 years after his great, great grandson Serug, 129 years after his great, great, great grandson Nahor, 43 years after his 4 times great grandson Terah, and 3 years after his 5 times great grandson Abraham. Shelah lived so long, he did not die until Isaac was 78 years old and Jacob was 18 years old.

402 Eber was born in 197 AF, 1853 SC, 2405 BCL, and lived a total of 464 years. Therefore, Eber died in 661 AF, 2317 SC, 1941 BCL, 61 years after his father Shelah, and 164 years after his grandfather Cainan, 194 years after his great grandfather Arphaxad, 159 years after his great, great, grandfather Shem, 191 years after his son Peleg died, 161 years after his grandson Reu, 238 years after his great grandson Serug, 190 years after his great, great, grandson Nahor, 104 years after his great, great, great grandson Terah (Abram's father), and 64 years after Abraham died. Eber lived so long that he did not die until Isaac was 139 years old and Jacob was 79 years old.

403 רְעֻ (re'u) - "Reu" also found in Genesis 11:19-21; 1 Chronicles 11:25.

404 Peleg was born in 231 AF, 1887 SC, 2371 BCL, and lived a total of 239 years. Therefore, Peleg died in 470 AF, 2126 SC, 2132 BCL, 191 years before his father Eber died, 130 years before his grandfather Shelah died, 27 years before his great grandfather Cainan died, 3 years after his great, great, grandfather Arphaxad died, 32 years before his great great, great grandfather Shem died, and 120 years after his great, great, great, great grandfather Noah died. Also, this date of Peleg's birth gives us the approximate time in which Genesis 11:1-9 took place.

405 רְעֻ (re'u) - only here and 1 Chronicles 1:25. Reu was born in 261 AF, 1917 SC, 2341 BCL, and lived a total of 239 years. Therefore, Reu died in 500 AF, 2156 SC, 2102 BCL, 30 years after his father Peleg died, 161 years before his grandfather Eber, 100 years before his great grandfather Shelah, 3 years after his great, great, grandfather Cainan, 33 years after his great, great, great, grandfather Arphaxad, 2 years after his great, great, great, great grandfather Shem, and 150 years after is 5 times great grandfather Noah died.

406 שֵׁרֻג (serug) - Serug was born in 293 AF, 1949 SC, 2309 BCL, and lived 230 years. Therefore, Serug died in 523 AF, 2179 SC, 2079 BCL, 23 years after his father Reu died, 53 years after his grandfather Peleg, 138 years before his great grandfather Eber, 77 years before his great, great, grandfather Shelah, 74 years before his great, great, great Cainan, 56 years after his great, great, great, great, grandfather Arphaxad, 21 years after his 5 times great grandfather Shem.

407 נָחֹר (nāchor) - 1 Chronicles 1:26. There is also the son of Terah named Nahor (Genesis 11:26-27, 29; 22:20, 23; 24:10, 15, 24, 47; 29:5; 31:53; Joshua 24:2). Nahor, Abram's grandfather, was born in 223 AF, 1979 SC, 2279 BCL, and lived a total of 148 years. Therefore, Nahor died in 471 AF, 2127 SC, 2131 BCL, 52 years before his father Serug died, 29 years before his grandfather Reu, 1 year after his great grandfather Peleg died, 190 years before his great, great grandfather Eber, 129 years before his great, great, great grandfather Shelah, 26 years before his great, great, great, great, grandfather Cainan, 4 years after his 5 times great grandfather Arphaxad, 31 years before his 6 times great grandfather Shem, and 121 years after Noah.

And Terah<sup>408</sup> lived 70 years and begot Abram,<sup>409</sup> Nahor, and Haran.<sup>410</sup>

[27] And these are the generations of Terah. Terah begot Abram, Nahor, and Haran. And Haran begot Lot.<sup>411</sup> [28] And Haran died before Terah his father in his native land,<sup>412</sup> Ur<sup>413</sup> of the Chaldeans.<sup>414</sup> [29] And Abram and Nahor took for themselves women. The name of Abram's woman<sup>415</sup> was Sarai,<sup>416</sup> and the name of Nahor's woman<sup>417</sup> was Milcah,<sup>418</sup> the daughter of Haran, the father of Milcah and the father of Iscah.<sup>419</sup> [30] And Sarai was barren. She had no offspring.

[31] And Terah took<sup>420</sup> Abram his son and Lot, the son of Haran, the son of his son, and Sarai his daughter-in-law,<sup>421</sup> the woman of Abram his son, and they went out with him from Ur of the Chaldeans to go to the land of Canaan. And they came to Haran and dwelt there.<sup>422</sup> [32] And the days of Terah were 205 years, and Terah died in Haran.<sup>423</sup>

408 תֶּרַח (târach) - found here and in Genesis 11:24-28, 31-32; Joshua 24:2; 1 Chronicles 1:26; and Luke 3:34. Terah is also a location in Numbers 33:27-28. Terah was born in 352 AF, 2008 SC, 2250 BCL, and lived a total of 205 years (Genesis 11:32). Therefore, Terah died in 557 AF, 2213 SC, 2045 BCL, 86 years after his father Nahor died, 34 years after his grandfather Serug, 57 years after his great grandfather, 63 years after his great, great grandfather Reu, 87 years after his great, great, great grandfather Peleg, but 104 years before his 4 times great grandfather Eber, 43 years before Shelah, 60 years after Cainan, 90 years after Arphaxad, 55 years after Shem, and 207 years after Noah.

409 אַבְרָם ('abhrâm) - There is only one Abram mentioned in Scripture, but he is mentioned many times. Abram was born in 422 AF, 2078 SC, 2180 BCL. Mathematically, when Abram was born all of his grandfathers were still alive all the way back to Shem, if the 100 years of the LXX are not factored in (see footnote for verse 12). Shem died when Abraham was 80 years old. Arphaxad died when Abraham was 45, Cainan when Abraham was 75. Shelah, Abraham's 5 times great grandfather outlived Abraham by 3 years. Shelah died in 600 AF. Eber, Abraham's 4 times great grandfather outlived Abraham by 64 years. Eber died in 661AF. Peleg died when Abraham was 48 years old, Reu when Abraham was 78, Serug died when Abraham was 101 years old. Nahor, Abraham's grandfather died when Abraham was 49 years old. Terah, Abraham's father died when Abraham was 135. Noah had been dead for 72 years when Abraham was born. Noah's death was in 350 AF, 2006 SC, 2252 BCL. Abram lives a total of 175 years (Genesis 25:7). Therefore, Abram died in 597 AF, 2253 SC, 2005 BCL. Isaac was 75 years old and Jacob was 15 when Abraham died (See Hebrews 11:8-9). Also, worthy to note: Abram is called "**the friend of God**" (James 2:23) and "**the father of all those who believe**" (Romans 4:11; see also Galatians 3:7). See also footnote for Genesis 17:5.

410 הָרָן (hârân) - This man is only found in this chapter (Genesis 11:26-29, 31). There is another man named Haran, a son of Shimei in 1 Chronicles 23:9. There is also a city called Beth (house of) Haran in Numbers 32:36, and there is the location of Haran (Genesis 11:32; 12:4-5; 27:43; 28:10; 29:4; 2 Kings 19:12; Isaiah 37:12; Ezekiel 27:23; Acts 7:2, 4), but this Haran is spelled slightly different in the Hebrew (חָרָן, chârân). With this same spelling (חָרָן, chârân), there is also a son of Caleb (1 Chronicles 2:46).

411 We see here that Lot is Abram's nephew.

412 This lets us know Abram's native land, since it was the same as his brother's (Haran).

413 אוּר ('ur) - This same exact word is used also for a "fire" (Isaiah 31:9; 44:16; 50:11) or "flame" (Isaiah 47:14).

414 "Chaldeans" = Babylonians (Jeremiah 37:10; 39:5; Ezekiel 23:23).

415 Abram married his half sister (Genesis 20:12). This was later forbidden in the law (Leviticus 18:9, 11) and called by God an abomination (Leviticus 18:24-30) and a curse (Deuteronomy 27:21).

416 שָׂרַי (sârây) - "Sarai" - found also only in Genesis 11:30-31; 12:5, 11, 17; 16:1-2(2x)-3, 5-6(2x), 8(2x); 17:15(2x).

417 Nahor married his niece.

418 מִלְכָּה (milkâh) - found also in Genesis 22:20, 23; 24:15, 24, 47. There is another Milcah, the daughter of Zelophehad, in Numbers 26:33; 27:1; 36:11; and Joshua 17:3.

419 יִסְכָּה (yiskâh) - proper feminine noun, only found here, Milcah's sister.

420 From this verse and Genesis 24:10, it indicates Haran stayed in his native land.

421 Here called "daughter in law" of Terah, but in Genesis 20:12 Abraham identifies her to be Terah's biological daughter.

422 As can be seen, Terah's purpose was to go all the way to Canaan, but for some unknown reason he did not continue, but stopped and dwelt in Haran. Why Terah desired to go to Canaan is not addressed, but Acts 7:2-4 reveals God told Abram to leave his native land (Ur of the Chaldeans) when Abram was yet in Mesopotamia (Ur of the Chaldeans). Joshua 24:2 reveals Abram's father was an idolater.

423 Terah died in 557 AF, 2213 SC, 2045 BCL

**12** [1] And Yehvah said to Abram, “Go from your land and from your family and from your father’s house to the land that I will show you.”<sup>424</sup> [2] And I will make you a great nation, and I will bless you and make your name great; and it shall be a blessing. [3] And I will bless those who bless you<sup>425</sup> and those that curse you,<sup>426</sup> I will curse.<sup>427</sup> And in you all the families of the earth<sup>428</sup> shall be blessed.”<sup>429</sup>

[4] So Abram went as Yehvah spoke to him and Lot went with him. And Abram was the son of 75 years when he left Haran.<sup>430</sup> [5] And Abram took Sarai with him and Lot the son of his brother and all of their possessions which they had gathered and the soul<sup>431</sup> which they made<sup>432</sup> in Haran, and left to go to the land of Canaan; and they came to the land of Canaan.

[6] And Abram passed through the land to the place of Shechem,<sup>433</sup> unto terebinth of Moreh,<sup>434</sup> and the Canaanites were then in the land. [7] And Yehvah appeared to Abram and said, “To your seed I give this land.”<sup>435</sup> And he built an altar there to Yehvah who had appeared to him. [8] And he moved from there to the mountain east of House of God,<sup>436</sup> and pitched his tent with house of God on the west<sup>437</sup> and the Ai<sup>438</sup> on the east. And he built an altar to Yehvah and called<sup>439</sup> on the name of Yehvah.

[9] And Abram journeyed, walking and journeying toward the South.<sup>440</sup> [10] And there was a famine in the land and Abram went down to Egypt to sojourn there because the famine was severe in the land. [11] And it came to pass, as he drew

424 Here we see the Lord’s call to forsake his family (as in Luke 14:26) and follow Him. This, apparently, is the second time the Lord tells him to do so (Acts 7:2-4).

425 See also Genesis 27:29; Numbers 24:9; Zechariah 2:8.

426 מְקַלְלֶיךָ (meqalllelkhā) - “curse you.”

427 אָאָר (’ā’or) - “I will curse.” As can be seen from these two footnotes on the Hebrew words for curse, two different Hebrew words are used.

428 הָאָדָמָה (hā’adāmāh)

429 See Galatians 3:8-9. Verse 9 shows exactly how. Salvation is of the Jews (John 4:22).

430 Note Hebrews 11:8. He did not know where he was going.

431 הַנֶּפֶשׁ (hanepesh) - “the soul” - singular noun used in a plural sense. This word is used in the same or similar way in Genesis 46:18; Exodus 1:5; Numbers 31:40; Deuteronomy 10:22; Jeremiah 52:29, 30 (2x). It is also used in the plural as well (e.g. Genesis 36:6, נַפְשֹׁת “persons”; Exodus 12:4 “persons”; 16:16 “persons”; etc.).

432 עָשׂוּ (’āsu) - “they made”

433 שֶׁכֶּם (shekhem) - “Shechem” = “shoulder” e.g. Genesis 9:23 שֶׁכֶּם (shekhem) “shoulder” - this name is found a location (e.g. Genesis 33:18; etc.) and a man named Shechem (e.g. Genesis 33:19; 34:2; etc.).

434 מוֹרֶה (moreh) - “Moreh” - used in this way also in Deuteronomy 11:30 & Judges 7:1. This word (מֹרֶה, moreh) means “teacher” (e.g. Isaiah 30:20[2x]) or “rain” (Joel 2:23[2x]) depending on context.

435 With the nation of Israel, we see this being fulfilled to this day.

436 בֵּית־אֵל (bēyt-’ēl) - “the House of God” - NKJV etc. “Bethel” is a transliteration. This singular term for “God” אֵל (’ēl) is first found here, but a common word for “God” nonetheless. See Deuteronomy 32:15 and footnote for אֱלֹהִים (’eloah) “God” which is another word for “God” in the singular. See also Genesis 1:1 and footnote.

437 מִיָּם (miyyām) - more literally, “from the sea.”

438 הָאֵי (hā’ay) - “the Ai” - This city is mentioned in Genesis 13:3; Joshua 7:2-5; 8:1-3, 9-12, 14, 16-18, 20-21, 23-26, 28-29; 9:3; 10:1-2; 12:9; Ezra 2:28; and Nehemiah 7:32. One other Ai is mentioned in Jeremiah 49:3.

439 Abram is a good example of what it means to call upon the name of the Lord (Genesis 13:4; 21:33). Scripture says, “**whoever calls on the name of Yehvah shall be saved**” (Joel 2:32[H3:5]; Acts 2:21; Romans 10:13). Abram called upon the name of the Lord in truth (Psalm 145:18).

440 הַנֶּגֶב (ha negbāh) - It can also be translated, “the Negev.”



near to entering Egypt, he said to Sarai his woman, “Look, please, I know that you are a woman of beautiful appearance. [12] And it shall come to pass that when the Egyptians see you they will say, ‘This is his woman,’ and they will kill me and let you live. [13] Please say you are my sister so that it will go well for me for your sake and my soul shall live on your account.”<sup>441</sup>

[14] So it was, as Abram came into Egypt, the Egyptians saw the woman that she was very beautiful.<sup>442</sup> [15] And the princes of Pharaoh saw her and they praised her to Pharaoh; and the woman was taken to Pharaoh’s house.<sup>443</sup> [16] And he treated Abram well on account of her. And he had sheep and oxen and male donkeys and servants and maid-servants and female donkeys and camels. [17] And Yehvah plagued Pharaoh and his house with great plagues because of Sarai Abram’s woman. [18] And Pharaoh called for Abram and said, “What is this you have done to me? Why did you not tell me that she was your woman?”<sup>444</sup> [19] Why did you say, ‘She is my sister,’ and I took her for myself for a woman? And now, behold, your woman. Take her and go.” [20] So Pharaoh commanded men concerning him, and they sent him away with his woman and all that he had.

**13** [1] And Abram went up from Egypt, he and his woman and all that he had and Lot with him, to the South.<sup>445</sup> [2] And Abram was very rich in livestock, in silver, and in gold.<sup>446</sup> [3] And he walked in his journey from the South to the house of God to the place where his tent was in the beginning, between the house of God and the Ai, [4] to the place of the altar which he had formerly made there. [5] And also Lot, who went with Abram, had flocks and oxen and tents.

[6] And the land could not support them dwelling together because their possessions were great and they were not able to dwell together.<sup>447</sup> [7] And there was strife between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock. And the Canaanites and the Perizzites<sup>448</sup> dwelt then in the land. [8] And Abram said to Lot, “Please, let there not be strife between me and you and between my herdsmen and your herdsmen, for we are brethren.”<sup>449</sup> [9] Is not all the land before you? Please separate from me. If you go to the left, then I will go to the right. If you go to the right, I’ll go to the left.”<sup>450</sup>

[10] So Lot lifted up his eyes and saw all the plain of the Jordan that it was all

441 It is evident Abram foresaw evil (Proverbs 22:3; 27:12). Some might say Abram was wrong for doing this. God says neither way. Nevertheless, God does say Abram was ungodly (Romans 4:5) and needed to be redeemed (Isaiah 29:22) as all men do (Isaiah 64:5).

442 Sarah is over 65 years old (Genesis 12:4; 17:17), yet beautiful.

443 Amazing! Apparently, Abram simply let them take his wife!

444 How did Pharaoh find this out? Because God plagued him? How would this let Pharaoh know? Apparently, the plague was key, but how exactly Pharaoh came to understand that Sarai was Abram’s wife, it does not say.

445 הַנֶּגְבָּה (ha negbâh) - It can also be translated, “the Negev.”

446 He was a rich man who dwelt in tents (Hebrews 11:9).

447 They were obviously very rich.

448 הַפְּרִזִּי (happerizziy) “Perizzites” - inhabitants of Canaan (Genesis 15:20; Exodus 3:8, 17; 23:23; Deuteronomy 3:5; 7:1; Joshua 3:10; 9:1; 12:8; 17:15; 24:11; Judges 1:4-5; 3:5; 1 Samuel 6:18; 1 Kings 9:20; 2 Chronicles 8:7; Ezra 9:1; Nehemiah 9:8). Jacob mentions them specifically (with the Canaanites) in his concern for safety in Genesis 34:30. This term is very close to the term for a “hamlet dweller” פְּרִזִּי (perâziy); see footnote for Deuteronomy 3:5.

449 אָנָשִׁים אַחִיִּים (anâshiym 'achiyim) - more literally, “men brothers.”

450 More literally, “If the left, then to the right. If the right, the left.” Abram gives a good example of being a peace-maker here (Matthew 5:9; Romans 12:18), and one who is willing to yield (James 3:17).

watered (before Yehvah destroyed Sodom and Gomorrah),<sup>451</sup> like the garden of Yehvah, like the land of Egypt as you go toward Zoar. [11] So Lot choose for himself all the plain of the Jordan and Lot journeyed east. And they separated each from his brother. [12] Abram dwelt in the land of Canaan and Lot dwelt in the cities of the plain and pitched a tent as far as Sodom. [13] And the men of Sodom were very wicked and sinful against Yehvah.

[14] And Yehvah said to Abram after Lot separated from him, “Lift up, please, your eyes and look from the place where you are, Northward, and Southward, and Eastward, and Westward, [15] for all the land which you see I give it to you and to your seed forever.<sup>452</sup> [16] And I will make your seed as the dust of the earth, which, if a man is able to number the dust of the earth, then your seed may also be numbered.<sup>453</sup> [17] Arise, walk in the land, to its length and to its width, for I give it to you. [18] So Abram moved his tent and went and dwelt by the terebinth tress of Mamre<sup>454</sup> which were in Hebron, and he built there an altar<sup>455</sup> to Yehvah.

**14** [1] And it came to pass, in the days of Amraphel<sup>456</sup> king of Shinar,<sup>457</sup> Arioch<sup>458</sup> king of Ellasar,<sup>459</sup> Chedorlaomer<sup>460</sup> king of Elam,<sup>461</sup> and Tidal<sup>462</sup> king of nations,<sup>463</sup> [2] that they made war with Bera<sup>464</sup> king of Sodom, and with Birsha<sup>465</sup> king of Gomorrah, Shinab<sup>466</sup> king of Admah,<sup>467</sup> and Shemeber<sup>468</sup> king of Zeboiim, and the king of Bela<sup>469</sup> (that is, Zoar). [3] All these joined together in the valley of Siddim<sup>470</sup> (that is, the Salt Sea).<sup>471</sup> [4] Twelve years they served Chedorlaomer, but

451 This is a good example of Psalm 107:33-34. Before God destroyed Sodom and Gomorrah, it was lush. Afterwards, it was barren (Deuteronomy 29:23).

452 Depending on exactly where he stood in the mountains, he could have seen a long way.

453 This means no man is able to count the descendants of Abram, and the Lord is saying this while Abram is already old, his wife is old and barren, and Abram has not even one child.

454 מַמְרֵא (mamrê') - Mamre = Hebron (Genesis 23:19). Mamre is also mentioned in Genesis 14:13, 24; 18:1; 23:17, 19; 25:9; 35:27; 49:30; and 50:13.

455 Abram keeps building altars. He was a worshipper of Yahweh.

456 אֲמֶרְפֶּל ('amrâphel) - only found here and verse 9.

457 שִׁנְאָר (shin'âr) = the land of Babylon, Daniel 1:2.

458 אַרְיוֹךְ ('aryokh) - only found here and verse 9.

459 אֵלְלָסָר ('ellâsâr) - only found here and verse 9. According to BDB this was 28 miles NE from Ur.

460 כְּדֹרְלַמֶּרֶכַּד (kedârelâ'omer) - only found in this chapter.

461 עֵילָם ('êylâm) - found here, verse 9, and Isaiah 11:11; 21:2; 22:6; Jeremiah 25:25; 49:34-39; Ezekiel 32:24. According to BDB this was NE of the lower Tigris river. Daniel 8:2 also speaks of the province of Elam, and there is a son of Shem by this name (Genesis 10:22; 1 Chronicles 1:17).

462 תִּדְעָל (tid'âl) - only found here and verse 9.

463 גּוֹיִם (goyim) - this is the word for nations (e.g. Genesis 10:20, 31-32) sometimes translated “Gentiles” (e.g. NKJV Genesis 10:5 “Gentiles” and “nations” in this verse is this same Hebrew word).

464 בֶּרָע (bera') - found only here.

465 בִּרְשָׁא (birsha') - only found here.

466 שִׁנְאָב (shin'âv) - only found here.

467 אֲדַמָּה ('adhmâh) - found here, verse 8, Genesis 10:19; Deuteronomy 29:23; and Hosea 11:8. Admah was very near Sodom and Gomorrah (Deuteronomy 29:23).

468 שֶׁמֶבֶר (shem'êver) - found only here.

469 בֶּלָע (bela') - This is another name for Zoar, and this is the city to which Lot fled (Genesis 19:23). Bela is only found here and verse 8 for the name of a city, but it was also the name of three different men, the son of Beor, king of Edom (Genesis 36:32-33; 1 Chronicles 1:43-44), a son of Benjamin (Genesis 46:21, here NKJV adds an “h” to the name making it “Belah,” but the Hebrew is the same. Numbers 26:38, 40; 1 Chronicles 7:6-7; 8:1, 3), and a son of Ahaz (1 Chronicles 5:8).

470 הַשִּׁדִּיִּם (hasiddiym) - only found here and in verse 8 and 10.

471 “the Salt Sea” is a reference to the Dead Sea. Obviously, it was salty even back then (approximately 3900 years ago).

in the thirteenth year they rebelled. [5] And in the fourteenth year, Chedorlaomer came, and the kings that were with him, and they attacked the Rephaim<sup>472</sup> in Ashteroth Karnaim<sup>473</sup> and the Zuzim<sup>474</sup> in Ham<sup>475</sup> and the Emim<sup>476</sup> in Level<sup>477</sup> Twin Towns,<sup>478</sup> [6] and the Horites<sup>479</sup> in their mountains of Seir<sup>480</sup> as far as El Paran<sup>481</sup> which is by the wilderness. [7] And they turned back and came to Eye of Judgment<sup>482</sup> (that is, Kadesh)<sup>483</sup> and attacked all the country of the Amalekites,<sup>484</sup> and also the Amorites<sup>485</sup> who dwelt in Hazon Tamar.<sup>486</sup>

[8] And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (that is, Zoar), went out and set in order for

472 “Rephaim” (NAS, NKJV) - רִפְּאִים (rephâ'iyim) LXX γίγαντας (gigantas) “giants” - These people are noted as giants in Deuteronomy 2:11, 20(2x), and 3:11,13. Rephaim are also mentioned in Genesis 15:20; Joshua 12:4; 13:12; 17:15 (NKJV “giants”); 1 Chronicles 20:4 (NKJV “the giant”, הַרְפָּאִים [hârephâ'iyim], more literally, “the Rephaim”). Rephaim also became a term for the dead, those in hell – Job 26:5 (“dead”, more literally, “Rephaiym”); Psalm 88:10 (“dead”); Proverbs 2:18 (“dead”); 9:18 (“dead”); 21:16 (“dead”); Isaiah 14:9 (“dead”); 26:14 (“deceased”), 19 (the last “dead”). Also, there was a valley by this name (Joshua 15:8; 18:16; 2 Samuel 5:18, 22; 23:13; 1 Chronicles 11:15; 14:9; Isaiah 17:5).

See also 2 Samuel 21:16, 18, 20, 22 (NKJV & KJV all “the giant”, הַרְפָּאִים [hârâphâh]); and compare with 1 Chronicles 20:6 & 8 (NKJV & KJV “the giant”, הַרְפָּאִים [hârâphâh]). From these it is evident that the nouns רָפָה (râphâh) and רָפָא (râphâ) are used as synonyms. The verb רָפָא (râphâ) means “heal” (e.g. Isaiah 6:10 NKJV “be healed”, לוֹ וְרָפָא [vêrâphâ' lo], more literally, “and He heal him”), and the verb רָפַח (râphâh) means “sink” or “relax” (e.g. Judges 8:3 “subsided”).

Finally, there is also a man named, Rapha, רָפָא [râphâ], in 1 Chronicles 8:2, and a man named Beth-Rapha (רֵיִת רָפָא [bêt râphâ]) in 1 Chronicles 4:12. Beth-Rapha means “house of Rapha.”

473 עֲשֶׂתְרֹת קַרְנַיִם ('ashterot qarnayim) - found only here with the double name. The single name of “Ashtaroth” עֲשֶׂתְרֹת ('ashttârot) is found in Deuteronomy 1:4 (see footnote); Joshua 9:10; 12:4; 13:12, 31; 1 Chronicles 6:71(H56).

474 זֻזִּים (zuziym) - “Zuzim” - only found here. See also זַמְזֻמִּים (zamzummiym) “Zamzummin”

475 Psalm 78:51; 105:23, 27; and 106:22 identify the land of Ham as Egypt. Genesis 10:6 notes Mizraim as a son of Ham. Mizraim is the Hebrew word for Egypt (מִצְרַיִם, mitsrayim). Therefore, Egypt is a part of the land of Ham, but because of Genesis 10:6 and 20, the land of Ham may also include Cush (Genesis 10:6; Isaiah 11:11; 45:14), Put (Genesis 10:6; Jeremiah 46:9 NKJV “Libyans,” Ezekiel 27:10 NKJV “Libya,” 30:5 NKJV “Libya,” 38:5 NKJV “Libya,” Nahum 3:9), and Canaan (Genesis 10:6).

476 אֵיִמִּים ('êymiym) - found only here and in Deuteronomy 2:10-11 where they are identified as giants. Emim means “terrors” being from אֵיִמָּה ('êymâh) “terror” (e.g. Genesis 15:12 NKJV “horror”; Exodus 15:16 “fear”).

477 שָׁוֶה (shâveh) “Level” - BDB “level plain”; KJV, NKJV, NAS, etc. “Shaveh” - found also in Genesis 14:17.

478 קִרְיָתַיִם (qiryâtâyim) “Twin Towns” - NKJV “Kiriathaim” - this is the word for town, קִרְיָה (qiryâh, e.g. Deuteronomy 2:36) in dual form - found also in Numbers 32:37; Joshua 13:19 for a town in Reuben; in 1 Chronicles 6:76(H61) a town in Naphtali; and Jeremiah 48:1, 23; Ezekiel 25:9 (קִרְיָתָמָה, qiryâtâmâh) for a town in Moab.

These two words, “Shaveh Kiriathaim” שָׁוֶה קִרְיָתַיִם (shâveh qiryâtâyim) or “Level Twin Towns” are only found here together in Genesis 14:5.

479 חֹרִי (choriy) - “Horites” - found also in Genesis 36:20-21, 29-30. Also used as a name, “Hori,” in Genesis 36:22; Numbers 13:5; 1 Chronicles 1:39. The Horites were eventually dispossessed by the descendants of Esau (Deuteronomy 2:12, 22). A Hebrew word for “hole” is חֹר [chor] (2 Kings 12:9[H10]) used for e.g. “Hebrews are coming out of the holes (1 Samuel 14:11). חֹר [chor] also means “noble” (e.g. 1 Kings 21:11 “nobles” חֹרִיִּים [choriym]). There is also חֹר (chur) for a cobra's “hole” (Isaiah 11:8). There is also חֹרִי (choriy) for “white bread” in Genesis 40:16.

480 שֵׁעִיר (sê'iyir) - Seir is noted as a geographical area southeast of the Dead Sea (as here, and e.g. in Judges 5:4) that the descendants of Esau took over (Deuteronomy 2:12, 22).

481 אֵיל פָּאֶרָן ('êyl pâ'rân) - found only here. BDB equates this with Elath (e.g. 1 Kings 9:26) or modern day Eilat.

482 עַיִן מִשְׁפָּט ('êyn mishpât) - “Eye of Judgment” - KJV “Enmishpat”; NKJV “En Mishpat” - only found here.

war with them in the valley of Siddim [9] with Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar - four kings against five.

[10] Now the valley of Siddim had pits, pits of asphalt,<sup>487</sup> and the kings of Sodom and Gomorrah fled and fell there and the rest fled to the mountains.<sup>488</sup> [11] And they took all of the possessions of Sodom and Gomorrah and all their food<sup>489</sup> and went away. [12] And they took Lot, who dwelt in Sodom,<sup>490</sup> the son of the brother of Abram, and his possessions, and went away.

[13] And one who had escaped came and told Abram the Hebrew.<sup>491</sup> He dwelt by the terebinth trees of Mamre the Amorite brother of Eshcol<sup>492</sup> and brother of Aner, and they were owners of a covenant with Abram.<sup>493</sup> [14] And when Abram heard that his brother<sup>494</sup> had been taken captive, he armed his 318 trained men born in his house,<sup>495</sup> and went in pursuit as far as Dan.<sup>496</sup>

[15] And he divided his forces against them by night. He and his servants

483 קָדֵשׁ (qâdhêsh) - "Kadesh" - This is a location in southern Judah also found in Genesis 16:14; 20:1; Numbers 13:26; 20:1, 14, 16, 22; 27:14; 33:36-37; Deuteronomy 1:46; 32:51; Judges 11:16-17; Psalm 29:8; Ezekiel 47:19; 48:28, and is also called "Kadesh Barnea," קָדֵשׁ בְּרִנֵּה (qâdêsh barnêa'), in Numbers 32:8; 34:4; Deuteronomy 1:2, 19; 2:14; 9:23; Joshua 10:41; 14:6-7; 15:3. "Kadesh," קָדֵשׁ (qâdêsh), is the same word for a male temple prostitute in Deuteronomy 23:17 (H18, KJV "sodomite"; NKJV "perverted one"; NAS "cult prostitute"); 1 Kings 14:24; 15:12; 22:46(H47); 2 Kings 23:7; Job 36:14. For the female form of this word, see Genesis 38:21(2x)-22 (KJV; NKJV "harlot"; NAS "temple prostitute"); Deuteronomy 23:17(H18); Hosea 4:14 (KJV "harlots"; NKJV "ritual harlots"; NAS "temple prostitutes"). This is from the same root as "holy" קֹדֶשׁ (qodesh) e.g. Exodus 3:5.

484 הָעֲמֹלִיקִי (hâ'amâlêqiy) - They dwelt in the South (Numbers 13:29) and are mentioned several times in Scripture (e.g. Numbers 14:25, 43, 45; Judges 6:3, 33). Apparently, they are the descendants of Amalek (Genesis 36:12, 16). These people eventually had a curse laid upon them (Deuteronomy 25:17-19; 1 Samuel 15:2-3).

485 הָאֱמֹרִי (hâ'emoriy) - According to Numbers 13:29 the Amorites dwelt in the mountains of the promised land. They are mentioned several times in Scripture (e.g. Genesis 15:18-20; Deuteronomy 1:4, 7, 19, 20, 27, 44).

486 חֶטְצֵן תְּמָר (chatsetson tâmar) = En Gedi by the Dead Sea (2 Chronicles 20:2 NKJV "Hazazon" instead of "Hazezon" although the Hebrew is the same). This name is only found in these two places.

487 בְּאֵרוֹת בְּאֵרוֹת חֶמֶר (be'erot be'erot chêmor) - "pits, pits of asphalt." The word for asphalt (חֶמֶר, chêmor) can also be found in Genesis 11:3 and Exodus 2:3.

488 So, the four kings defeat the five.

489 אֲכָלִים ('âkhlâm) - KJV has "victuals," NKJV "provisions," NAS "food supply," NIV "food."

490 Scripture does not record that Lot did any wrong by dwelling in Sodom. Actually, it records just the opposite. He lived a godly life while there (2 Peter 2:8; see also Ezekiel 9). Yet, Lot did suffer some consequences of dwelling in Sodom (Genesis 14 and 19).

491 הֵעֲבָרִי (hâ'ivriy) - This is the first time this word is used. Abram is called "the Hebrew," and so are his descendants (via Isaac, e.g. Genesis 40:15; 43:32; Exodus 3:18). See Joshua 24:2-3 and footnote for "across." There is also a man with this name, "Ibri" (עֲבָרִי, 'ivriy) same Hebrew word).

492 אֶשְׁכּוֹל ('eshkol) - "Eshcol" - This is the same word for "cluster" of grapes. This name for a man is also found in

Genesis 14:24. For cluster or clusters of grapes it is found in Genesis 40:10; Numbers 13:23-24; Deuteronomy 32:32;

Song of Solomon 1:14; 7:7-8(H8-9); Isaiah 64:8; Micah 7:1. For a location, see Numbers 13:23-24; 32:9; Deuteronomy 1:24.

493 בְּרִית־אֲבְרָם (ba'alêy veriyyt-'avrâm) - In other words, they were "allies with Abram" (NKJV, NAS). The Hebrew word for covenant here (בְּרִית, veriyyt) is used, for example, in Genesis 6:18 and 9:13.

494 Literally, his nephew (see verse 12).

495 This reveals Abram was a very rich man. He owned a small army!

496 דָּן (dân) - This is in the far north of Israel above the Sea of Galilee. Dan is also the name of one of Jacob's sons, the son of Bilhah (Genesis 30:6), and Dan is also the name of the tribe that came from this man. Dan is the one tribe not listed in Revelation 7:5-8. Manasseh replaces Dan.

attacked them, and pursued them as far as Hobah,<sup>497</sup> which is left<sup>498</sup> of Damascus.<sup>499</sup> [16] And he returned with all of the possessions and also brought back Lot his brother and his possessions, and also the women and the people.

[17] And the king of Sodom went out to meet him at Level<sup>500</sup> Valley (it is the valley of the king) after his return from the defeat of Chedorlaomer<sup>501</sup> and the kings that were with him. [18] And Melchizedek<sup>502</sup> king of Salem<sup>503</sup> brought out bread and wine, and he was priest to God<sup>504</sup> Most High.<sup>505</sup> [19] And he blessed him and said, “Blessed be Abram of<sup>506</sup> God<sup>507</sup> Most High Possessor<sup>508</sup> of heaven and earth; [20] and blessed be God<sup>509</sup> Most High Who has delivered your foes into your hand.”<sup>510</sup> And he gave him a tenth from all.<sup>511</sup>

[21] And the king of Sodom said to Abram, “Give me the souls, and the possessions you take for yourself.” [22] And Abram said to the king of Salem, “I

497 חֹבָה (chovâh) - only found here.

498 מִשְׁמָאל (misemo'l) - This same word is used for “left” in Genesis 48:13 and Joshua 19:27. KJV translates, “on the left hand,” NKJV “north” with footnote, “Lit. on the left hand of,” NAS “north” with footnote, “Lit., on the left,” NIV “north.”

499 דַּמְשֵׁק (dammâseq) - This is a city north of Israel in modern day Syria. It is mentioned several times in Scripture (e.g. 2 Samuel 8:5-6; Isaiah 7:8).

500 שָׁוֶה (shâvêh) “Level” - NKJV, KJV, NAS, YLT, etc. “Shaveh” - see footnote for Genesis 14:5.

501 Chedorlaomer is written differently here (כְּדָר־לָאוֹמֶר, kedâr-lâ'omer). For comparison, see footnote for verse 1.

502 מַלְכִּי־צֶדֶק (malkiy-tsedeq) - Melchizedek is found in here and in Psalm 110:4 and Hebrews chapters 5-7. Hebrews 7:2 gives us the meaning of his name, “king of righteousness,” and it also notes that He is “king of Salem” meaning “king of peace.” Hebrews 7 also reveals that He is eternal having, “neither beginning of days nor end of life” (Hebrews 7:3).

503 שָׁלֵם (shâlêm) - “Salem” - Hebrews 7:2 interprets this as “peace.” It is found also in Genesis 15:16 (complete); 33:18 (safely); 34:21 (peace); Deuteronomy 25:15 (2x perfect . . . *weight* . . . perfect . . . *measure*; more lit. “a perfect . . . stone . . . perfect . . . ephah); 27:6 (whole); Joshua 8:31 (whole); Ruth 2:12 (full); 1 Kings 6:7 (*stone* finished); 8:61 (loyal); 11:4 (*not* loyal); 15:3 (*not* loyal), 14 (loyal); 2 Kings 20:3 (loyal); 1 Chronicles 12:39 (H38, loyal); 28:9 (loyal); 29:9 (loyal), 19 (loyal); 2 Chronicles 8:16 (completed); 2 Chronicles 15:17 (loyal); 16:9 (loyal); 25:2 (*did what was right* . . . , *but not with a loyal heart*); Psalm 76:2 (H3, Salem); Proverbs 11:1 (just *weight*; more lit. “a complete stone” אֶפֶן שְׁלֵמָה [’even shelêmâh]); Isaiah 38:3 (loyal); Amos 1:6, 9 (whole); Nahum 1:2 (safe).

504 אֵל (’êl) “God” - first found in Genesis 12:8 (see footnote therein).

505 עֶלְיוֹן (’elyon) “Most High” - when in reference to God, this word is always singular in the Hebrew text. When referring to God, it is also only found in Genesis 14:19-20, 22; Numbers 24:16; Deuteronomy 32:8; 2 Samuel 22:14; Psalm 7:17 (H18); 9:2 (H3); 18:13 (H14); 21:7 (H8); 46:4 (H5); 47:2 (H3); 50:14; 57:2 (H3); 73:11; 77:10 (H11); 78:35, 56; 82:6; 83:18 (H19); 87:5; 91:1, 9; 92:1 (H2); 97:9; 107:11; Isaiah 14:14; Lamentations 3:35, 38. Elsewhere it is used for: David in Psalm 89:27 (H28, “highest”); an “uppermost” basket in Genesis 40:17; Israel to be set “high” above all nations in Deuteronomy 26:19 & 29:1; “Upper” Beth Horon in Joshua 16:5; 1 Chronicles 7:24; 2 Chronicles 8:5; “exalted” regarding His house in 1 Kings 9:8 & 2 Chronicles 7:21; the “upper” gate in 2 Kings 15:35; 2 Chronicles 23:20; 27:3; Ezekiel 9:2; the “upper” pool in 2 Kings 18:17 (הַעֲלִיּוֹנָה feminine form) & Isaiah 7:3; 36:2; “upper” Gihon in 2 Chronicles 32:30; “upper” house in Nehemiah 3:25; “high” gate in Jeremiah 20:2; “upper” court in Jeremiah 36:10; the “highest” story in Ezekiel 41:7 (feminine form הַעֲלִיּוֹנָה); and “upper” chambers in Ezekiel 42:5. See also footnote in Matthew 21:9.

In Aramaic the equivalent of this word, עֲלִיָּא (’elyon), is the singular Aramaic noun with the definite article (’illâyâ). It is used only for God in the Bible. In the singular it is found only in Daniel 3:26; 4:2, 17, 24-25, 32, 34; 5:18, 21; 7:25. It is found in the plural, עֲלִיּוֹנִין (’elyoniyn), for God in Daniel 7:18, 22, 25 & 27.

God is certainly the highest. See Psalm 113:4-6; John 3:31; Ephesians 4:6, 10.

506 It is more literally, “to.” KJV, NKJV, and NAS have “of.” NIV has “by.”

507 אֵל (’êl) “God” - first found in Genesis 12:8 (see footnote therein).

508 Job 41:11; Psalm 50:11-12.

509 אֵל (’êl) “God” - first found in Genesis 12:8 (see footnote therein).

510 See also Psalm 33:16-17; 44:4-8; 60:11-12; and Ecclesiastes 9:11.

511 Abram gave Melchizedek a tenth of all the spoil of war (Hebrews 7:4-10).

have raised my hand to Yehvah God<sup>512</sup> Most High Possessor of the heavens and the earth. [23] I will not take a thread to a sandal strap from all that is yours, lest you say, 'I have made Abram rich.' [24] Except only what the young men have eaten and the portion of the men who went with me, Aner, Eshcol, and Mamre, let them take their portion."

**15** [1] After these things, the word of Yehvah was to Abram in a vision<sup>513</sup> saying, "Do not be afraid,<sup>514</sup> Abram. I am a shield<sup>515</sup> to you, your exceedingly great reward."<sup>516</sup> [2] And Abram said, "My Lords,<sup>517</sup> Yehvih,<sup>518</sup> what will you give me, since I go childless and the heir<sup>519</sup> of my house is Eliezer of Damascus." [3] And Abram said, "Look, you have given me no offspring, and indeed, a son of my house is my heir."<sup>520</sup> [4] And behold, the word of Yehvah was to Abram, "This one will not be your heir, but one who will come from your inward parts,<sup>521</sup> he shall be your heir."

[5] Then he brought him outside<sup>522</sup> and said to him, "Look, please, to the heavens and count the stars if you are able to count them." And he said to him, "Thus will be your seed."<sup>523</sup> [6] And he believed in Yehvah and it was accounted to him - righteousness.<sup>524</sup>

[7] And he said to him, "I am Yehvah who brought you out from Ur of the Chaldeans to give you this land to inherit it." [8] And he said, "My Lords, Yehvih,

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512 אֱלֹהִים ('êl) "God" - first found in Genesis 12:8 (see footnote therein).

513 מַחֲזֶה (machazeh) - used also in Numbers 24:4, 16; and Ezekiel 13:7.

514 Abram had feared the Egyptians earlier (Genesis 12:10-13).

515 God protected Abram (e.g. Genesis 12:17; 14:20; 20:2-7), for He protects His own (Psalm 5:11-12; 18:30; 33:18-20; 34:4-7; 84:11; 115:9-11; Proverbs 2:6-8; 30:5/Psalm 91:4; Romans 8:31-39).

516 God Himself is Abram's reward, as He is the reward of all those who overcome (Revelation 2:28; 22:16).

517 אֲדֹנָי ('adonây) - "My Lords" - this is more literally, "My Lords" - for example, it is the same exact term found in

Genesis 19:18 NKJV, NAS, etc., "my lords." Like Elohim (אֱלֹהִים 'elohiym), Adonai (אֲדֹנָי 'adonây) is most commonly used in the singular context (i.e. singular verbs, singular adjectives). Yet, it is found specifically in a plural context in Genesis 18:3; 19:18 (NKJV; NAS, "my lords"), Isaiah 6:8 ("Us"), and Obadiah 1:1 ("We"). Adonai (אֲדֹנָי 'adonây) is a *very* common word in the OT. See also footnotes for Genesis 24:9; 1 Samuel 25:14.

518 אֲדֹנָי יְהוִה ('adonây yehvih) "My Lords, Yehvih" - NKJV "Lord GOD" - יְהוִה (yehvih) "Yehvih" is only spelled exactly this way here and in Genesis 15:8. Elsewhere, we have יְהוִה (Yehvih) when with אֲדֹנָי ('adonây) "My Lords." There is אֲדֹנָי יְהוִה ('adonây yehvih) "My Lords, Yehvih" (e.g. Deuteronomy 3:24) and less common יְהוִה אֲדֹנָי (yehvih 'adonây) "Yehvih, my Lords" (e.g. Psalm 109:21). See also footnote for Genesis 2:4.

519 בֶּן־מִשְׁקֵק (ven-mesheq) - more literally, "son of acquisition."

520 This is rather bold of Abram. We have here a godly complaint. Other godly complaints can be found in 1 Samuel 1:10-16; Psalm 55:2 (see also verse 22); 102 (title and Psalm); and Psalm 77:3 (see also verse 11). For an example of an ungodly complaint, see Psalm 106:24-25.

521 מִמִּמְעֵיכָה (mimmê'eykha) - "from inward parts" - used, for example, in Genesis 25:23 (womb); 2 Samuel 7:12 (NKJV "body"); 20:10 (NKJV "entrails"); Psalm 22:15 (NKJV "inward parts").

522 This tells us they were inside.

523 Sarai, who was ten years younger than Abram (Genesis 17:17) was barren (Genesis 11:30), over sixty five years old (Genesis 12:4), perhaps even closer to seventy six (Genesis 16:16), and Abram was over seventy five years old (Genesis 12:4), perhaps closer to eighty six (Genesis 16:16), and God tells him he is going to have a mass of descendents; and Abram believes Him (Genesis 15:6)! Abram was a man of faith (Hebrews 11:6, 8-12).

524 As illustrated here, believing what God says equals believing in the Lord. Many claim to believe in the Lord, but they are manifest as liars when they reveal they do not believe what He says (1 John 2:4). Also, some may think that salvation (righteousness) was different in the Old Testament, but this is not true. Salvation has always been by faith, as it is illustrated here and in Romans 4 and Galatians 3:11.

how shall I know that I will inherit it?”<sup>525</sup> [9] And he said to him, “Bring to me a three year old heifer and a three year old female goat and a three year old ram and a turtle-dove and a young pigeon.” [10] And he brought him all these, and cut them in two in the middle, and set each part opposite the other, and the birds he did not cut in two. [11] And the bird of prey<sup>526</sup> came down upon the carcasses, and Abram drove them away.

[12] When the Sun went down, a deep sleep fell upon Abram, and behold, terror and a great darkness fell upon him. [13] And He said to Abram, “Surely know that your seed will be sojourners in a land not theirs, and will serve them and they will afflict them 400 years. [14] Also, the nation whom they serve I will judge and afterward, they will come out with great possessions. [15] And you, you shall go to your fathers<sup>527</sup> in peace. You shall be buried in a good old age.<sup>528</sup> [16] And in the forth generation they shall return here, for the iniquity of the Amorites is not yet complete<sup>529</sup>.<sup>530</sup>

[17] And it came to pass, when the Sun had gone, and it was dark, behold, an oven of smoke and a torch of fire passed between those pieces.<sup>531</sup> [18] On that day, Yehvah cut<sup>532</sup> with Abram a covenant saying, “ To your seed I give this land, from the river of Egypt to the great river, the river Euphrates, [19] the Cainite,<sup>533</sup> and the Kenizzite,<sup>534</sup> and the Kadmonite,<sup>535</sup> [20] and the Hittite,<sup>536</sup> and the Perizzite, and the

525 This seems like a strange question in light of the fact that Abram believes God, and it would seem God’s word would be enough for him to know he would inherit it. Yet, Abram asks, “How shall I know?”

526 חַיַּית (hâ’ayit) “bird of prey” (singular); “birds of prey” NAS; “ravenous birds” YLT; “vultures” NKJV - used in Job 28:7 (“bird” NKJV); Isaiah 18:6 (“birds of prey” NKJV); 46:11 (“bird of prey” NKJV); Ezekiel 39:4 (“birds of prey” NKJV); Jeremiah 12:9 (NKJV “vultures”). See also footnote for 1 Samuel 25:14.

527 “go to your fathers” is used for both godly and ungodly men (Genesis 47:30; 49:29; Judges 2:10; 1 Kings 2:10; 11:21, 43; 1 Kings 13:22; 14:20, 31; 15:8, 24; 16:6, 28; 22:40, 50; 2 Kings 9:28; 22:20).

528 A good old age equaled 175 years old (Genesis 25:7). Abraham died in 467 AF, 2123 SC, 2005 BCL.

529 שָׁלֵם (shâlêm) adjective - “complete” - found also only in Genesis 33:18 (“safely”); 34:21 (שְׁלֵמִים (shelêmiym) “peace”); Deuteronomy 25:15 (“perfect”); 27:6 (“whole” stones); Joshua 8:31 (“whole” stones); Ruth 2:12 (“full”); 1 Kings 6:7 (“finished” stones); 8:61 (“loyal”); 11:4 (“loyal”); 15:3, 14 (“loyal”); 2 Kings 20:3 (“loyal”); 1 Chronicles 12:38 (“28:9 (“loyal”); 29:9 (“loyal”); 2 Chronicles 8:16 (“completed”); 15:17 (“loyal”); 16:9 (“loyal”); 19:9 (“loyal”); 25:2 (“loyal”); Proverbs 11:1 (“just”); Isaiah 38:3 (“loyal”); Amos 1:6, 9 (“whole”); Nahum 1:12 (“safe”).

530 Iniquities not yet complete? See Matthew 23:22; 1 Thessalonians 2:14-16; Psalm 92:5-7.

531 What is going on here? See Jeremiah 34:8-20.

532 קָרַת (kârat) - This is how it was spoken in Hebrew for making a covenant. They “cut” a covenant. This word is also used for literally cutting (e.g. Exodus 4:25; Numbers 13:23; Deuteronomy 19:5).

533 הַקַּיִינִי (haqqêyniy) “the Cainite” apparently descendants of Cain, קַיִן (qayin) Genesis 4:1 - “the Kenites” NKJV- Moses father-in-law, Hobab, was a Cainite (Judges 1:16). It was the wife of a Cainite who put the tent peg into Sisera’s temple (Judges 4:11-12; 5:24-31). Balaam prophesied about them (Numbers 24:21-22). Saul spared the Cainites, because they apparently showed kindness to Israel (1 Samuel 15:6). In 1 Samuel 27:10 David lied about attacking the Cainites, and in 1 Samuel 30:29 he sent a present to those in the cities of the Cainites.

534 הַקִּנְזִי (haqqeniziy) Kenizzite – KJV, NAS “Kenizzites”; NKJV “Kenezites” - found also only in Numbers 32:12; Joshua 14:6, 14 – in these 3 passages they read in the English, “Kenezite” KJV; “Kenizzite” NKJV, NAS. Caleb was of a Kenizzite (Numbers 32:12), yet leader of the tribe of Judah (Numbers 13:2, 6; 34:18-19). See Numbers 13:6 and footnote.

535 הַקַּדְמוֹנִי (haqqadmoni) - only found here.

536 הַחִתִּי (hachittiy) - from “Heth” חֵת (chêt) second son mentioned of Canaan in Genesis 10:15. Hittites dwelt in the mountains of Canaan (Numbers 13:29) and evidently elsewhere (Genesis 10:15-18). The man from Bethel moved “to the land of the Hittites” in Judges 1:22-26. Uriah was a Hittite (2 Samuel 11:3; 23:39). Also, Ezekiel 16:3 and verses 44-45 call Jerusalem’s mother a Hittite.

Rephaim, [21] and the Amorite, and the Canaanite, and the Girgashite,<sup>537</sup> and the Jebusite.<sup>538</sup>

**16** [1] And Sarai, Abram's woman, had not born a child to him, and she had an Egyptian maidservant whose name was Hagar. [2] And Sarai said to Abram, "Look please, Yehvah has restrained me from bearing children. Go, please, into my maidservant. Perhaps I shall be built from her." And Abram listened to Sarai's voice. [3] And Sarai, Abram's woman, took Hagar the Egyptian, her maidservant, after Abram had dwelt in the land of Canaan 10 years, and gave her to Abram her husband for a woman.<sup>539</sup>

[4] And he went into Hagar and she conceived; and when she saw that she had conceived, her mistress was slighted<sup>540</sup> in her eyes.<sup>541</sup> [5] And Sarai said to Abram, "My wrong<sup>542</sup> be upon you. I gave my maidservant into your bosom, and when she saw that she conceived, I became slighted in her eyes. Yehvah judge between me and you."<sup>543</sup> [6] And Abram said to Sarai, "Look, your<sup>544</sup> maidservant is in your hand. Do to her what is good in your eyes. So Sarai afflicted her and she fled from her face.

[7] And messenger<sup>545</sup> of Yehvah<sup>546</sup> found her by a spring of water in the wilderness by the spring in the way to Shur.<sup>547</sup> [8] And He said, "Hagar, Sarai's maidservant, where have you come from and where are you going?" And she said, "I am fleeing from the presence of Sarai my mistress." [9] And messenger of Yehvah said to her, "Return to your mistress and submit<sup>548</sup> under her hand." [10] And messenger of Yehvah said to her, "I will greatly multiply your seed so that they shall not be counted for multitude." [11] And messenger of Yehvah said to her, "Look, you are

537 הַגִּרְגָּשִׁי (haggirgâshiy) - mentioned several times in Scripture, but with nothing specific about them.

538 הַיְּבוּסִי (hayvusiy) - Jerusalem was a Jebusite city (Joshua 15:8), called Jebus (Joshua 18:28; Judges 19:10; 1 Chronicles 11:4), and were not driven out until king David (Joshua 15:63; 2 Samuel 5:6-9; 1 Chronicles 11:4-7). Apparently, the Jebusites were a strong people (Zechariah 9:7). They became part of the forced labor of Solomon's time (2 Chronicles 8:7-8).

539 Hagar was not Abram's only concubine in his life. He had others, apparently, later (Genesis 25:6). Concubinage and polygamy is never condemned in Scripture. Abram did nothing wrong here by taking Hagar on as an additional wife. For details, see our report on polygamy.

540 תִּקַּל (têqal) "slighted"; NKJV, KJV, NAS "despised"; YLT "lightly esteemed" - "slighted" = "insult (someone) by treating or speaking of them without proper respect or attention" (Oxford) – this well captures the idea of this word. Used in this same way in 1 Samuel 2:30.

541 Hagar was not right in this (Leviticus 19:17-18; Matthew 22:39; Romans 13:9; Galatians 5:14; James 2:8).

542 חָמָסִי (chamâsiy) - This is the Hebrew word for violence or wrong.

543 Strong words! She blames Abram for her idea!

544 Even though she was Abram's wife, she was still Sarai's maidservant as well.

545 מַלְאָךְ (mal'akh) - "messenger" - this word means "messenger" (e.g. 2 Samuel 11:19, 22-23, 25), and is also used for a heavenly messenger, an "angel" (e.g. Genesis 21:17). The Greek word for messenger is ἀγγελος (angelos) and is also used for both a earthy human "messenger" or a heavenly messenger, an "angel" as well (e.g. Matthew 1:20; Luke 7:24). Some heavenly messengers, angels, are created beings (Psalm 148:1-5; Romans 8:38-39; Colossians 1:16).

546 The messenger of the Lord is often the Lord Himself, as here in Genesis 16:10, 13. See also Genesis 22:11-12; Exodus 3:2-6; Numbers 22:32, 35; 23:4-5; Judges 2:1-5; 6:11, 14, 16, 20-23; Judges 13:3, 6, 9-11, 16-22; Zechariah 12:8.

547 שׁוּר (shur) - Shur is somewhere towards Egypt (Genesis 20:1; Exodus 15:22; 1 Samuel 27:8).

548 הִתְעַנִּי (hit'anniy) – more literally, "afflict yourself" - This word is from the same root word used for "afflicted" in verse 6. Even though she was being afflicted, the Lord tells her to go back and submit. This is similar to what is taught in 1 Peter 2:18f.



pregnant and you will bear a son and you shall call his name Ishmael,<sup>549</sup> because Yehvah has heard your affliction. [12] And he will be a wild donkey<sup>550</sup> of a man, his hand against all and every hand against him. And he will dwell in the presence of all his brethren.”<sup>551</sup> [13] And she called the name of Yehvah who spoke to her, “You are a seeing God,”<sup>552</sup> for she said, “Have I also here seen after one who sees me?”<sup>553</sup> [14] Therefore, the well was called, “Well to the living one who sees me.”<sup>554</sup> Behold, it is between Kadesh and Bered.<sup>555</sup>

[15] And Hagar bore Abram a son, and Abram called the name of his son which Hagar bore, Ishmael. [16] And Abram was the son of 86 years when Hagar bore Ishmael to Abram.

**17** [1] And it came to pass, when Abram was the son of 99 years, Yehvah appeared to Abram and said to him, “I am God<sup>556</sup> Almighty.”<sup>557</sup> Walk before me and be perfect.<sup>558</sup> [2] And I will make my covenant between me and you and will multiply you exceedingly.” [3] And Abram fell upon his face, and Gods, he spoke with him saying, [4] “As for me, behold, my covenant is with you, and you shall be a father of many nations. [5] No longer shall your name be called Abram.<sup>559</sup> Your name shall be Abraham,<sup>560</sup> for I have made you a father of many nations. [6] I will make you exceedingly fruitful and I will make nations of you and kings shall come from you. [7] And I will establish my covenant between me and you and your seed

549 יִשְׁמָעֵאל (yishmà'èl) - This name means “God hears,” or “God has heard,” or “God heard.” Ishmael is mentioned several times in Scripture (e.g. Genesis 17:18-26; 25:9, 12; 28:9; etc.). There are other men by the name of Ishmael as well. There is the son of Nethaniah who murdered Gedaliah (2 Kings 25:23-25; Jeremiah 40:8). There is the son of Azel (1 Chronicles 8:38; 9:44). There is the father of Zebadiah (2 Chronicles 19:11) and the son of Jehohanan (2 Chronicles 23:1) who may or may not be the same man. And finally, there is the son of Pashur (Ezra 10:22).

550 פֶּרֶא (pere') - used also in Job 6:5; 11:12; 24:5; 39:5; Psalm 104:11; Isaiah 32:14; Jeremiah 2:24; 14:6; and Hosea 8:9 all translated “wild donkey” in the NKJV. Being called a wild donkey of a man might sound like Ishmael was ungodly, but Genesis 21:17-20 indicates otherwise. Also, there is no illustration in Scripture of this donkey type behavior, except, perhaps, mildly so in Genesis 21:9. His descendants are noted as evil in Psalm 83:5-6.

551 Genesis 25:18 notes Ishmael died in the presence of all his brethren.

552 אֵל רֹאִי (èl râ'iy) “seeing God” or “God who sees.”

553 In other words, “Have I seen God?”

554 בְּעֵר לַחַי רוֹאִי (be'èr lachay ro'iy) - “Well to the living one who sees me” - found also only in Genesis 24:62; 25:11. God is depicted in this chapter as one who both hears and sees in compassion. See also Psalm 33:1-22; 94:1-9; and James 5:11.

555 בָּרֶד (bared) - This is the only place Bered is mentioned as a location. There is also a man named Bered in 1 Chronicles 7:20.

556 אֵל (èl) “God” - first found in Genesis 12:8 (see footnote therein).

557 אֵל שַׁדַּי (èl shadday) “God Almighty” - found also only in Genesis 28:3; 35:11; 43:14; 48:3; Exodus 6:3; Job 8:5; Ezekiel 10:5. שַׁדַּי (shadday) “Almighty” is also only found in Genesis 49:25; Numbers 24:4, 16; Ruth 1:20-21; Job 5:17; 6:4, 14; 8:3; 11:7; 13:3; 15:25; 21:15, 20; 22:3, 17, 23, 25-26; 23:16; 24:1; 27:2, 10-11, 13; 29:5; 31:2, 35; 32:8; 33:4; 34:10, 12; 35:13; 37:23; 40:2; Psalm 68:14(H15); 91:1; Isaiah 13:6; Ezekiel 1:24; Joel 1:15. The “Almighty” in the NT is παντοκράτωρ (pantokratôr) found only in 2 Corinthians 6:18; Revelation 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6 (NKJV “Omnipotent”), 15; 21:22.

558 See the footnote for Genesis 6:9. Perfection is the standard (Matthew 5:48; John 5:14; 8:11), and we all fall short (Romans 3:23); so we need a Savior (Isaiah 64:5; 1 Timothy 4:10).

559 אַבְרָם (avram) - “Abram” - אָב (a) = father & רָם (râm) = high, as in Psalm 113:4; 138:6; Isaiah 6:1; 57:15 (NKJV) or exalted.

560 אַבְרָהָם (avrahâm) - “Abraham” - after this He calls him “a father of many nations,” אָב הָמוֹן גּוֹיִם (av-hamon goyim). With the use of the term הָמוֹן (hamon) apparently “Abraham” means “a father of many.”

after you in their generations for an everlasting covenant to be for you for Gods and to your seed after you. [8] And I will give to you and your seed after you the land of your sojourning, all the land of Canaan, for an everlasting possession; and I will be for them for Gods.”<sup>561</sup>

[9] And Gods, he said to Abraham, “As for you, you will keep my covenant, you and your seed after you throughout their generations.”<sup>562</sup> [10] This is the covenant that you<sup>563</sup> shall keep between me and you<sup>564</sup> and your seed after you: Every male to you<sup>565</sup> is to be circumcized. [11] And you<sup>566</sup> shall be circumcized in the flesh of your<sup>567</sup> foreskin, and it will be for a sign<sup>568</sup> of the covenant between me and you.<sup>569</sup> [12] And a son of 8 days shall be circumcised, every male to you<sup>570</sup> throughout your<sup>571</sup> generations, born in a house or bought with silver from any son of a foreigner who is not from your seed. [13] He who is born in your house or bought with your silver must be circumcised. And My covenant will be in your<sup>572</sup> for an everlasting covenant. [14] And a forskinned<sup>573</sup> male who is not circumcised in the flesh of his foreskin,<sup>574</sup> that soul will be cut off<sup>575</sup> from his people. He has broken my covenant.”

[15] And Gods, he said to Abraham, “Sarai your woman, you shall not call her

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561 Psalm 33:12; 144:15

562 In verse 4 God tells Abram what He is going to do, and here in verse nine He tells Abram what he is going to do. And what is that? He is to cut part of his penis off (the foreskin)! See the next verse.

563 תשמרו (tishmeru) - “you shall keep” - The “you” here is plural.

564 בֵּינֵיכֶם (vêynêykhem) - “between you” - the “you” here is plural.

565 לָכֶם (lâkhem) - “to you” - the “you” here is plural.

566 נִמְלֶתֶם (nemaltem) - “you shall be circumcized” - the “you” is plural.

567 עֲרֻלְתֶּם ('ârlatkhem) - “your foreskin” - the “your” is plural.

568 This is quite a sign! This would be painful for adults, and hidden under clothes; but it is quite illustrative. Romans 4:11 calls it “a seal of the righteousness of the faith.” See Leviticus 26:41; Deuteronomy 10:12-16; 30:6; Jeremiah 4:3-4; 6:10; 9:25-26; Ezekiel 44:7-9; Romans 2:25-29; 4:10-12; Acts 7:51. Some interesting facts about circumcision: 1) If a foreigner wanted to eat the Passover, he had to be circumcised (Exodus 12:48). 2) God commanded Israel, in the midst of her enemies, to be circumcised, for they had not circumcised their children during the 40 years in the wilderness (Joshua 5:1-9). 3) The men of Shechem were deceived into being circumcised and lost their lives by the hand of only two men (Genesis 34:22-27). 4) Zipporah saved Moses’ life by circumcising her son (Exodus 4:24-26). 5) David did a massive circumcision (1 Samuel 18:25-27). 6) The Lord speaks of exposing the wicked as uncircumcised (Habakkuk 2:16). 7) Both the Israelites and the Lord spoke of the wicked in terms of them being uncircumcised (e.g. 1 Samuel 14:6; 17:26, 36; 2 Samuel 1:20; Isaiah 52:1; Ezekiel 28:10; 32:24-32). 8) Being uncircumcised is a mark against you if you are not saved (Colossians 2:13). 9) Salvation spiritually (Romans 2:25-29) circumcises the believer (Colossians 2:11; Philippians 3:3), and yet to be physically circumcised or not is inconsequential (1 Corinthians 7:19; Galatians 5:6; 6:15). 10) The profit of circumcision is that it is a sign of the covenant between God and Abraham and his descendants, as this chapter reveals, and with this covenant came the oracles of God (Romans 3:1-2). 11) The offense of the cross (Galatians 5:11; 1 Corinthians 1:23) is Romans 10:4; Colossians 2:14. 12) Believers are now the real sons of Abraham (Galatians 3:7), the real Jews (Romans 2:25-29), and the real circumcision (Philippians 3:3).

569 בֵּינֵיכֶם (vêynêykhem) - “between you” - the “you” is plural.

570 לָכֶם (lâkhem) - “to you” - the “you” is plural.

571 דֹּרֹתֵיכֶם (dorôtêykhem) - “your generations” - the “your” is plural.

572 בְּשָׂרְכֶם (vsarkhem) - “your flesh” - the “your” is plural.

573 עָרַל ('aral) - “forskin” - NKJV “uncircumcised” - This is the adjective meaning having foreskin. The noun “foreskin” is עֲרֻלָּה ('ârîlâh) e.g. Genesis 17:14, 23-25; etc..

574 עֲרֻלָּתוֹ ('ârîlâtô) - “his forskin”

575 If they didn’t cut off (i.e. get circumcised), they would be cut off (i.e. put to death, Genesis 9:11; Exodus 31:14).

name Sarai, for Sarah<sup>576</sup> is her name. [16] And I will bless her and also give from her, to you, a son. And I will bless her and she will be for nations, kings of peoples will be from her.”<sup>577</sup> [17] And Abraham fell upon his face and laughed and said in his heart, “Shall a son of 100 years have a child? And if Sarah is a daughter of 90 years, she shall bear a child?” [18] And Abraham said to the Gods, “Oh that Ishmael might live before you!” [19] And Gods, he said, “No, but<sup>578</sup> Sarah your woman shall bear you a son and you shall call his name Isaac;<sup>579</sup> and I will establish My covenant with him for an everlasting covenant to his seed after him. [20] And as for Ishmael, I have heard you. Behold, I will bless him and make him fruitful and I will multiply him exceedingly; and he shall beget 12 leaders; and I will make him a great nation.”<sup>580</sup> [21] But my covenant I will establish with Isaac whom Sarah will bear to you at this set time next year.”

[22] And he finished speaking with him and Gods, he went up from Abraham. [23] And Abraham took Ishmael his son and all who were born in his house and all who were bought with his silver,<sup>581</sup> every male among the men of Abraham’s house, and he circumcised the flesh of their foreskin on this same day, just as Gods, he spoke to him.<sup>582</sup> [24] And Abraham was the son of 99 years in his circumcision of the flesh of his foreskin. [25] And Ishmael his son was the son of 13 years in the circumcision of the flesh of his foreskin. [26] On this same day, Abraham was circumcised, and his son Ishmael. [27] And all the men of his house, born in a house or bought with silver from the son of a foreigner, were circumcised with him.<sup>583</sup>

**18**[1] And Yehvah appeared to him by the terebinth tree of Mamre as he was sitting in the door of the tent in the heat of the day. [2] And he lifted up his eyes and looked and behold, three men were standing by him, and when he saw them, he ran from the door of the tent to meet them, and bowed<sup>584</sup> down to the earth.

[3] And he said, “My Lords,<sup>585</sup> if, please, I have found favor in your eyes, please do not pass by from your servant. [4] Please let a little water be brought and wash your feet and be rested under the tree. [5] And I will bring a morsel of bread and you may refresh your hearts. Afterwards, you may pass on inasmuch as you have come to

576 שָׂרָה (sarah) - “Sarah” - means “princess” used as such for example in 1 Kings 11:3; Esther 1:18 (NKJV “noble ladies”); and Lamentations 1:1.

577 The promise of Genesis 15:4-5 gets more specific here.

578 אָבָל ('avâl) - “No but”

579 יִצְחָק (yitschâq) - literally, “he laughs.” This is the only man in Scripture with this name, and he is mentioned many times (e.g. Genesis 35:28; Galatians 4:28; James 2:21).

580 Genesis 25:12-18

581 כֶּסֶף (khaspo) - “his silver”

582 See Psalm 119:60. Abraham made haste to keep His commandment.

583 This must have been a painful experience for all!

584 For other examples of those who bow, see Genesis 19:1; Exodus 18:7; 1 Samuel 20:41; 25:41; 1 Kings 1:16, 31; 2:19. In the future, the wicked shall bow before the righteous (Proverbs 14:19; Isaiah 45:14; 49:23; Revelation 3:9).

585 אֲדֹנָי ('adonây) - “My Lords” - more literally “My Lords” (see footnote for Genesis 15:2). Although context is plural (vs. 2 “three men”), this sentence is singular with both “your” being in the singular, עֵינַיךָ ('êyneykhâ) “your eyes” and עַבְדְּךָ ('avdekhâ) “your servant.” But, the next two verses are plural. In the Hebrew the pronouns (“your”) and verbs in verses 4-5 are all plural in reference to the men to which Abraham is speaking. Thus, the plural response, “they said” in verse 5.

your servant.” And they said, “So do as you have spoken.”<sup>586</sup>

[6] So Abraham hastened to the tent to Sarah and said, “Hasten three measures of fine meal, knead it and make cakes.”<sup>587</sup> [7] And Abraham ran<sup>588</sup> to the herd and took a son of the herd, tender and good, and gave it to the lad,<sup>589</sup> and he hastened to prepare it. [8] And he took curds and milk and the son of the herd which he had prepared and set it before them. And he stood by them under the tree while they ate.

[9] And they said to him, “Where is Sarah your woman?” And he said, “Here in the tent.” [10] And he said, “Surely I will return to you according to the time of life and behold, a son will be to Sarah your woman.” And Sarah was listening at the door of the tent which was behind him.

[11] And Abraham and Sarah were going old in days. The way of women<sup>590</sup> ceased to be for Sarah. [12] And Sarah laughed within herself saying, “After I have worn old,<sup>591</sup> there will be to me pleasure,<sup>592</sup> my lord being old also?” [13] And Yehvah said to Abraham, “Why is this, Sarah laughed saying, ‘Indeed, shall I truly bear, and I, I am old?’<sup>593</sup> [14] Is anything too difficult<sup>594</sup> for Yehvah? At the appointed time I will return<sup>595</sup> to you according to the time of life and Sarah shall have a son.” [15] And Sarah denied<sup>596</sup> it saying, “I did not laugh,” for she was afraid. And he said, “No, but you did laugh.”<sup>597</sup>

[16] And the men rose from there and looked down<sup>598</sup> upon the face of Sodom, and Abraham walked with them to send them away. [17] And Yehvah said, “Shall I

586 *The Believer's Study Bible* footnote for Hebrews 13:2 states, “‘Unwittingly entertained angels’ recalls the incidents of Abraham in Gen. 18 . . . .” Genesis 18 says nothing of this. The Lord had appeared to Abraham before this (Genesis 12:7; 14:18; 17:1).

587 KJV adds “upon the hearth” which is not in the Hebrew text.

588 At 99 years old, Abraham is running! Abraham was hastening righteousness (see Isaiah 16:5 NKJV) in hospitality (Romans 12:13). There is a time to hasten (e.g. 1 Samuel 17:48; 23:26; 25:18; 2 Samuel 15:14; 2 Chronicles 35:21; Psalm 119:60; Song of Solomon 8:14; Luke 19:5-6; Acts 22:18) and a time not to hasten (Proverbs 19:2; Isaiah 28:16).

589 הַנַּעַר (hanna'ar) - “the lad”

590 אֹרַח כְּנָשִׁים ('orach kannāshiyim) - “way of women” - similar language found in Genesis 31:35 (דֶּרֶךְ נָשִׁים, derekh nāshiyim).

591 בִּלְחֵי (velotiy) - “worn old” - used also, for example, in Deuteronomy 8:4; Psalm 102:26; Isaiah 50:9; 51:6.

592 עֲדָנָה ('ednāh) - “pleasure” - only found here. A close word (אֲדָנָי, adānāy) to it is found in Jeremiah 51:34 (“my delicacies” NKJV).

593 Here we have an example of not an exacting quote (see also e.g. John 13:10-11). Compare verse 12 with verse 13. In substance it is the same, but not in exact wording (in the Hebrew or English).

594 יִפְּלֵא (yippâlê) - “too difficult” - used also e.g. in Deuteronomy 17:8; 30:11; Job 42:3; Psalm 118:23; 119:18; 131:1; 139:14; Proverbs 30:18; and Jeremiah 32:17 and 27.

595 “I will return” - In verse 10 and here in verse 14 the Lord points out His presence in the act of conception for Abraham and Sarah. Job 34:14-15 says if He were to withdraw His Spirit all flesh would perish. Acts 17:25 says He gives to all life, breath, and all things. Hebrews 1:3 says He upholds all things. Yet, He also can be involved in a special way as well (see e.g. Luke 1:34-35; 1 Peter 4:14).

596 תִּכְחֹשׁ (tekhachêsh) - “denied” - context plays heavily upon the meaning of this verb. It has this same meaning in Joshua 24:27; Job 8:18; 31:28; Proverbs 30:9. It also has the idea of lying or deceiving (Leviticus 6:2-3[H5:21-22]; 19:11; Joshua 7:11; 1 Kings 13:18; Isaiah 59:13; Jeremiah 5:12; Hosea 4:2; Zechariah 13:4), and even “submitting” either forced or in deceit (Deuteronomy 33:29 [NKJV], KJV “be found liars”; 2 Samuel 22:45/Psalm 18:44; 66:3; 81:15). It can also mean “fail” as well (Hosea 9:2; Habakkuk 3:17). The noun form is used for “lies” (Psalm 59:12; Hosea 7:3; 10:13; 12:1; Nahum 3:1), “leaness” (Job 16:8), and “feeble” (Psalm 109:24). The adjective is used once for lying (Isaiah 30:9).

597 Sarah lied to the Lord, but He dealt mercifully with her (Psalm 103:8-18).

598 יִשְׁקֹפּוּ (yashqiphu) - “looked down” - this is not always translated with “down,” but the idea is there. See Genesis 19:28; Exodus 14:24; Deuteronomy 26:15; 2 Kings 9:30; Psalm 14:2; 102:19; Lamentations 3:50.

hide from Abraham what I am doing, [18] since Abraham will surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?<sup>599</sup> [19] For I have known him in order that he might command his sons and daughters after him that they keep the way of Yehvah,<sup>600</sup> to do righteousness and justice; so that Yehvah may bring upon Abraham what he has spoken to him.”<sup>601</sup>

[20] And Yehvah said, “Because the outcry against Sodom and Gomorrah is great and their sin is very heavy, [21] I will go down now and I will see whether they have done altogether according to the outcry<sup>602</sup> against it that has come to me, and if not, I will know.” [22] And the men turned from there and went toward Sodom, and Abraham was still standing before Yehvah.

[23] And Abraham came near and said, “Will you indeed destroy the righteous with the wicked? [24] Suppose there are fifty righteous inside the city. Would you also destroy and not spare the place for the sake of the fifty righteous within it? [25] Far be it for you to do such a thing as this, to kill the righteous with the wicked, and the righteous be as the wicked. Far be it for you. Shall the Judge of all the earth not do justice?” [26] And Yehvah said, “If I find in Sodom fifty righteous inside the city, I will spare the whole place for their sake.”<sup>603</sup>

[27] And Abraham answered and said, “Indeed now, I have undertaken to speak to my Lords,<sup>604</sup> and I am dust<sup>605</sup> and ashes. [28] Suppose the fifty righteous lack five? Will you destroy the whole city for lack of five? And he said, “I will not destroy, if I find there forty five.”

[29] And he yet again spoke to him and said, “Suppose forty are found there?” And he said, “I will not do it for the sake of the forty.”

[30] And he said, “Please let it not burn<sup>606</sup> to my Lords and I will speak. Suppose thirty are found there?” And he said, “I will not do it if I find thirty there.”

[31] And he said, “Indeed now, I have undertaken to speak to my Lords. Suppose twenty are found there?” And he said, “I will not destroy it for the sake of the twenty.”

[32] And he said, “Let not my Lords be angry, and I will speak but once more. Suppose ten are found there?” And he said, “I will not destroy it for the sake of the ten.”<sup>607</sup>

[33] And Yehvah left when he finished speaking to Abraham, and Abraham returned to his place.

**19**[1] And the two messengers came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he stood up to meet them, and he

599 See Galatians 3:8-9.

600 See Malachi 2:15. He seeks godly offspring.

601 The promise is to be fulfilled through godly offspring.

602 It is not recorded as to who exactly was crying out against them, but the heavens are concerned with the wickedness of the earth (see Revelation 6:9-11; 16:5-7; and 19:1-6).

603 What does this let us know? God’s wrath may very well be withheld because of godly people who are in the location.

604 אֲדֹנָיִם (‘adonây) - “my Lords”

605 “dust”? - Yes, see Genesis 2:7; 3:19; Psalm 103:14 (104:29).

606 יָחַר (yichar) “burn” in anger - God is slow to anger (Nahum), and Abraham was God’s friend (James 2:23). Why was Abraham concerned about the Lord being angry? Because Abraham knew God, and He does get angry, even within a conversation (e.g. Exodus 4:12-14)!

607 Sodom and Gomorrah were destroyed (Genesis 19). There could not even be found ten righteous people within them!

bowed, nostrils<sup>608</sup> toward earth. [2] And he said, “Look, please, my lords,<sup>609</sup> turn aside, please, to the house of your servant, and spend the night, and wash your feet, and you may rise early and go your way.” And they said, “No, for we will spend the night in the open square.” [3] But he pressed<sup>610</sup> them exceedingly. So, they turned aside to him and went to his house. And he made for them a feast and baked unleavened bread, and they ate.

[4] Before they lay down, men of the city, men of Sodom, from young to old, all the people from every extremity, surrounded the house, [5] and called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us so we might know them.”<sup>611</sup> [6] And Lot went out to them at the doorway and shut the door behind him.<sup>612</sup> [7] And he said, “Please, my brethren, do not do bad. [8] Look, please, I have two daughters that have not known a man. I will bring them out, please, and I will give them to you; and you can do to them what is good in your eyes. Only to these men do not do a thing, for this is the reason they have come under the shadow of my roof.”<sup>613</sup>

[9] And they said, “Approach out there!”<sup>614</sup> And they said, “This one came to sojourn and he keeps judging. Now we will do more bad to you than to them.” And they pressed against the man Lot exceedingly and drew near to break down the door. [10] But the men reached out their hands and brought Lot to them into the house and shut the door. [11] And the men who were at the entrance of the house, they struck with blindness,<sup>615</sup> from small to great, and they wearied to find the entrance.

[12] And the men said to Lot, “Who do you still have here? Son-in-law and your sons and your daughters and all who are yours in the city, bring them out from the place! [13] For we are going to destroy this place, because the outcry against them is great before Yehvah; and Yehvah has sent us to destroy it.”

[14] So Lot went out and spoke to his sons-in-law who had taken his daughters and said, “Get up! Leave this place! For Yehvah is going to destroy the city!” But he was as one who jokes in the eyes of his sons-in-law.

[15] And when dawn ascended, the angels hastened Lot saying, “Get up! Take your woman and your two daughters, the ones found, lest you be swept away in the punishment of the city.” [16] And he lingered. So the men took hold of his hand, and the hand of his woman, and the hands of his two daughters (in the compassion of Yehvah upon him), and brought him out and set him outside the city.<sup>616</sup>

[17] And it came to pass, when he brought them outside, he said, “Escape for

608 אֲפִיִּים (appayim) “nostrils” more literally, e.g. “nostrils” Genesis 2:7; 7:22; Exodus 15:8; Numbers 11:20; etc..

609 אֲדֹנָי (adonai) “my lords”

610 יִפְצַר (yiphtsar) - “pressed” - also found in Genesis 19:9; Judges 19:7; 2 Kings 2:17; 5:16.

611 Some verses on homosexuality can be found in Leviticus 18:22; 20:13; Romans 1:26-28; 1 Corinthians 6:9; 1 Timothy 1:10.

612 Proverbs 17:12

613 Similar scene is found in Judges 19:22-25.

614 גֶּשְׁ-חַל'אָה (gesh-hâl'âh) - “Approach out there!” גֶּשׁ (gesh), “approach,” is from the same Hebrew root as is found in the latter part of this verse for “drew near” (יִגְשֵׁהוּ, yiggeshu). This “Approach out there!” is a more literal rendering. It apparently has a sarcastic tone to it. In other words, approach out there, not here! Or, in other words, “Stand back!”

615 סַנְוִירִיּוֹם (sanvêriym) - “blindness” - found also only in 2 Kings 6:18.

616 Psalm 103:13

your soul! Do not look behind you and do not stay anywhere in the plain. Escape to the mountains, lest you be swept away.” [18] And Lot said to them, “No, please my Lords,<sup>617</sup> [19] look, please, your servant has found favor in your eyes and your kindness has been great which you have done with me to cause my soul to live. But I am not able to escape to the mountain, lest the mountains cling<sup>618</sup> to me and I die. [20] Look please, this city is near enough to flee to. And it is little. Please let me escape there (is it not little?) and my soul shall live.”

[21] And he said to him, “Look, I lift up your face concerning this matter as well, so that I will not overthrow the city of which you speak. [22] Hurry! Escape there! For I am not able to do anything until you arrive there.” Therefore, the name of the city was called Zoar.<sup>619</sup>

[23] The Sun came upon the earth, and Lot came to Zoar. [24] And Yehvah rained brimstone and fire upon Sodom and upon Gomorrah from Yehvah from the heavens.<sup>620</sup> [25] So he overthrew these cities and all the plain and all the inhabitants of the cities and what grew on the ground.<sup>621</sup> [26] But his woman looked from behind him, and she became a pillar of salt.<sup>622</sup>

[27] And Abraham went early in the morning to the place where he stood before Yehvah. [28] And he looked down upon the face of Sodom and Gomorrah and upon the whole face of the earth, the plain, and he saw; and behold, the smoke of the earth ascended like the smoke of a furnace.<sup>623</sup>

[29] And it came to pass, in Gods destroying<sup>624</sup> the cities of the plain, Gods, he remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot had dwelt.<sup>625</sup>

[30] And Lot went up from Zoar and dwelt in the mountains and his two daughters were with him; for he was afraid to dwell in Zoar. And he dwelt in a cave,<sup>626</sup> he and his two daughters.

[31] And the firstborn said to the younger, “Our father is old and there is no man to come upon us as is the way of all the earth. [32] Come, let us make our father drink wine and we will lie with him and we will keep alive seed from our father.”<sup>627</sup>

[33] So they caused their father to drink that night and the firstborn came and lay with her father. And he did not know when she lay down and when she rose up. [34] And it came to pass on the next day, the firstborn said to the younger, “Look, I lay yesterday with my father. Let us make him drink wine tonight also and you come and lie with him and we will keep alive seed from our father.” [35] And they

617 אֲדֹנָי ('adonâi) “my Lords”

618 תִּדְבָּקָנִי (tidbâqaniy) - It is more literally, “cling.” This word is found also, for example, in Genesis 34:3 (NKJV footnotes “Lit. *clung to*”).

619 צוֹ'ר (tso'ar) - This means insignificance or little. It is from the same word Lot used in verse 20 for “little.”

620 Awesome! See also Psalm 11:6; Matthew 11:23-24; Jude 7.

621 Psalm 107:33-34/Genesis 13:10

622 Luke 17:28-33

623 2 Peter 2:6

624 בִּשְׂחַת אֱלֹהִים (beshachêt 'elohiym) “in Gods destroying” - preposition w/infinite (“in . . . destroying”) with אֱלֹהִים ('elohiym). The two men (Gods/God) destroyed the cities (Genesis 19:13 “we,” 24).

625 Note Genesis 18:25. God did not destroy the righteous with the wicked.

626 Hebrews 11:38

627 This was evil (Leviticus 18:6-7, 24-30).

caused their father to drink wine that night also, and the younger rose up and lie with him; and he did not know when she lay down and when she rose up.

[36] And the two daughters of Lot became pregnant from their father. [37] And the firstborn bore a son and called his name Moab.<sup>628</sup> He is the father of Moab<sup>629</sup> to this day. [38] And the younger also, she bore a son and called his name “son of my people.”<sup>630</sup> He is the father of the sons of Ammon<sup>631</sup> to this day.

**20**[1] And Abraham journeyed from there to the land of the South and dwelt between Kadesh and Shur and stayed in Gerar. [2] And Abraham said about Sarah his woman, “She is my sister.” And Abimelech,<sup>632</sup> King of Gerar, sent and took Sarah.<sup>633</sup> [3] And Gods, he came to Abimelech in the night dream and said to him, “Behold, you are dead, because of the woman which you have taken. She is married to a husband.”<sup>634</sup> [4] Now Abimelech had not come near her, and he said, “My Lords,<sup>635</sup> will you kill also a righteous nation? [5] Did he not say to me ‘She is my sister’? And she also, she said, ‘He is my brother.’ In the integrity of my heart and in the innocence of my hands I did this.”

[6] And the Gods, he said to him in the dream, “I also know that in the integrity of your heart you did this,<sup>636</sup> and I also withheld you from sinning against me; therefore I did not allow you to touch her.”<sup>637</sup> [7] And now, restore the man’s woman and live, for he is a prophet,<sup>638</sup> and he will pray for you. But if you do not restore, know that you shall surely die, you and all that is yours.”<sup>639</sup>

[8] And Abimelech rose early in the morning and called all his servants and spoke all these words in their ears, and the men feared exceedingly. [9] And Abimelech

628 מוֹאָב (mo’âb) - “Moab” = “from” or “of father” - found about 180 times.

629 Moabites dwelt in Ar (Deuteronomy 2:29). The Moabites false god was called Chemosh (1 Kings 11:7, 33). No Moabite (or Ammonite) was to ever come into the assembly of the Lord (Deuteronomy 23:3; Nehemiah 13:1-2). Yet, Ruth was a Moabite (Ruth 1:22) and Ithmah, a mighty man of David (1 Chronicles 11:46) was also a Moabite. The Moabites became David’s servants (2 Samuel 8:2; 1 Chronicles 18:2). Judgment is declared against Moab in Isaiah 15 & 16; Jeremiah 48 (yet not total annihilation, see verse 47); Ezekiel 25:8-11; Amos 2:1-3; Zephaniah 2:8-9. Also, in Psalm 60:6-8 and 108:7-9 Moab is called the Lord’s washpot.

630 בֶּן־אֹמִי (ben-’ammi) - “son of my people” = “Ben-Ammi” (e.g. NKJV)

631 עַמּוֹן (’ammon) - “Ammon” - name found about 106 times. Always בְּנֵי־עַמּוֹן (venêy-’ammon) “sons of Ammon,” except in 1 Samuel 11:11 (LXX τοὺς υἱοὺς Ἀμμων [tous uious Ammôs] “the sons of Ammon”) and Psalm 83:7(H8). Ammonites false gods were Milcom (1 Kings 11:5, 33; 2 Kings 23:13) and Molech (1 Kings 11:7). They become marked as against the Lord (Psalm 83:5-8) and received judgment (Amos 1:13; Jeremiah 49:1-6; verse six indicates the annihilation was not total, see also Daniel 11:41).

632 אֲבִימֶלֶךְ (’abiymelekh) - “Abimelech” = “my father is king”

633 This is the second time Abraham let someone take his wife (Genesis 12:15).

634 הִיא בְּעֻלַּת בָּעַל (hiv’ be’ulat bâ’al) - “she is married to a husband” - NKJV “she is a man’s wife” with footnote, “Lit. married to a husband.”

635 See footnote for Genesis 15:2.

636 Even though God knew this, He still approached him with “You are dead”!

637 Proverbs 16:9; 20:24; Jeremiah 10:23

638 נָבִיא (nâviy’) “prophet” - a prophet is someone who sees things from God (1 Samuel 9:9; Numbers 12:6) and proclaims prophecy, God’s Word (2 Peter 1:20). To proclaim God’s Word is to prophesy. “You can all prophesy” (1 Corinthians 14:31), but “Are all prophets?” (1 Corinthians 12:29), a rhetorical “No.”

639 Others connected to him would also be destroyed. This is seen elsewhere as well (see e.g. Joshua 7:24-25; Daniel 6:24; Psalm 109:9-10, 12-15). Yet, Ezekiel 18:2-17 (e.g. Numbers 26:9-11). We should be careful how we judge on this accord. Remember, Job received wrath (Job 16:9; 19:11) and his children were killed and neither are recorded as doing anything wrong.



called Abraham and said to him, “What have you done to us? And how have I sinned against you so that you have brought upon me and upon my kingdom a great sin? Deeds which should not be done, you did to me. [10] And Abimelech said to Abraham, “What did you see so that you did this thing?”

[11] And Abraham said, “Because I said, ‘Surely, there is no fear of Gods in this place, and they will kill me on account of my woman. [12] And also, truly, she is my sister, the daughter of my father, but not the daughter of my mother, and she became my woman.’<sup>640</sup> [13] And it came to pass, when Gods<sup>641</sup> caused me to wander<sup>642</sup> from my father’s house, I said to her, ‘This is your kindness which you should do for me. In every place which we go, say of me, ‘He is my brother.’”

[14] And Abimelech took sheep and oxen and male servants and female servants and gave them to Abraham and restored Sarah his woman to him. [15] And Abimelech said, “Look, my land is before you. Dwell where it is good in your eyes.”

[16] And to Sarah he said, “Look, I gave a thousand pieces of silver to your brother. Look, this is to you a covering of eyes<sup>643</sup> to all who are with you, and everyone.” So she was justified.<sup>644</sup>

[17] And Abraham prayed to the Gods, and Gods, he healed Abimelech and his woman and his maidservants; and they bore children. [18] For Yehvah had surely restrained every womb of the house of Abimelech because of Sarah Abraham’s woman.

**21**[1] And Yehvah visited Sarah as He had said, and Yehvah did to Sarah as He had spoken. [2] And she conceived and Sarah bore to Abraham a son in his old age at the appointed time which Gods, he had told him.<sup>645</sup> [3] And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.<sup>646</sup>

[4] And Abraham circumcised his son Isaac (a son of eight days) as Gods, he commanded him. [5] And Abraham was a son of 100 years when his son Isaac was born to him. [6] And Sarah said, “Gods, laughter he has made to me. Everyone who hears shall laugh<sup>647</sup> with me.” [7] And she said, “Who spoke to Abraham, ‘Sarah will

640 Abraham married his half sister, which, according to Leviticus 18:6, 9, 24-30 is an abomination to God (see also Deuteronomy 27:22). Abraham is called ungodly in Romans 4:5, but in Genesis 15:6 God declared him to be righteous. The mercy of the Lord was upon him, because he believed His word (Romans 4:3-5; see also Psalm 103:10-18; Ecclesiastes 8:12-13).

641 אֱלֹהִים ('elohiym) - “Gods” - plural noun with plural verb. See below footnote.

642 הִטְאוּ (hit'u) - “caused . . . to wander” - This is in the Hiphil *plural* form with its subject being also in the plural (אֱלֹהִים, 'elohiym) “Gods.” In other words, it reads, “Gods [they] caused me to wander”. This is another reference to the plurality of Gods in the one and only God (as in Genesis 1:26-27; 3:5; 3:22; 11:5-9; 20:13). This same exact Hebrew verb is used for the princes of Noph “are deceived” in Isaiah 19:13. This Hebrew verb can also mean “deceived,” depending on the context. See also footnote for Exodus 22:9.

643 הוֹצֵאת עֵינַיִם לְכֹל (hu'-lâkh kesut `ëynayim lekhol) - “this is to you a covering of eyes to all” - NKJV “this vindicates you before all” with footnote, “Lit. *is a covering of the eyes for you to all.*”

644 נִכְחַת (nokhâchat) - “justified” - NKJV “rebuked” with “Or, *justified.*” This word is only found two other places in this form (Niphil) and is translated by the NKJV as “reason” (Job 23:7; Isaiah 1:18). This word is also found in Job 13:15 (“defend”).

645 Genesis 17:21

646 יִצְחָק (yitschâq) - “Isaac” - means “he laughs.” This name is also spelled יִשְׁחָק (yischâq) in Psalm 105:9; Jeremiah 33:26; Amos 7:9, 16.

647 יִצְחָק (yitschaq) - “laugh” - both words for laugh (the other is, תִּשְׁחָק, tsechoq) in this verse come from the same Hebrew word for laugh. Why the laughter? Because of the amazing power of God, having a child at such an old age (see the next verse). Sarah laughed at the prospect (Genesis 18:12-13) and she laughed at the reality (here). Abraham laughed

nurse sons', for I have born a son to his old age.”

[8] And the boy grew and was weaned, and Abraham made a great feast on the day Isaac was weaned.<sup>648</sup> [9] And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.<sup>649</sup> [10] And she said to Abraham, “Cast out<sup>650</sup> this bondwoman and her son, for the son of this bondwoman shall not inherit with my son, with Isaac.”<sup>651</sup>

[11] And the matter was very bad<sup>652</sup> in Abraham’s eyes because of his son. [12] But Gods, he said to Abraham, “Do not let it be bad in your eyes concerning the lad and your bondwoman. All that Sarah said to you, listen to her voice, for in Isaac seed shall be called to you.<sup>653</sup> [13] And also, the son of the bondwoman, I will make him into a nation,<sup>654</sup> because he is your seed.”

[14] So Abraham rose early in the morning and took bread and a skin of water, put them upon her shoulder, giving them and the boy to Hagar, and sent her away.<sup>655</sup> And she went and wandered in the wilderness of Beersheba.<sup>656</sup>

[15] And the water from the skin was used up and she threw<sup>657</sup> the boy under one of the bushes. [16] And she went and sat down across from him, making the distance like shooters of a bow, for she said, “Let me not see the boy in death.” So she sat across from him and lifted up her voice and wept.

[17] And Gods, he heard the voice of the lad and the messenger of Gods called to Hagar from the heavens and said to her, “What is to you, Hagar? Do not fear, for Gods, he has listened to the voice of the lad where he is. [18] Arise, lift up the lad and hold him with your hand, for I will make him a great nation.”<sup>658</sup>

[19] And Gods, he opened her eyes, and she saw a well of water. And she went and filled the skin of water and gave the lad a drink. [20] And Gods, he was with the lad, and he grew and dwelt in the wilderness; and growing up he became an archer. [21] And he dwelt in the wilderness of Paran;<sup>659</sup> and his mother took for him a woman from the land of Egypt.

[22] And it came to pass at that time that Abimelech and Phichol,<sup>660</sup> the

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as well (Genesis 17:17). There is a time to laugh (Ecclesiastes 3:4).

648 A feast is made for laughter (Ecclesiastes 10:19), and this feast was made for “he laughs” (Isaac).

649 מִצַּחֵק (metsachêq) - “mocking” (Piel form) - This is from the same Hebrew word for laughing.

650 גָּרַשׁ (gârêsh) - “cast out” - used also in Leviticus 21:7, 14; 22:13; Numbers 30:9; and Ezekiel 44:22 for “divorced.”

651 This is a prophetic scene, see Galatians 4:22-31. Ironically, these demanding prophetic words from Sarah come from the same woman who is given as an example of submission which women should follow (see 1 Peter 3:1-6; Genesis 18:12).

652 וַיְהִי אֲבִרָהָם (vayyêra' haddâbhâr me'odhbe'ênây 'abhrâhâm) - “And the matter was very evil in Abraham’s eyes” - similar wording is found also in Genesis 48:17; Numbers 11:10; 22:34; Joshua 24:15; 1 Samuel 1:8; 8:6; 18:8; 2 Samuel 11:25, 27; Proverbs 24:18 (NKJV footnotes “Lit. *it be evil in his eyes*”); Jeremiah 40:4. 1 Samuel 1:8 exemplifies it can have the idea of “grieved.”

653 See Romans 9:7-8

654 See Genesis 25:12-18

655 שְׁלַחָהּ (shallechêhâ) - “sent her away” - used also in Deuteronomy 22:19, 29; 24:4 (“divorced”); Jeremiah 3:1 (“divorces”); and Malachi 2:16 (“divorce”). Here is the first recorded godly divorce, and it includes the loss of a child (at least having the child around).

656 בְּאֵר שֶׁבַע (be'êrshâba') - “Beersheba” = “well of seven,” or “well of he swears.” See Genesis 21:29-31.

657 תָּשַׁלְחָהּ (tashlêkh) - “threw” - used e.g. in Genesis 37:20, 22, 24. The exact same form is found in Judges 9:53; Psalm 50:17; Daniel 8:12.

658 With this language (“I will make him”), it is evident the messenger of God is God.

659 See Numbers 13.

660 פִּיכּוֹל (phiykhoh) - “Phichol” - only found here, verse 32, and Genesis 26:26.

commander of his army, spoke to Abraham saying, “Gods is with you in all that you do. [23] And now, swear here to me in Gods that you will not deal falsely with me and my offspring and my posterity. In accordance with the kindness which I dealt with you, you shall deal with me, and with the land in which you have sojourned.” [24] And Abraham said, “I will swear.”

[25] And Abraham rebuked Abimelech because of a well of water that the servants of Abimelech had seized. [26] And Abimelech said, “I do not know who did this thing, and also you did not tell me, and also I did not hear of it until today.” [27] And Abraham took sheep and oxen and gave them to Abimelech, and the two of them cut<sup>661</sup> a covenant.

[28] And Abraham set 7 ewe lambs of the flock by themselves. [29] And Abimelech said to Abraham, “What here are these 7 ewe lambs which you set by themselves?” [30] And he said, “Because you will take the 7 ewe lambs from my hand so that it<sup>662</sup> will be a witness for me that I have dug this well.”

[31] Therefore, he called that place Beersheba, because the two of them swore there.<sup>663</sup> [32] So they cut a covenant in Beersheba and Abimelech arose, and Phichol the commander of his army, and they returned to the land of the Philistines.

[33] And he planted a tamarisk tree<sup>664</sup> in Beersheba, and there he called on the name of Yehvah, the everlasting God.<sup>665</sup> [34] And Abraham sojourned in the land of the Philistines many days.

**22**[1] And it was after these things, so the Gods, he tested<sup>666</sup> Abraham and said to him, “Abraham.” And he said, “Here I am.”<sup>667</sup> [2] And he said, “Take, please, your son, your only one whom you love, Isaac, and go, go to the land of Moriah<sup>668</sup> and offer him up there for a burnt offering upon one of the mountains which I will tell you.”

[3] So Abraham rose early in the morning and saddled his donkey and took two of his lads with him and Isaac his son, and he split the wood for the burnt offering, and arose and went to the place which the Gods, he said to him.<sup>669</sup> [4] On the third day,<sup>670</sup> Abraham lifted up his eyes and saw the place from a distance. [5] And Abraham said to his lads, “You stay here with the donkey, and I and the lad will go yonder and worship; and we will return to you.”<sup>671</sup>

661 יִכְרְתוּ (yikhretu) - “cut” - This is a more literal translation of this word. For example, it is used for “cut” in Numbers 13:23; Judges 9:49; 1 Samuel 31:9; 2 Samuel 20:22; 1 Kings 5:6. It is used for “cutting” (i.e. making) a covenant (as here) in Genesis 21:32; 1 Samuel 23:18; 2 Samuel 3:21; 1 Kings 5:12.

662 תִּהְיֶה (tihyeh) - “it will be” - feminine singular reference to the “witness” (עֵדָה, êdhâh) which is also feminine singular.

663 The Hebrew is interesting here. Beersheba is בְּעֵר שָׁבָא (be’êr shâva) which means either “well of seven” or “well of he swears.” The word for seven is שֶׁבַע (sheva). The word for “he swears” is שָׁבַע (shava). The word for oath is שְׁבֻעָה (shevu’âh), e.g. Genesis 26:3.

664 אֶשֶׁל (’eshel) - “tamarisk tree” - found also in 1 Samuel 22:6; 31:13.

665 אֵל עוֹלָם (’êl ’olâm) - “the everlasting God” - these exact words are only found here. The next closest is found in Isaiah 40:28, אֱלֹהֵי עוֹלָם (’elohêy ’olâm), “the everlasting Gods” or “eternal Gods” or “Gods of eternity”

666 The Lord tests the righteous, Psalm 11:5 (see also Exodus 15:22-26; 16:4; Deuteronomy 8:2, 16, 18-20; 13:1-5; Judges 2:20-22 [3:1-2]; 2 Chronicles 32:31 [24-26]; Psalm 26:1-11).

667 הִנְנִי (hinnēni) - “Here I am” - more literally, “Behold, me,” or “Look, me.”

668 מוֹרְיָא (moriyyâh) - “Moriah” - Mentioned only one other place, 2 Chronicles 3:1.

669 Hebrews 11:17-19

670 He was apparently in Beersheba (Genesis 22:19).

671 “we will return to you.” Abraham expected Isaac to be raised from the dead (Hebrews 11:17-19)!

[6] And Abraham took the wood for the burnt offering and placed it upon his son Isaac, and took in his hand the fire and the knife, and the two of them went together. [7] And Isaac spoke to Abraham his father and said, “My father.” And he said, “Here I am, my son.” And he said, “Look, the fire and the wood, but where is the lamb for a burnt offering?” [8] And Abraham said, “Gods, he will see<sup>672</sup> for himself the lamb for a burnt offering, my son.” And the two of them went together.

[9] And they came to the place which the Gods, he said to him,<sup>673</sup> and Abraham built an altar there and set the wood in order and bound his son Isaac, and laid him upon the altar upon the wood. [10] And Abraham stretched out his hand and took the knife to slay his son. [11] And messenger of Yehvah called to him from the heavens and said, “Abraham! Abraham!” And he said, “Here I am.” [12] And he said, “Do not stretch out your hand against the lad and do not do to him anything, for now I know<sup>674</sup> that you fear Gods; since you did not withhold your son, your only one, from me.”<sup>675</sup>

[13] And Abraham lifted up his eyes and behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered him up for a burnt offering instead of his son. [14] And Abraham called the name of that place, “Yehvah will provide,” as it is said today, “In the mountain of Yehvah it will be provided.”

[15] And messenger of Yehvah called to Abraham a second time from the heavens. [16] And said, “By myself I swear, says Yehvah, that because you did this thing and did not withhold your son, your only one, [17] surely, blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens and as the sand which is upon the seashore.<sup>676</sup> And your seed shall possess the gate of their enemies. [18] In your seed all the nations of the earth shall be blessed, because you took heed to my voice.<sup>677</sup> [19] And Abraham returned to his lads, and they rose and went together to Beersheba, and Abraham dwelt at Beersheba.

[20] And it came to pass, after these things that it was told to Abraham saying, “Look, Milcah, she has also bore children to Nahor your brother.” [21] Uz his firstborn, Buz<sup>678</sup> his brother, and Kemuel<sup>679</sup> the father of Aram, and Chesed,<sup>680</sup> and Hazo,<sup>681</sup> and Pildash,<sup>682</sup> and Jidlaph,<sup>683</sup> and Bethuel.<sup>684</sup> [23] And Bethuel begot

672 יִרְאֶה (yir'eh) “he will see” i.e. he will provide

673 Apparently, the Lord spoke to Abraham again, at some point, telling him where to go, yet it is not recorded (Genesis 22:2).

674 This is like Genesis 18:21 (see also Psalm 147:5; John 16:30; 21:17; Romans 11:36).

675 From the language here, it is evident the messenger of the Lord is the Lord.

676 שֵׁפַת הַיָּם (sephat hayyâm) - “seashore” - more literally, “edge” or “lip” “of the sea.”

677 Here Abraham has the gospel preached to him (Galatians 3:8). Also, Abraham was justified by works (James 2:21-24).

678 בּוּז (buz) - “Buz” - This word means “shamed” (e.g. Genesis 38:23) or “contempt” (e.g. Job 12:21; Psalm 107:40; 123:3; Proverbs 18:3). This name is used two other times, 1 Chronicles 5:14 (father of Jahdo), and Jeremiah 25:23 (a people/location). Also, Elihu’s father was a Buzite (Job 32:2, 6).

679 קִמְעוּאֵל (qemu'êl) - “Kenuel” - There is also a son of Shiptan (Numbers 34:24) and a Levite during the time of David (1 Chronicles 27:17) with this name.

680 כֶּסֶד (kesed) - “Chesed” - found only here.

681 חָזוֹ (chazo) - “Hazo” - only found here.

682 פִּלְדָּשׁ (pildâsh) - “Pildash” - only found here.

683 יִדְלָף (yidlâph) - “Yidlaph” - only found here.

684 בְּתוּאֵל (bethu'êl) - “Bethuel” - This same person is also mentioned in Genesis 22:23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

Rebekah.<sup>685</sup> These eight Milcah bore to Nahor, Abraham's brother. [24] And his concubine,<sup>686</sup> her name was Reumah,<sup>687</sup> and she also bore Tebah,<sup>688</sup> and Gaham,<sup>689</sup> and Thahash,<sup>690</sup> and Maachah.<sup>691</sup>

**23**[1] And the life of Sarah was 127 years, the years of Sarah's life.<sup>692</sup> [2] And Sarah died in the Town of Four<sup>693</sup> (that is, Hebron) in the land of Canaan. And Abraham came to mourn for Sarah and to weep for her. [3] And Abraham arose from before his dead and spoke to the sons of Heth<sup>694</sup> saying, [4] "I am a foreigner and a sojourner among you. Give me possession of a grave among you and I will bury my dead from before me."

[5] And the sons of Heth answered Abraham saying to him, [6] "Hear us, my lord, you are a leader of Gods<sup>695</sup> in our midst. Bury your dead in the choicest of our graves. None of us will withhold his grave from you for burying your dead." [7] And Abraham arose and bowed<sup>696</sup> to the people of the land, to the sons of Heth. [8] And he spoke with them saying, "If you have it in your soul to bury my dead from before me, hear me and meet with Ephron<sup>697</sup> the son of Zohar for me [9] that he may give to me the cave of Machpelah,<sup>698</sup> which he has which is at the end of his field. Let

This name is used for a location as well, 1 Chronicles 4:30-31.

685 רִבְקָה (ribhquh) - "Rebekah" - There is only one Rebekah recorded in Scripture (e.g. Genesis 24-29; 35:8; 49:31; Romans 9:10).

686 "concubine" פִּילְגֶּשֶׁת (piylegesh) is a slave wife. Every time "concubine" is used for a female, it is used for a woman who is married to a man. Keturah is called Abraham's concubine in 1 Chronicles 1:32. But, in Genesis 25:1 she is called Abraham's woman, אִשָּׁה ('ishah, NKJV "wife"). David's ten concubines are also called his women by the Lord Himself (נָשָׁיו NKJV "your wives" 2 Samuel 12:11; 16:21-22). In Judges 19 & 20 the Levite's concubine "**played the harlot**" (Judges 19:2) and left "**her man**" (Judges 19:3, אִישָׁהּ, NKJV "her husband"). She is called a concubine in Judges 19:1, 2, 9, 24, 25, 29; 20:4 and 5, yet at the same time, her male partner, the Levite, is called her "man" in Judges 19:3 and 20:4 (NKJV "the husband of the woman" אִישׁ הָאִשָּׁה). Moreover, the concubine's father is called the "**father-in-law**" (Judges 19:4, 7, 9), and the Levite is called the "**son-in-law**" (Judges 19:5).

687 רְאוּמָה (re'umâh) - "Reumah" - only found here.

688 טֶבַח (tebach) - "Tebah" - only found here. This word is also used as a noun for "slaughter" (e.g. Genesis 43:16, NKJV translates "an animal" with footnote, "Lit. a slaughter." See also Proverbs 7:22; Ezekiel 21:15).

689 גַּחַם (gacham) - "Gaham" - only found here.

690 תַּחַשׁ (tachash) - "Thahash" - as found here has a name. It is translated "badger" for badger skin in Numbers 4:6, 8.

691 מַעַכָּה (ma'akhâh) - "Maachah" - a common name in Scripture, 2 Samuel 3:3 and 1 Chronicles 3:2, wife of David (KJV, NKJV, NAS, NIV all spell it here "Maacah," but the Hebrew is the same); 1 Kings 2:39 father of Achish, king of Gath; 1 Kings 15:2 and 2 Chronicles 11:20-21 mother of Abijam and wife of Rehoboam (same person); 1 Kings 15:10, 13 and 2 Chronicles 15:16 grandmother of Asa; 1 Chronicles 2:48 Caleb's concubine; 1 Chronicles 7:15-16 wife of Machir; 1 Chronicles 8:29; 9:35 Gibeon's father's wife (NKJV, NAS, NIV "Maacah"); 1 Chronicles 11:43 father of Hanan, a mighty man of David; 1 Chronicles 27:16 father of Shephatiah. Also, 2 Samuel 10:6, 8 (KJV, NKJV, NAS, NIV "Maacah") and 1 Chronicles 19:6-7 (NKJV, NAS, NIV "Maacah") use this for the name of a location.

692 Isaac was about 37 years old when Sarah died, because Sarah was 90 when Isaac was born (Genesis 17:17; 21:5).

693 קִרְיַת אַרְבַּע (qiryat 'arba') NKJV, etc. "Kirjath Arba" - means "Town of Four" - also called "Town of the Four" in Genesis 35:27 & Nehemiah 11:25, also called "Mamre" in Genesis 35:27 where the cave of Machpelah was and where Sarah was buried (Genesis 23:19) - found also in Joshua 14:15 (noted as "the great man in the Anakim"); 15:13 (noted as "father of the Anak"), 54; 20:7; 21:11 (noted as "father of the Anak"); Judges 1:10.

694 חֵת (chêth) - "Heth" - only this Heth is recorded (Genesis 23; 25:10; 27:46; 49:32).

695 נְסִי' אֱלֹהִים (nesiy' 'elohiym) - "leader of Gods" - NKJV, etc. "mighty prince" - see footnote for Genesis 31:29.

696 Proverbs 15:33; 18:12; 29:23

697 עֶפְרָיִן (ephron) - "Ephron" - only this man is called by this name (Genesis 23; 25:9; 49:29, 39; 50:13). It is also a location as well (2 Chronicles 13:19, עֶפְרָיִן, 'ephrayin) and a mountain (Joshua 15:9).

698 מַכְפֶּלֶה (makhpêlâh) - "Machpelah" - used only in connection with this location and transaction (Genesis 23; 25:9; 49:30; 50:13).

him give it to me at the full price in your midst for possession of a grave.”

[10] And Ephron dwelt in the midst of the sons of Heth and Ephron the Hittite<sup>699</sup> answered Abraham in the ears of the sons of Heth before all who entered the gate of his city saying, [11] “No my lord, hear me. The field I give to you, and the cave which is in it, I give it to you, in the eyes of the sons of my people, I give it to you. Bury your dead.”

[12] And Abraham bowed before the people of the land, [13] and spoke to Ephron in the ears of the people of the land saying, “Indeed, if you will hear me, I will give silver for the field. Take it from me and I will bury my dead there.”

[14] And Ephron answered Abraham saying to him, [15] “My lord, hear me. The land is 400 shekels<sup>700</sup> of silver. What is that between me and you. So, bury your dead.”

[16] And Abraham listened to Ephron and weighed out for Ephron the silver which he spoke in the hearing of the sons of Heth, 400 shekels of silver, currency of the merchant. [17] So the field of Ephron which was in Machpelah which was before Mamre, the field and the cave which was in it and all the trees which were in the field which were in all its surrounding border, was deeded [18] to Abraham for purchase in the eyes of the sons of Heth, all who entered the gate of his city.

[19] And after this, Abraham buried Sarah his woman in the cave of the field of Machpelah before Mamre (that is, Hebron) in the land of Canaan. [20] So the field was deeded (and the cave which was in it) to Abraham for possession of a grave from the sons of Heth.

**24**[1] And Abraham was old, gone in the days, and Yehvah blessed Abraham in all things. [2] And Abraham said to his servant, the oldest of his house, the one who ruled over all that he had, “Please, put your hand under my thigh,<sup>701</sup> [3] and I will make you swear by Yehvah, the Gods of the heavens and the Gods of the earth, that you will not take a woman for my son from the daughters of the Canaanites among whom I dwell. [4] But go to my land and to my kindred and take a woman for my son Isaac.”

[5] And the servant said to him, “Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you went out?”

[6] And Abraham said to him, “Take heed to yourself, lest you take my son back there.<sup>702</sup> [7] | Yehvah, the Gods of the heavens, who took me from my father’s house and from the land of my kindred, and who spoke to me and who swore to me saying, ‘To your seed I give this land,’ he will send his angel before you and you will take from there a woman for my son. [8] And if the woman is not willing to follow you, then you will be free from this my oath. Only, do not take my son back there.”

[9] So the servant put his hand under the thigh of Abraham his lords,<sup>703</sup> and he

699 חִתִּי (chittiy) - “Hittite” = the sons of Heth (חֵת, chêth)

700 שֶׁקֶל (sheqel) - “shekel”

701 Jacob does this same thing (Genesis 47:29).

702 See Hebrews 11:8-16.

703 אֲדֹנָי (‘adonâyv) “his lords” - although this is more literally “his lords,” this form is always in a singular context when used for men. Thus, it has the meaning of “his lord.” For its use for men, see also Genesis 24:10(2x); 39:2-3, 7-8, 16, 19; 40:7; Exodus 21:4, 6(2x), 32; Deuteronomy 23:16(2x); Judges 19:11-12; 1 Samuel 20:38; 25:10; 29:4; 2 Samuel 11:9, 13; 1 Kings 11:23; 2 Kings 5:1, 4, 25; 6:32; 8:14; 9:11, 31; 19:4; 1 Chronicles 12:20; 2 Chronicles 13:6; Job 3:19; Proverbs 25:13; 27:18; 30:10; Isaiah 37:4; Malachi 1:6. For its use for God, see Hosea 12:14(H15). See also footnote for Genesis 15:2.

swore to him concerning this matter. [10] And the servant took ten camels from the camels of his lords, and all the good of his lords in his hand, and left. And he arose and went to Aram of Two Rivers<sup>704</sup> to the city of Nahor.

[11] And he made the camels kneel<sup>705</sup> outside the city by a well of water in the evening time, the time when women go out to draw water. [12] And he said, “Yehvah, Gods of my lord Abraham, please cause success today and deal kindly with my lord Abraham. [13] Look, I am standing by a spring of water and the daughters of the men of the city are coming out to draw water, [14] and let it be, the girl<sup>706</sup> to which I say, ‘Please extend your jar and I will drink,’ and she says, ‘Drink and I will also water your camels,’ let her be the one you have appointed for your servant Isaac; and by her I will know that you have dealt kindly with my lord.”

[15] And it happened, before he finished speaking, behold Rebekah, who was born to Bethuel, the son of Milcah the woman of Nahor, Abraham’s brother, came out and her jar was upon her shoulder. [16] And the girl was very good looking, a virgin, and no man had known her. And she went down to the spring and filled her jar and went up. [17] And the servant ran to meet her and said, “Please let me drink a little water from your jar.” [18] And she said, “Drink, my lord.” And she quickly brought her jar down to her hand and gave him a drink.” [19] And when she finished giving him a drink she said, “I will also draw water for your camels until they have finished drinking.” [20] And she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels. [21] And the man was gazing at her, being silent, to know if Yehvah had made his way prosperous or not. [22] And it came to pass, when the camels finished drinking, the man took a ring<sup>707</sup> of gold weighing half a shekel and two bracelets for her wrists weighing ten shekels of gold, [23] and said, “Daughter, who are you? Tell me please. Is there a place for us at your father’s house to lodge?” [24] And she said to him, “I am the daughter of Bethuel the son of Milcah whom she bore to Nahor.” [25] And she said to him, “Also, we have much straw and feed and also a place to lodge.” [26] And the man bowed down<sup>708</sup> and worshiped Yehvah. [27] And he said, “Blessed be Yehvah, Gods of my lord Abraham, who has not forsaken his kindness and his truth from my lord. As for me, Yehvah lead me on the way to the house of my lord’s brother.”<sup>709</sup>

[28] And the girl ran and told her mother’s household these things. [29] And Rebekah had a brother whose name was White,<sup>710</sup> and White ran to the man outside to the spring.

704 אֲרָם נַהֲרָאִים ('aram naharayim) “Aram of Two Rivers” = “Syria of Two Rivers” (see footnote “Aram” in Genesis 10:22 and “Aramean” in Genesis 25:20) = “Aram” (see Judges 3:8 [“Aram of Two Rivers”], 10 [“Aram”]) = “Mesopotamia” KJV, NKJV, NAS, NIV, LXX Μεσοποταμίαν (Mesopotamian). It can be seen via Acts 7:2-4 that “Mesopotamia” (Acts 7:2, Μεσοποταμία [Mesopotamia]) = “land of the Chaldeans” (Acts 7:4). “Aram of Two Rivers” is also in Deuteronomy 23:4(H5); Judges 3:8; 1 Chronicles 19:6; Psalm 60:1(H2).

705 יָבַרַךְ (yabrêk) - “kneel” - This word is commonly used for “bless” (e.g. Genesis 25:11). Knee is בִּרְךָ (berek), e.g. Isaiah 45:23.

706 הַנַּעֲרָה (hanna`arâ) - “the girl”

707 נֶזֶם (nezem) - “ring” - NKJV “nose ring,” but this word just means “ring.” The reason in this context we know it is a nose ring is because of verse 47, but it is used for an ear ring in Genesis 35:4 and Exodus 32:2-3.

708 KJV & NKJV adds “his head,” but this is not in the Hebrew.

709 Proverbs 3:5-6

710 לָבָן (lâbân) “White” - NKJV, etc. “Laban” - only this man with this name. His name means “white”(e.g. Genesis 30:35, same Hebrew spelling, לָבָן, lâbân), also a location in Deuteronomy 1:1.

[30] And it came to pass, when he saw the ring and the bracelets upon the hands of his sister and when he heard the words of Rebekah his sister saying, “Thus the man spoke to me,” that he went to the man. And look, he stood by the camels by the spring. [31] And he said, “Come, blessed of Yehvah. Why do you stand outside? I have perpared the house and a place for the camels.” [32] And the man came to the house and unloaded the camels and gave straw and feed to the camels and water to wash his feet and the feet of the men who were with him.

[33] And it was put before him to eat, and he said, “I will not eat until I have spoken my matter.” And he said, “Speak.” [34] So he said, “I am Abraham’s servant. [35] Yehvah has blessed my lord exceedingly and he has become great, and he has given him flocks and herds and silver and gold and male and female servants and camels and donkeys. [36] And Sarah, the woman of my lord, has born a son to my lord after she became old.<sup>711</sup> And he has given him all that he has. [37] And my lord made me swear saying, ‘You shall not take a woman for my son from the daughters of the Canaanites in whose land I dwell. [38] But you shall go to my father’s house and to my family and take a woman for my son.’ [39] And I said to my lord, ‘Perhaps the woman will not follow me.’ [40] And he said to me, ‘Yehvah, before whom I walk, he shall send his angel with you and make your way prosperous and you will take a woman for my son from my family and from the house of my father. [41] Then you will be free from my oath when you come to my family and if they do not give to you, then you will be free from my oath.’ [42] And I came today to the spring and I said, ‘Yehvah, Gods of my lord Abraham, if you will, please, make my way which I go concerning her<sup>712</sup> prosperous. [43] Look, I am standing by the spring of water and it shall be that the young woman<sup>713</sup> who comes out to draw water and I say to her, ‘Please give me a little water from your jar to drink,’ [44] and she says to me, ‘You, drink, and I will also draw water for your camels,’ let her be the woman whom Yehvah has appointed for my lord’s son. [45] Before I finished speaking in my heart, behold, Rebekah came out and her jar was upon her shoulder, and she came down to the spring and drew water. And I said to her, ‘Please give me a drink.’ [46] And she quickly lowered her jar from upon herself and said, ‘Drink and I will give your camels a drink also.’ So I drank and she gave the camels a drink also. [47] And I asked her and said, ‘Daughter, who are you?’ And she said, ‘The daughter of Bethuel son of Nahor whom Milcah bore to him.’ So I put the ring on her nose and the bracelets on her wrists. [48] And I bowed down and worshipped Yehvah and I blessed Yehvah, Gods of my lord Abraham, who lead me in the way of truth to take a daughter of my lord’s brother for his son. [49] And now, if you will deal kindly and truly with my lord, tell me. And if not, tell me, and I will turn to the right or the left.”

[50] And White and Bethuel answered and said, “The word has gone out from Yehvah. We are not able to speak to you bad or good. [51] Look, Rebekah is before you. Take her and go and let her be a woman for the son of your lords,<sup>714</sup> as Yehvah

711 More literally, “after her old age” (אַחַר־עֵינָתָהּ, 'acharêy ziqnâtâh).

712 עָלֶיהָ ('âleyhâ) - “concerning her”

713 עַלְמָה ('almâh) - “young woman” or “virgin” (NKJV) - found also in Exodus 2:8 (“maiden”); 1 Chronicles 15:20 (“Alamoth”); Psalm 46:1 (“Alamoth”); 68:25 (“maidens”); Proverbs 30:19 (“virgin”); Song of Solomon 1:3; 6:8 (“virgins”); Isaiah 7:14 (“virgin”).

714 אֲדֹנֵיךָ ('adoneykhâ) “your lords” - see footnote for 1 Samuel 26:15.



has spoken.”

[52] And it came to pass, when Abaham’s servant heard their words he bowed down on the ground to Yehvah. [53] And the servant brought out articles of silver and articles of gold and clothing, and gave them to Rebekah and he gave excellent things to her brother and her mother. [54] And they ate and drank, he and the men who were with him, and stayed the night. And in the morning they arose and he said, “Send me to my lord.”

[55] And her brother (and mother) said, “Let the girl stay with us a few days, or ten, afterwards she will go.” [56] And he said to them, “Do not delay me, since Yehvah has made my way prosperous. Send me that I may go to my lord.” [57] And they said, “We will call the girl and ask her personally.”

[58] And they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.” [59] So they sent away Rebekah their sister and her nurse and Abraham’s servant and his men. [60] And they blessed Rebekah and said to her, “Our sister may you become thousands of ten thousand,<sup>715</sup> and may your seed possess the gate of your enemies.” [61] And Rebekah arose, and her girls and they rode upon the camels and followed the man. So the servant took Rebekah and departed.

[62] And Isaac came from going to Beer Lahai Roi,<sup>716</sup> and he dwelt in the land of the Negev. [63] And Isaac went out in the field to meditate<sup>717</sup> as it turned toward evening;<sup>718</sup> and he lifted his eyes and looked and behold, camels were coming. [64] And Rebekah lifted her eyes and saw Isaac, and dismounted from the camel. [65] And she said to the servant, “Who is this man walking in the field to meet us?” And the servant said, “He is my lord.” So she took the veil<sup>719</sup> and covered herself. [66] And the servant recounted to Isaac all the things that he had done. [67] And Isaac brought her to the tent of Sarah his mother and he took Rebekah; and she became his woman; and he loved her; and Isaac was comforted after his mother.

**25**[1] And Abraham again took a woman and her name was Keturah.<sup>720</sup> [2] And she bore to him Zimran,<sup>721</sup> and Jokshan,<sup>722</sup> and Medan,<sup>723</sup> and Midian,<sup>724</sup> and

715 אֲלֶפֶי רִבְבָּהּ (‘alphê revâvâh) – “thousands of ten thousand” – KJV “thousands of millions;” NKJV, NAS “thousands of ten thousands” – the word for “ten thousand,” רִבְבָּהּ (revâvâh), is noted as this numeric number (10,000) in e.g. Judges 20:10. It is found also only in Leviticus 26:8 (ten thousand); Numbers 10:36 (NKJV “many”); Deuteronomy 32:30 (plural “ten thousand” TT); 33:2 (TT “tens of thousands” רִבְבוֹת [rivevot] plural), 17 (TT “tens of thousands,” רִבְבוֹת [rivevot] plural); 1 Samuel 18:7-8 (TT “tens of thousands,” plural form); 21:11; 29:5; Psalm 3:6; 91:7; Song of Solomon 5:10; Ezekiel 16:7 (NKJV “thrive,” רִבְבָּהּ); Micah 6:7 (NKJV “ten thousand,” yet it is in the plural form, רִבְבוֹת [rivevot]).

716 See footnote for Genesis 16:14.

717 לָשׁוּחַ (lâsuach) – “to meditate” – It is only found here. LXX translates it ἀδολεσχῆσαι (adoleschêsai) “to meditate.” שִׁיחַ (siyach) is muse, complain, meditate (e.g. Psalm 77:3,12).

718 לִפְנוֹת עֶרֶב (liphnot `ârev) – “turned toward evening”

719 הַצֵּעִיר (hasiyach) – “the veil” – only found here and in Genesis 38:14, 19.

720 קֶטּוּרָה (qeturâh) – “Keturah” – found also only in Genesis 25:4 and 1 Chronicles 1:32-33, there identified as Abraham’s concubine.

721 זִמְרָן (zimrân) – “Zimran” – 1 Chronicles 1:32

722 יֹקְשָׁן (yoqshân) – “Jokshan” – Genesis 25:3; 1 Chronicles 1:32-33

723 מֶדָן (medân) – “Medan” – 1 Chronicles 1:32

724 מִדְיָן (midyân) – “Midian” – Genesis 25:4; 1 Chronicles 1:32-33; Also, a people – Genesis 36:35 (1 Chronicles 1:46); Exodus 2:15-16; 3:1; 4:19; 18:1; Numbers 25:15, 18; 31:3, 7, 8-9; Joshua 13:21; 22:4, 7; Judges 6-9; 7:25; 8:3, 5, 12, 26; 1 Kings 11:18; Psalm 83:9; Isaiah 9:4; 10:26; 60:6; Hebrews 3:7; Acts 7:29

Ishbak,<sup>725</sup> and Shuah.<sup>726</sup> [3] And Jokshan begot Sheba<sup>727</sup> and Deban.<sup>728</sup> And the sons of Deban were Asshurim,<sup>729</sup> and Letushim,<sup>730</sup> and Leummim.<sup>731</sup> [4] And the sons of Midian were Ephah,<sup>732</sup> and Epher,<sup>733</sup> and Hanoch,<sup>734</sup> and Abidah,<sup>735</sup> and Eldaah.<sup>736</sup> All these were the sons of Keturah.

[5] And Abraham gave all that he had to Isaac. [6] And to the sons of the concubines<sup>737</sup> Abraham had, Abraham gave gifts and sent them away from his son Isaac while he was still alive, eastward to the land of the east. [7] And these are the days of the years of the life of Abraham which he lived, 175 years.<sup>738</sup>

[8] And Abraham expired<sup>739</sup> and died in a good old age, old and satisfied,<sup>740</sup> and he was gathered to his people.<sup>741</sup> [9] And his sons, Isaac and Ishmael,<sup>742</sup> buried him in the cave of Machpelah, which was before Mamre,<sup>743</sup> in the field of Ephron the son of Zohar the Hittite, [10] the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his woman.

[11] And it came to pass after the death of Abraham that Gods, he blessed Isaac his son, and Isaac dwelt at Beer Lahai Roi.<sup>744</sup>

[12] Now these are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham. [13] And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn

725 יִשְׁבָּק (yishbâq) - "Ishbak" - 1 Chronicles 1:32

726 שׁוּאֵחַ (shuach) - "Shuah" - 1 Chronicles 1:32

727 שֶׁבָּא (shevâ') - "Sheba" - this person only mentioned here and in 1 Chronicles 1:32. See also footnote for Genesis 1:28.

728 דֶּדָּן (dedân) - "Dedan" - This Dedan is only mentioned here. It is also a location (e.g. Ezekiel 25:12-13; Jeremiah 49:8; 25:23).

729 אַשּׁוּרִים ('ashurim) - "Asshurim" - only here

730 לְטוּשִׁים (letushiym) - "Letushim" - only here

731 לְאֻמִּים (le'ummiym) - "Leummim" - only here as a name. It means "peoples" and is used in this way in Genesis 27:29; Psalm 7:7; 9:8; 44:2; 65:7; 67:4; 105:44; 148:11; Proverbs 14:34; 24:24; Isaiah 17:12-13; 43:9; 49:1; 55:4; 60:2.

732 עֵיפָה ('êyphâh) - "Ephah" - 1 Chronicles 1:33, also, a son of Jahdai (1 Chronicles 2:47) and Caleb's concubine (1 Chronicles 2:46). Looks like a location/people in Isaiah 60:6.

733 עֶפֶר ('êpher) - "Epher" - 1 Chronicles 1:33, another in 1 Chronicles 4:17 and another in 1 Chronicles 5:24.

734 חֲנוֹךְ (chanokh) - "Hanoch" - 1 Chronicles 1:33, another, son of Cain "Enoch" (NKJV) in Genesis 4:17 (LXX ενωχ, enôch), another, son of Jered (Genesis 5:18, see footnote), another, son of Reuben (Genesis 46:9).

735 אַבְיֻדְהָ ('abhiydhâ') - "Abidah" - 1 Chronicles 1:33, only here

736 אֶלְדָּאֵה ('eldâ'âh) - "Eldaah" - 1 Chronicles 1:33, only here

737 This is the only mention of Abraham's concubines.

738 more literally, "100 year and 70 year and 5 year" - Abraham was born (mathimatically) 292 years after the flood and died 467 years after the flood (2124 SC Hebrew text date).

739 יָגַע (yyighva') - "expired" - NKJV "breathed . . . last" - used also in Job 3:11; 14:10 (see NKJV footnote on both [expire]). Same word used also in Genesis 35:29.

740 שָׂבֵעַ (sâbhêa') - "satisfied" - same exact spelling used in Proverbs 19:23 (satisfaction).

741 gathered to his people - Genesis 25:17; 35:29; 49:29, 33; Numbers 20:24, 26; 27:13; 31:2; Deuteronomy 32:50; Judges 2:10; 2 Kings 22:20; 2 Chronicles 34:28

742 Isahmael was 89 when Abraham died. Isaac was 75, and Jacob 15. See also Hebrews 11:9.

743 "which was before Mamre" = before Hebron (Genesis 23:19)

744 See footnote for Genesis 16:14.

of Ishmael, Nebajoth,<sup>745</sup> then Kedar,<sup>746</sup> and Adbeel,<sup>747</sup> and Mibsam,<sup>748</sup> [14] and Mishma,<sup>749</sup> and Silence,<sup>750</sup> and Massa,<sup>751</sup> [15] Hadad,<sup>752</sup> and Tema,<sup>753</sup> Jetur,<sup>754</sup> Naphish<sup>755</sup> and Kedemah.<sup>756</sup> [16] These, they were the sons of Ishmael, and these were their names, in their villages and in their encampments, 12 leaders according to their tribes. [17] And these were the years of the life of Ishmael, 137 years; and he expired and died and was gathered to his people.<sup>757</sup> [18] And they dwelt from Havilah as far as Shur which is before Egypt as you go toward Assyria. He fell<sup>758</sup> before all his brethren.

[19] And these are the generations of Isaac the son of Abraham. Abraham begot Isaac. [20] And when Isaac was the son of forty years, he took Rebekah (the daughter of Bethuel the Aramean<sup>759</sup> from Padan Aram,<sup>760</sup> the sister of White the Aramean) for himself for a woman. [21] And Isaac entreated Yehvah on behalf of his woman, for she was barren. And Yehvah granted it to him, and Rebekah his woman conceived.

[22] And the sons struggled together within her; and she said, "If things are right,<sup>761</sup> why am I like this?" And she went to seek Yehvah. [23] And Yehvah said to her, "Two nations are in your belly,<sup>762</sup> and two peoples<sup>763</sup> will be divided from your

745 נְבָיֹת (nebâyot) - "Nebajoth" - Genesis 28:9; 36:3 - also a people/location, Isaiah 60:7

746 קֶדָר (qêdâr) - "Kedar" - also a people/location, Psalm 120:5; Song of Solomon 1:5; Isaiah 21:16-17; 42:11; 60:7; Jeremiah 2:10; 49:28; Ezekiel 27:21

747 אֲדִבְעֵל ('adhbe'êl) - "Adbeel" - 1 Chronicles 1:29

748 מִבְשָׁם (mibhsâm) - "Mibsam" - 1 Chronicles 1:29; also a descendent of Simeon (1 Chronicles 4:25)

749 מִשְׁמָה (mishmâ') - "Mishma" - 1 Chronicles 1:30, also a descendant of Simeon (1 Chronicles 4:25-26)

750 דּוּמָה (dumâh) "Silence" - NKJV, etc. "Dumah" - 1 Chronicles 1:30, also considered a city in Judah in Joshua 15:52, Hebrew רוּמָה (rumâh) "Rumah" NKJV, etc. "Dumah"; Isaiah 21:11 - This same Hebrew word דּוּמָה (dumâh) is used for "silence" in Psalm 94:17; 115:17.

751 מַסָּא (masâ') - "Massa" - 1 Chronicles 1:30 - This word means load, burden (e.g. 2 Kings 5:17; 8:9), or oracle or utterance (e.g. Isaiah 13:1; 14:28; 15:1).

752 חֲדָד (chadad) - "Hadad" (NIV, NAS) "Hadar" (KJV) - 1 Chronicles 1:30

753 תֵּימָא (têymâ') - "Tema" - 1 Chronicles 1:30, also a people/location, Job 6:19; Isaiah 21:14; Jeremiah 25:23

754 יֶטוּר (yetur) - "Jetur" - 1 Chronicles 1:31, also a people whom the sons of Reuben, the Gadites, and half tribe of Manasseh made war against (1 Chronicles 5:19).

755 נַפִּישׁ (nâphiysh) - "Naphish" - 1 Chronicles 1:31, also a people (1 Chronicles 5:19)

756 קֶדְמָה (qêdhemâh) - "Kedemah" - 1 Chronicles 1:31

757 Ishmael died in 2172 SC. Isaac lived 180 years (Genesis 35:28). Isaac outlived Ishmael by 57 years. Isaac died in 2229 SC (Hebrew text date).

758 נָפַל (nâphâl) - "fell" - see NKJV footnote

759 אֲרָמִי ('arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV, Σύρου (Surou) "Syrian" LXX - found also in Genesis 28:5; 31:20, 24; Deuteronomy 26:5; 2 Kings 5:20; 8:28-29; 9:15; 16:6; 1 Chronicles 7:14; 2 Chronicles 22:5. See also footnote for Genesis 10:22.

760 פַּדָּן אֲרָם (paddan 'arâm) - "Padan Aram" - This location is only found here and in Genesis 28:2, 5-7; 31:18; 35:9, 26; 46:15. For "Aram" see footnote for Genesis 10:22.

761 אִם־כֵּן ('im-kên) - "if right"

762 בִּבְטֶנְךָ (bevitnêkh) "in your belly" - this noun בֶּטֶן (beten) "belly" is also used for a man's "belly" e.g. Judges 3:21-22.

The more technical term for "womb" is רֶחֶם (rechem) e.g. Genesis 20:18, which is related to the word for mercy/compassion e.g. Deuteronomy 13:17 (both noun and verb).

763 Genesis 36; Exodus 1:1-7

stomach;<sup>764</sup> and one people shall be stronger than the other; and the older shall serve the younger."<sup>765</sup>

[24] And her days were fulfilled to give birth, and behold twins were in her womb. [25] And the first came out red all over him, as a cloak of hair, and they called his name Esau.<sup>766</sup> [26] And afterward his brother came out, and his hand grabbed onto Esau's heel.<sup>767</sup> So they called his name Jacob.<sup>768</sup> And Isaac was the son of 60 years when she bore them.

[27] And the lads grew, and Esau was a man knowing hunting, a man of the field; and Jacob, a man of integrity<sup>769</sup> dwelling in tents. [28] And Isaac loved Esau because of the game<sup>770</sup> in his mouth, and Rebekah loved Jacob. [29] And Jacob boiled a stew, and Esau came from the field and he was weary. [30] And Esau said to Jacob, "Please feed me from the red,<sup>771</sup> this red, for I am weary." Therefore, his name was called Edom.<sup>772</sup> [31] And Jacob said, "Sell, as of today, your birthright<sup>773</sup> to me." [32] And Esau said, "Look, I am going to die, so for what is this birthright to me?" [33] And Jacob said, "Swear to me as of today." And he swore to him, and sold his birthright to Jacob. [34] And Jacob gave to Esau bread and stew of lentils; and he ate and drank and arose and went. So Esau despised the birthright.<sup>774</sup>

**26**[1] And there was a famine in the land, apart from the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines in Gerar. [2] And Yehvah appeared to him and said, "Do not go down to Egypt. Dwell in the land of which I tell you. [3] Sojourn in this land and I will be with you, and I will bless you; for to you and your seed I give all these lands; and I will establish the oath that I swore to Abraham your father. [4] I will make your seed multiply like the stars of the heavens, and I will give to your seed all these lands; and in your seed all the nations of the earth shall be blessed;<sup>775</sup> [5] because Abraham heard my voice and kept my charge, my commandments, my statutes, and my laws."<sup>776</sup>

[6] And Isaac dwelt in Gerar. [7] And the men of the place asked about his woman and he said, "She is my sister," for he was afraid to say, "My woman," lest the men of the place kill me because of Rebekah, for she was good looking. [8] And it came to pass, that the days were long for him there, and Abimelech the king of the Philistines looked down through a window and looked and behold, Isaac was

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764 מִמֵּעֵי (mimmê`ayikh) "from your stomach"

765 Malachi 1:2-5 (Isaiah 63:1-7; Ezekiel 35:1-15; Obadiah 1:1, 18); Romans 9:12

766 עֵשָׂו ('êsâv) - "Esau" - There is only one Esau mentioned in Scripture, but he is mentioned alot.

767 עֲקֵב ('aqêv) - "heel" - noun related to verb for Jacob's name, see below.

768 יַעֲקֹב (ya`aqov) - "Jacob" - verb form used e.g. in Genesis 27:36 for "supplanted me," Jeremiah 9:4 (supplant); Job 37:4 (restrain) - See also Hosea 12:2-3.

769 אִישׁ הָיִשׁ ('iysh tom) - "man of integrity" = an upright man, found also in Job 1:1, 8; 2:3 (see also Job 8:20; 9:20-22; Proverbs 29:10; Psalm 37:37; 64:4; Song of Solomon 5:2; 6:9 (perfect one).

770 This is the same word for "hunting" in the prior verse.

771 אָדָם ('âdom) - "red"

772 אֶדְוֹם ('edom) - "Edom"

773 This is the right of the firstborn. See Deuteronomy 21:15-17; 1 Chronicles 5:1-2

774 For this, Jacob is never condemned, but Esau is (Hebrews 12:16).

775 The gospel is preached to Isaac (Galatians 3:8/Genesis 12:3; 18:18; 22:18).

776 Laws and commandments before the Law, e.g. Genesis 12:1; 15:1, 6, 9; 17:1, 10-14; 21:12; 22:1, 12.

playing<sup>777</sup> with his woman.

[9] And Abimelech called to Isaac and said, "Surely, look she is your woman, so how do you say, 'She is my sister.'" And Isaac said to him, "Because I said, 'Lest I die because of her.'" [10] And Abimelech said, "What is this you have done to us? One of the people might have soon lain with your woman, and you would have brought guilt upon us!"<sup>778</sup> [11] And Abimelech charged all the people saying, "The one who touches this man and his woman shall surely be put to death."

[12] And Isaac sowed in that land and obtained in that year a hundred fold<sup>779</sup> and Yehvah blessed him. [13] And the man became great and continued getting greater until he became very great. [14] And he had possessions of flocks and possessions of herds and many servants, and the Philistines envied him. [15] And all the wells that the servants of his father dug in the days of Abraham his father, the Philistines stopped up and filled them with dirt.

[16] And Abimelech said to Isaac, "Go away from us for you are much mightier than we." [17] So Isaac went from there and camped in the Valley of Gerar and dwelt there.

[18] And Isaac again dug the wells of water which they had dug in the days of Abraham his father and the Philistines had stopped up after the death of Abraham. And he called them the same names that his father called them. [19] And the servants of Isaac dug in the valley and found there a well of running water.<sup>780</sup>

[20] And the herdsmen of Gerar quarreled with Isaac's herdsmen saying, "The water is ours." And he called the name of the well, Esek,<sup>781</sup> because they contended<sup>782</sup> with him. [21] And they dug another well and they quarreled over it, so he called its name, Sitnah.<sup>783</sup> [22] And he moved from there and dug another well and they did not quarrel over it, so he called its name Rehoboth,<sup>784</sup> and said, "Because now Yehvah has made room for us and we shall be fruitful in the land." [23] And he went from there to Beersheba.

[24] And Yehvah appeared to him that night and said, "I am the Gods of Abraham your father. Do not fear for I am with you, and I will bless you and multiply your seed for the sake of Abraham my servant."

[25] And he built there an alter and called on the name of Yehvah, and there he pitched his tent; and there Isaac's servants dug a well.

[26] And Abimelech came to him from Gerar and Ahuzzath<sup>785</sup> his friend, and Phicol the commander of his army. [27] And Isaac said to them, "Why have you come to me since you hate me and sent me away from you." [28] And they said, "We

777 יִצְחָק מִצַּחֵק (yitschâq metsachêq) - "Isaac was playing" - the word for play here is also found e.g. in Genesis 19:14 ("jokes"); Exodus 32:6.

778 Genesis 20:3

779 שְׂעָרִים (she'âriym) - "fold" - or measures - only used in this way here. This is the same word used for gates (e.g. Judges 5:8; Psalm 24:7).

780 מַיִם חַיִּים (mayim chayyiym) - "running water" - more literally, "living water" - used e.g. in Leviticus 14:5-6, 50-52; 15:13; Number 19:17; "living water" (NKJV) e.g. Song of Solomon 4:15; Jeremiah 2:13; 17:13; Zechariah 14:8

781 עֵשֶׂק ('êseq) - "Esek" - meaning "contention"

782 הִתְעַשְׂקוּ (hith'asequ) - "they contended"

783 שִׁטְנָה (sitnâh) - "Sitnah" - same exact spelling found in Ezra 4:6 for "accusation" - Satan in Hebrew is שָׂטָן (satan).

784 רְחוֹבוֹת (rechobhot) - "Rehoboth" - means "broad open places" e.g. same exact word found in Amos 5:16 (NKJV "streets")

785 אַחֻצַּת ('achuzzat) - "Ahuzzath" - means possession, e.g. Genesis 23:4 (property); 48:4; Ezekiel 45:6 (property)

certainly have seen that Yehvah is with you so we said, 'Please let there be an oath between us, between us and you, and let us cut a covenant with you; [29] that you do us no harm, since we have not touched you; and since we have done to you only good. And we have sent you away in peace. You are now the blessed of Yehvah.'

[30] And he made them a feast, and they ate and drank. [31] And they arose early in the morning and swore each to his brother, and Isaac sent them away. And they went from him in peace.

[32] And it came to pass on that day, the servants of Isaac came and told him about the well they had dug, and they said to him, "We have found water." [33] And he called it Shebah.<sup>786</sup> Therefore, the name of the city is Beershebah to this day.

[34] And Esau was the son of forty years, and he took a woman, Judith<sup>787</sup> the daughter of Beeri<sup>788</sup> the Hitite, and Basemath<sup>789</sup> the daughter of Elon<sup>790</sup> the Hitite. [35] And they were bitterness of spirit<sup>791</sup> to Isaac and Rebekah.

**27**[1] And it came to pass, when Isaac was old and his eyes grew dim from seeing, that he called Esau his older son and said to him, "My son." And he said to him, "Here I am." [2] And he said, "Look, please, I am old and I do not know the day of my death."<sup>792</sup> [3] And now, please take your weapons, your quiver, and your bow and go out to the field and hunt game for me. [4] And make for me tasty food, such as I love, and bring it to me, and I will eat so that my soul may bless<sup>793</sup> you before I die."

[5] And Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring it. [6] And Rebekah spoke to Jacob her son saying, "Look, I heard your father speaking to Esau your brother saying, [7] 'Bring me game and make for me tasty food, and I will eat and I will bless you before Yehvah before I die.' [8] So now, my son, listen to my voice according to what I command you. [9] Please go to the flock and take for me from there two good kids of the goats and I will make them tasty food for your father, such as he loves. [10] And you will bring it to your father and he will eat so that he will bless you before his death."<sup>794</sup>

[11] And Jacob said to Rebekah his mother, "Look, Esau my brother is a hairy man and I am a smooth man. [12] Perhaps my father will feel me and I will be as a mocker<sup>795</sup> in his eyes and I will bring upon myself a curse and not a blessing."

[13] And his mother said to him, "Your curse be upon me, my son, only listen to

786 שֶׁבַע (shiv'ah) - "Shebah" = seven - oath is שְׁבֻעָה (shevu'ah) - see footnote for Genesis 21:14

787 יְהוּדִיָּה (yehudhiyt) - "Judith" - only here - same spelling used in 2 Kings 18:26 (see NKJV footnote), 28; 2 Chronicles 32:18; Nehemiah 13:24; Isaiah 36:11, 13, for the Judean language.

788 בְּעִרִי (be'ëriy) - "Beeri" = my well - also Hosea's father (Hosea 1:1)

789 בָּשְׁמַת (bāsmat) - "Basemath" - also Genesis 36:3-4, 10, 13, 17 - there is also a daughter of Solomon by this name (1 Kings 4:15).

790 אֵילָן ('êlôn) - "Elon" (= "terebinth" e.g. Genesis 12:6) see also Genesis 36:2 - there is also the son of Zebulun (אֵלֹן ['êlon] Genesis 46:14; Numbers 26:26), and also a judge (Judges 12:11-12). There is also a city by this name in Joshua 19:34, אֵילֹן ('êlôn); 1 Kings 4:9.

791 מֹרַת רוּחַ (morat ruach) - "bitterness of spirit" (similar to 1 Samuel 1:10; Proverbs 14:10)

792 Ecclesiastes 9:12/8:7

793 This blessing was prophetic and by faith (Hebrews 11:20/Genesis 27:33).

794 Genesis 25:28

795 מְתַעֲבֵם (mtha'tê') - "mockers" - only found here, the closest word to it is מִתְּעַהְעִים (mitta'te'iyim) "scoffed" (NKJV).

my voice and go and get them for me."

[14] So he went and got them and brought them to his mother and his mother made tasty food such as his father loved. [15] And Rebekah took the choice garments of her older son Esau which were with her in the house, and put them on Jacob her younger son. [16] And she put the skins of the kids of the goats upon his hands and on the smooth part of his neck. [17] And she gave the tasty food and the bread which she had made into the hand of her son Jacob.

[18] And he came to his father and said, "My father." And he said, "Here I am. Who are you my son?" [19] And Jacob said to his father, "I am Esau, your firstborn. I have done as you spoke to me. Please, arise, sit and eat from my game so that your soul might bless me."<sup>796</sup>

[20] And Isaac said to his son, "What is this? You were quick to find it, my son." And he said, "Because Yehvah your Gods, he caused it to happen before me."

[21] And Isaac said to Jacob, "Please, come near, and I will feel you, my son, if this is you, my son Esau or not." [22] And Jacob came near to Isaac his father, and he felt him and said, "The voice is the voice of Jacob and the hands are the hands of Esau." [23] And he did not recognize him because his hands were as the hands of Esau his brother, hairy. And he blessed him.

[24] And he said, "Is this you, my son Esau?" And he said, "I am." [25] And he said, "Come near to me and I will eat from my son's game, so that my soul may bless you." So he came near to him, and he ate. And he brought wine to him, and he drank.

[26] And his father Isaac said to him, "Come near, please, and kiss me my son." [27] And he came near and kissed him, and he smelled the smell in his garments. And he blessed him and said, "Look, the smell of my son is as the smell of a field that Yehvah has blessed. [28] And may he, the Gods, give to you from the dew of the heavens and from the fat of the earth, and an abundance of grain and new wine. [29] May peoples serve you and populations<sup>797</sup> bow down to you. Be master<sup>798</sup> to your brethren and may your mother's sons bow down to you. Cursed be those who curse you, and blessed be those who bless you."

[30] And it came to pass, just as Isaac finished blessing Jacob and Jacob had scarcely gone out from the presence of his father, that his brother Esau came from his hunting. [31] And he also made tasty food and brought it to his father and said to his father, "Let my father arise and eat from his son's game, so that your soul may bless me."

[32] And Isaac his father said to him, "Who are you?" And he said, "I am your son, your firstborn, Esau."

[33] And Isaac trembled, an exceedingly great trembling and he said, "Who then is he who hunted game and came to me? And I ate from it all before you came and I blessed him. Also, he will be blessed."

[34] When Esau heard the words of his father, he cried an exceedingly great and bitter cry, and he said to his father, "Bless me, me also, my father."

[35] And he said, "Your brother came in deceit and has taken away your blessing."

<sup>796</sup> Jacob obeys his mother, comes in deceit, and is shortly after this blessed by both his father and God (Genesis 28:1-4, 12-15).

<sup>797</sup> לְאֻמִּים (le'ummiym) - "populations" - this is not the typical word for nations (גוֹיִם, goyim).

<sup>798</sup> גְּבִיר (geviyr) "master"

[36] And he said, "Is indeed his name called Jacob? And he has supplanted me these two times. He has taken my birthright, and look, now he has taken my blessing." And he said, "Have you not reserved a blessing for me?"

[37] And Isaac answered and said to Esau, "Look, I have appointed him master<sup>799</sup> over you, and all his brethren I have given to him for servants, and with grain and new wine I have sustained him. And what then shall I do for you, my son?"

[38] And Esau said to his father, "Do you have just one blessing my father? Bless me, also me, my father." And Esau lifted up his voice and wept.<sup>800</sup>

[39] And Isaac his father answered him, "Look, from the fat of the earth your dwelling shall be, and from the dew of the heavens from above. [40] And by your sword you shall live, and you shall serve your brother. And it will be, when you become restless, you shall break his yoke from your neck."

[41] And Esau bore a grudge against Jacob, because of the blessing with which his father blessed him. And Esau said in his heart, "The days of mourning my father are drawing near. Then I will kill Jacob my brother."<sup>801</sup>

[42] And the words of Esau her older son were told to Rebekah, and she sent and called her younger son Jacob and said to him, "Look, Esau your brother comforts himself concerning you to kill you. [43] And now my son listen to my voice and arise, flee<sup>802</sup> to White my brother in Haran. [44] And dwell with him a few days until the fury of your brother turns away, [45] until your brother's anger turns away from you, and he forgets what you did to him. And I will send and take you from there. Why should I be bereaved also of you both in one day."

[46] And Rebekah said to Isaac, "I feel a loathing<sup>803</sup> in my life because of the daughters of Heth. If Jacob takes a woman from the daughters of Heth as these from the daughters of the land, why would I have life?"

**28**[1] And Isaac called Jacob and blessed him and commanded him and said to him, "You shall not take a woman from the daughters of Canaan. [2] Arise, go to Padan Aram to the house of Bethuel your mother's father, and take from there a woman for yourself from the daughters of White your mother's brother.<sup>804</sup> [3] And may God Almighty bless you and make you fruitful and multiply you, and may you become an assembly of peoples. [4] And may He give to you the blessing of Abraham, to you and your seed with you, that you may inherit the land of your sojourning, which he, Gods, gave to Abraham."

[5] So Isaac sent Jacob, and he went to Padan Aram to White the son of Bethuel the Aramean,<sup>805</sup> the brother of Rebekah, the mother of Jacob and Esau.

[6] And Esau saw in his blessing him and commanding him saying, "Do not take a woman from the daughters of Canaan," that Isaac blessed Jacob and sent him to

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<sup>799</sup> גִּבּוּר (geviyr) "master"

<sup>800</sup> Hebrews 12:16-17

<sup>801</sup> 1 John 3:11-12, 15

<sup>802</sup> בָּרַח-לְךָ אֶל-לָבָן (berach-lekhâ 'el-lâvân) – more literally, "flee to you to White" – same construction also found in

Numbers 24:11 & Amos 7:12 (בָּרַח-לְךָ [berach-lekhâ]) both likewise, more literally "flee to you."

<sup>803</sup> קִטְטִי (qatstiy) – "I feel a loathing" – see footnote for Exodus 1:12.

<sup>804</sup> i.e. go and marry a first cousin

<sup>805</sup> אַרְמִי ('arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV - see footnote for Genesis 25:20.



Padan Aram to take from there a woman for himself. [7] And Jacob listened to his father and mother and went to Padan Aram. [8] And Esau saw that the daughters of Canaan were bad in the eyes of Isaac his father. [9] So Esau went to Ishmael and took Mahalath,<sup>806</sup> the daughter of Ishmael the son of Abraham, the sister of Nebajoth, for a woman, in addition to the women he had.

[10] And Jacob went out from Beersheba and went to Haran. [11] And he reached the place, and he lodged there because the sun had gone. And he took from the stones of the place and put it by his head<sup>807</sup> and he lay down in that place.

[12] And he dreamed, and behold, a ladder standing on earth. And its top reached to the heavens. And behold, messengers of Gods<sup>808</sup> were ascending and descending on it. [13] And behold, Yehvah stood upon<sup>809</sup> it and said, "I am Yehvah, Gods of Abraham your father and Gods of Isaac. The land that you lie upon I will give it to you and your seed. [14] And your seed will be as the dust of the earth. And you will spread out to the West<sup>810</sup> and to the East and to the North and to the South, and in you and in your seed all the families of the earth<sup>811</sup> shall be blessed. [15] And behold, I am with you, and I will keep you wherever you go. And I will cause you to return to this land, for I will not forsake you, until I have done what I have spoken to you."

[16] And Jacob awoke from his sleep and said, "Surely Yehvah is in this place and I did not know it!"<sup>812</sup> [17] And he feared and said, "How awesome<sup>813</sup> is this place! This is none other than house of Gods, and this is the gate of the heavens."

[18] And Jacob rose early in the morning and took the stone that he had set by his head, and set it up as a pillar and poured oil on top of it.<sup>814</sup> [19] And he called the name of that place "House of God,"<sup>815</sup> but formerly the name of the city was Luz.<sup>816</sup>

[20] And Jacob vowed a vow saying, "If Gods, he will be with me and keep me in this way that I am going and give me bread to eat and clothing to put on, [21] and I return in peace to my father's house, then Yehvah will be to me Gods. [22] And this stone which I have set up as a pillar will be House of Gods. And all that you give to me I will surely give a tenth<sup>817</sup> of it to you."

**29**[1] And Jacob lifted up his feet and went to the land of the sons of the East. [2] And he looked, and behold a well in the field. And behold, there were three flocks of sheep lying by it, for from that well they watered the flocks. And a large stone

806 מַחֲלַת (mâchalat) - "Mahalath" - only here, also a granddaughter of David (2 Chronicles 11:18)

807 מֵרָאֲשֹׁתָיו (mera'ashotâyv) - "by his head" or "at his head" - similar to 1 Samuel 26:12 (מֵרָאֲשֹׁתָי, mēra'ashotêy)

808 מַלְאֲכֵי אֱלֹהִים (mal'akhêy 'elohiym) - "messengers of Gods"

809 עָלָיו ('âlâyv) - could be "upon," or "over," or "beside"

810 יָמָה (yâmmâh) - "West" - more literally "sea"

811 אֲדָמָה ('adhâmâh) - "earth" or "ground"

812 God is everywhere (Psalm 139), yet particular as well (Job 1:12; 2:7; Psalm 16:11; 51:11; Isaiah 64:1-3, 9).

813 נֹרָא (norâ) - "awesome" - from the word to fear (e.g. Genesis 3:10; 18:15; etc.). It could be translated "fearful."

814 This is worship. See also Genesis 35:14; 1 Samuel 7:6; 2 Samuel 23:15-17; 24:24; Mark 14:3-9 (Isaiah 53:12)

815 בֵּית־אֵל (bêyth-'êl) - "House of God" - Bethel

816 לֹז (luz) - "Luz" - mentioned also in Genesis 35:6; 48:3; Joshua 16:2; 18:13; Judges 1:23, 26. Bethel ("house of God") is mentioned alot in the OT and it is about 10 miles north of Jerusalem. There appears to be another Bethel in the south. See 1 Samuel 30:27 and 1 Chronicles 4:30 (see vs 28).

817 "I will surely give a tenth" - more literally, "tithing I will tithe." Abraham likewise tithed (Genesis 14:20). See also Proverbs 3:9-10.

was upon the mouth of the well. [3] When all the flocks were gathered there, they would roll the stone from upon the mouth of the well and water the sheep and put the stone back in its place upon the mouth of the well.

[4] And Jacob said to them, "My brethren, where are you from?" And they said, "We are from Haran." [5] And he said to them, "Do you know White the son of Nahor?" And they said, "We know him." [6] And he said to them, "Is he well?" And they said, "He is well, and look, Rachel<sup>818</sup> his daughter is coming with the sheep."

[7] And he said, "Look, the day is still great. It is not time for the livestock to be gathered. Water the sheep and go pasture them." [8] And they said, "We cannot until all the flocks are gathered, and they have rolled the stone from upon the mouth of the well. Then we water the sheep."

[9] While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. [10] And it came to pass, when Jacob saw Rachel, the daughter of White his mother's brother, and the sheep of White his mother's brother, Jacob came near and rolled the stone from upon the mouth of the well and watered the sheep of White his mother's brother.

[11] And Jacob kissed Rachel and lifted up his voice and wept. [12] And Jacob told Rachel that he was the relative<sup>819</sup> of her father, and that he was the son of Rebekah. So she ran and told her father. [13] And it came to pass, when White heard the report of Jacob his brother's son, he ran to meet him and embraced him and kissed him and brought him to his house. And he recounted to White all these things.

[14] And White said to him, "Surely, you are my bone and my flesh." And he dwelt with him a month of days.

[15] And White said to Jacob, "For you are my brother, and you serve me for nothing? Tell me, what are your wages?" [16] And White had two daughters, the name of the elder was Leah<sup>820</sup> and the name of the younger was Rachel. [17] And the eyes of Leah were weak,<sup>821</sup> but Rachel was beautiful of form and beautiful in appearance. [18] And Jacob loved Rachel and said, "I will serve you seven years for Rachel your younger daughter." [19] And White said, "It is better that I give her to you than that I give her to another man. Stay with me."

[20] So Jacob served seven years for Rachel, and in his love for her, they were in his eyes as a few days.<sup>822</sup> [21] And Jacob said to White, "Give me my woman, for my days are fulfilled; that I may go in to her."<sup>823</sup>

[22] And White gathered all the men of the place and made a feast. [23] And it came to pass in the evening that he took Leah his daughter and brought her to him, and he went in to her. [24] And White gave her Zilpah<sup>824</sup> his maid to Leah his daughter as a maid.

818 רַחֵל (râchêl) - "Rachel" = ewe lamb - Isaiah 53:7 - There is only one person by this name in Scripture, but it is also used of her descendants (e.g. Jeremiah 31:15).

819 אָחִי ('achiy) - "relative" - more literally, "brother"

820 לֵאָה (lê'âh) - "Leah" - There is no other person in Scripture by this name.

821 רַבּוֹת (rakkot) - "weak" - could be translated "tender" or "delicate" or "soft" - found in e.g. Genesis 18:7; 33:13; 2 Samuel 3:39; etc..

822 Jacob got married at the age of 47, or older. See Genesis 26:34; 27:46.

823 אָבוֹאָה אֵלֶיהָ ('âvo'âh 'êleyhâ) "go in to her" = sexual intercourse, see e.g. also Genesis 29:23; 30:3-4; 38:2-3, 9, 18; Deuteronomy 21:13; 22:13-14; Judges 16:1; Ruth 4:13; 2 Samuel 16:22; 1 Chronicles 7:23; Proverbs 6:29; Ezekiel 23:44.

824 זִלְפָּה (zilpâh) - "Zilpah" - only this person has this name in Scripture.

[25] And it came to pass in the morning that behold, it was Leah! And he said to White, "What is this you have done to me? Did I not serve with you for Rachel? So why have you deceived me?"

[26] And White said, "It is not done so in our place to give the younger before the firstborn. [27] Fulfill the week of this one, and I will give also this one to you for the service which you will serve with me yet another seven years."<sup>825</sup>

[28] So Jacob did so and fulfilled the week of this one, and he gave to him Rachel his daughter to him for a woman. [29] And White gave his maid Bilhah<sup>826</sup> to his daughter Rachel for a maid. [30] And he also went in to Rachel, and he also loved Rachel more than Leah. And he served with him yet another seven years.

[31] And Yehvah saw that Leah was hated,<sup>827</sup> and he opened her womb; and Rachel was barren.

[32] And Leah conceived and bore a son and called his name Reuben,<sup>828</sup> for she said, "Because Yehvah has seen my affliction. For now my husband will love." [33] And she conceived again and bore a son and she said, "Because Yehvah has heard that I am hated, so he has also given to me this one." And she called his name Simeon.<sup>829</sup>

[34] And she conceived again and bore a son, and she said, "Now this time my husband will be attached<sup>830</sup> to me, because I have born him three sons." Therefore, his name was called Levi.<sup>831</sup> [35] And she conceived again and bore a son and said, "This time I will praise<sup>832</sup> Yehvah." Therefore, she called his name Judah.<sup>833</sup> And she stopped bearing.

**30**[1] And Rachel saw that she did not bear<sup>834</sup> children to Jacob, and Rachel envied her sister and said to Jacob, "Give me sons, and if not, I shall die!" [2] And Jacob's anger was kindled against Rachel, and he said, "Am I in the place of Gods, who has withheld from you fruit of belly?"

[3] And she said, "Here is my maid Bilhah. Go in to her and she shall bear on my knees; and I shall be built, me also, by her." [4] So she gave her maid Bilhah to him for a woman, and Jacob went in to her.<sup>835</sup>

[5] And Bilhah conceived and bore Jacob a son. [6] And Rachel said, "Gods, he

825 According to the law, which came later, this was forbidden (Leviticus 18:18, 24-30; Romans 4:15b). It is evident God did not hold this against Jacob (Genesis 31:3; 32:29-30).

826 בִּלְהָה (bilhâh) - "Bilhah" - only this person has this name in Scripture.

827 שִׁנְאָה (senu'âh) - "hated" - This is the Hebrew word for hate (e.g. Genesis 26:27; 29:33; 37:5, 8).

828 רְאוּבֵן (re'uvên) - "Reuben" = "see, a son" - this is the firstborn of Jacob and a tribe in Israel (e.g. Judges 5:15-16).

829 שִׁמְעוֹן (shim'on) - "Simeon" NKJV, etc.; LXX Σουμεων (Sumeôn) "Sumeon" (see Acts 15:14) - second born of Jacob and a tribe in Israel (e.g. Judges 1:3, 17), and a man in Ezra 10:31 (NKJV "Shimeon," Hebrew is identical).

830 יָלַח (yillâveh) - "attached"

831 לֵוִי (lêviy) - "Levi" - apparently comes from the word "attached" or "joined" לָוָה (lavah). This is also the name of the tribe of Levi, and in the NT, the son of Alphaeus (Mark 2:14; Luke 5:27).

832 אוֹדָה ('odeh) - "praise"

833 יְהוּדָה (yehudâh) - "Judah" - there is also a Levite by this name (Ezra 10:23), a son of Senuah (NKJV, NAS, NIV "Hassenuah," Nehemiah 11:9), one who led thanksgiving (Nehemiah 12:8), and one with musical instruments (Nehemiah 12:36). See also footnote in Matthew 1:3. Also, the term for Jew/Jewish is יְהוּדִי (yehudiy) e.g. Esther 5:13; Zechariah 8:23.

834 Barrenness is not viewed as a good thing. See Exodus 23:26; Deuteronomy 7:14; 1 Samuel 1; Proverbs 30:15-16. Yet, there is a time for everything (e.g. Luke 23:28-29).

835 This is now Jacob's third wife. Polygamy is never condemned in Scripture (e.g. 1 Kings 11:6; 2 Samuel 3:14; 15:16; 1 Chronicles 3:1-9).

has judged<sup>836</sup> me and has also heard my voice and has given me a son." Therefore, she called his name Dan.<sup>837</sup> [7] And she conceived again and Rachel's maid Bilhah bore Jacob a second son. [8] And Rachel said, "With the wrestlings of Gods<sup>838</sup> I have wrestled<sup>839</sup> with my sister. Also, I have prevailed." And she called his name Naphtali.<sup>840</sup>

[9] And Leah saw that she had stopped bearing. So she took Zilpah her maid and gave her to Jacob for a woman. [10] And Zilpah the maid of Leah bore Jacob a son. [11] And Leah said, "Bagad."<sup>841</sup> So she called his name Gad.<sup>842</sup>

[12] And Leah's maid Zilpah bore Jacob a second son. [13] And Leah said, "In my happiness,<sup>843</sup> for the daughters will call me happy." And she called his name Asher.<sup>844</sup>

[14] And Reuben went in the days of harvesting wheat and he found mandrakes<sup>845</sup> in the field. And he brought them to his mother Leah. And Rachel said to Leah, "Please give me from your son's mandrakes."

[15] And she said to her, "Is it a little matter that you have taken my husband and you will also take my sons mandrakes?" So Rachel said, "Therefore, he will lie with you tonight for your son's mandrakes."

[16] When Jacob came in from the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night.

[17] And Gods, he listened to Leah and she conceived and bore Jacob a fifth son. [18] And Leah said, "Gods, he has given me my wages,<sup>846</sup> because I gave my maid to my husband." And she called his name Issachar.<sup>847</sup>

[19] And Leah conceived again and bore Jacob a sixth son.<sup>848</sup> [20] And Leah said, "Gods, he has endowed me with a good endowment. This time my husband will honor<sup>849</sup> me because I have borne him six sons." So she called his name

836 דָּנַנִּי (dānanniy) - "judged me"

837 דָּן (dān) - "Dan" = "he judges" - This is also a tribe of Israel (Exodus 31:6) and a city (Judges 13:29).

838 נַפְתּוּלֵי אֱלֹהִים (naphtulêy 'elohiyim) - "wrestlings of Gods"

839 נִפְתַּלְתִּי (niphaltiy) - "I have wrestled"

840 נַפְתָּלִי (naphtāliy) - "Naphtali" = "my wrestlings"? - This is also a tribe (e.g. Judges 1:33) and territory (e.g. Deuteronomy 34:2; 1 Kings 4:15).

841 בָּגַד (bāgād) - "Bagad" - LXX εν τυχη (en tuchê) - "in fortune" - NAS "How fortunate!" NIV "What good fortune." KJV "A troop cometh:" NKJV "A troop comes!" Troop in Hebrew is בְּגִד (begud).

842 גָּד (gād) - "Gad" - apparently means "fortune." There is the false god Gad (god of fortune?) only found in Isaiah 65:11. There is also the tribe of Gad (e.g. Numbers 1:14) and a prophet in David's time (e.g. 1 Samuel 22:5).

843 בְּאַשְׁרִי (be'āsheri) - "in my happiness"

844 אָשֵׁר ('āshêr) - "Asher" = happy - also a tribe (e.g. Numbers 1:13) and a location (e.g. Joshua 17:7)

845 דוּדָאִיִּם (dudā'iyim) - "mandrakes" - only in this chapter and Song of Solomon 7:13.

846 שֶׁחָרִי (sekhāri) - "my wages"

847 יִסַּחֲרִי (yisāshâr) - "Issachar" - meaning has something to do with wages. Issachar is also a tribe (e.g. Numbers 7:18), and the 7th son of Obed-Edom (1 Chronicles 26:5)

848 Half of the twelve tribes of Israel come from the unloved wife, Leah.

849 יִזְבֵּלֵנִי (yizbelēni) - "will honor me" - NAS footnotes "some translate 'will honor.'" This word is also only found in 1 Kings 8:13 & 2 Chronicles 6:2 (NKJV "exalted").

Zebulun.<sup>850</sup> [21] And afterwards, she bore a daughter and called her name Dinah.<sup>851</sup>

[22] And Gods, he remembered Rachel, and Gods, he listened to her and opened her womb. [23] And she conceived and bore a son and she said, "Gods, he has removed my reproach."<sup>852</sup> [24] And she called his name Joseph<sup>853</sup> saying, "May Yehvah add<sup>854</sup> to me another son."

[25] And it came to pass, when Rachel had borne Joseph, Jacob said to White, "Send me away that I may go to my place and my land. [26] Give me my women and my children for whom I have served you, and let me go. For you know my service which I have served you."

[27] And White said to him, "Please stay, if I have found favor in your eyes. I have observed<sup>855</sup> and Yehvah has blessed me because of you." [28] And he said, "Name me your wages and I will give it."

[29] And he said to him, "You know how I have served you and how your livestock have been with me. [30] For you had a little before, and it has increased to an abundance. And Yehvah has blessed you at my foot. And now, when will I also provide for my own house?"

[31] And he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do for me this thing, I will again tend and keep your flock. [32] Let me pass through all your flock today removing from there every speckled and patched<sup>856</sup> sheep,<sup>857</sup> and every dark<sup>858</sup> sheep among the lambs, and the patched and speckled among the goats. And these will be my wages. [33] And my righteousness will answer for me in a day of tomorrow, when you come in about my wages before you, all that are not speckled and patched among the goats and dark among the lambs are stolen if it is with me."

[34] And White said, "Oh may it be according to your word." [35] And he<sup>859</sup> removed on that day the striped and patched male goats and all the speckled and patched female goats, all that had white<sup>860</sup> in it and of the dark ones among the lambs. And he gave them into the hand of his sons. [36] And he put a three days

850 זְבֻלֹן (zevulun) - "Zebulun" is related to the word Rachel says, "will honor" in this verse. The noun form is found, e.g. in Psalm 49:15 (dwelling); Isaiah 63:15; Habakkuk 3:11 (habitation). Zebulun is also a tribe of Israel (e.g. Numbers 1:9) and territory (e.g. Judges 12:12).

851 דִּינָה (diynâh) - "Dinah" - This is a feminine form of the word judgment or judge. דִּין (diyn) is judgment or judge (masculine form). Dinah is also only found here and in chapters 34 & 46:15.

852 Barrenness = a reproach. See 1 Samuel 1 & Luke 1:25.

853 יוֹסֵף (yosêph) - "Joseph" - Not only is this also the name of a tribe of Israel (e.g. Numbers 13:11), but Israel is called Joseph (e.g. Psalm 80:1), and there is the son of Asaph (1 Chronicles 25:2, 9), a pagan wife taker (Ezra 10:42), a priest (Nehemiah 12:14), Joshua's earthly father (Matthew 1:18), Joseph of Arimathea (Mark 15:43-45; John 19:38), a son of Mattathiah (Luke 3:24), a son of Judah, son of Joannas (Luke 3:26), a son of Jonan (Luke 3:30), and a Joseph called Barabas (Acts 1:23).

854 יָסַף (yosêph) - "add"

855 נִחַשְׁתִּי (nichashtiy) - "I have observed" - This word is usually used for practicing divination. See footnote for Leviticus 19:26.

856 טָלֹא (tâlu) - "patched" - besides this chapter, this word can also be found in Ezekiel 16:16. Also, it is used in Joshua 9:5 for patched sandals.

857 שֶׁח (seh) - "sheep" - more literally, "one of the flock." See footnote for Exodus 12:3.

858 חֹמ (chum) - "dark" - only found in this chapter - NKJV & KJV "brown," NAS "black," NIV "dark-colored"

859 "he" = White (Laban), see verse 36.

860 אָוָן (âvân) - "white" - same Hebrew word for "Laban" (NKJV).

journey between himself and Jacob, and Jacob tended the rest of White's flock.

[37] And Jacob took for himself a fresh poplar,<sup>861</sup> almond, and chestnut tree<sup>862</sup> rod and peeled white strips in them exposing the white that is in the rods. [38] And he set the rods which he had peeled in the gutters, in the watering troughs in front of the flock where the flock came to drink, that they might be in heat<sup>863</sup> when they come to drink.

[39] So the flocks were in heat before the rods and bore striped, speckled, and patched. [40] And Jacob separated the lambs and set the faces of the flock toward the striped and all the dark in the flock of White. And he set for himself flocks by themselves and did not put them with the flock of White.

[41] And it came to pass, whenever the stronger flocks came into heat,<sup>864</sup> Jacob would place the rods before the eyes of the flock in the gutters, to be in heat<sup>865</sup> among the rods. [42] But among the feeble flock, he did not place them. [43] So the man became exceedingly prosperous, and he had many flocks and female and male servants and camels and donkeys.

**31**[1] And he heard the words of the sons of White saying, "Jacob has taken all that was our father's, and from what was our father's he has made all this wealth." [2] And Jacob saw the face of White, and behold it was not with him as before.<sup>866</sup>

[3] And Yehvah said to Jacob, "Return to the land of your fathers and to your family, and I will be with you."

[4] And Jacob sent and called for Rachel and Leah in the field to his flock. [5] And he said to them, "I have seen the face of your father that it is not toward me as before, but Gods of my father, he has been with me. [6] And you know that in all my strength I have served your father. [7] And your father has deceived me and changed my wages ten times, but Gods, he did not allow him to hurt me.<sup>867</sup> [8] If he said thus: 'The speckled will be your wages.' Then all the flock bore speckled. And if he said thus: 'The striped will be your wages.' Then all the flock bore striped. [9] So Gods, he has taken away the livestock of your father and given them to me."

[10] "And it came to pass, at the time when the flock conceived that I lifted my eyes and saw in a vision, and behold, the rams that went up upon<sup>868</sup> the flock were striped, speckled, and spotted.<sup>869</sup> [11] And the messenger of the Gods said to me in

861 לִבְנֶה (livneh) - "poplar" - Koehler Baumgartner, "storax" (p. 518), only found here and in Hosea 4:13.

862 עֵרְמוֹן ('ermon) - "chestnut" - KJV, NKJV "chestnut," NAS, NIV "plane tree," Koehler Baumgartner and BDB gives "plane tree," modern Hebrew, "chestnut" is עֵרְמוֹן ('ermon). Found also in Ezekiel 31:8.

863 יַחֲמִנָּה (yêchamnâh) - "be in heat" - from either חָמַם (châmam) be or become warm or יָחַם (yâcham) be hot. Same for verse 39 יַחֲמִנָּה (yechemu) "were in heat." See also footnote for verse 41.

864 יָחַם (yachêm) - "came into heat" - used twice in this verse and in Genesis 31:10 and Psalm 51:5(H7, "conceived").

865 יַחֲמִנָּה (yachmênâh) "be in heat"

866 בְּתִמּוֹל שְׁלִשּׁוֹם (kitmol shilshom) - "before," or "in time past," more literally, "yesterday, three days ago." תִּמּוֹל (temol) is "yesterday" (e.g. 2 Samuel 15:20; Job 8:9; Psalm 90:4). שְׁלִשּׁוֹם (shilshom) is "three days." This is an idiomatic phrase found e.g. in Deuteronomy 4:42; 19:6; Joshua 3:4; 4:18 (note, same day vs 14, 19); 20:5; 2 Kings 13:5 (note vs 3); Ruth 2:11. First word is also אֶתְמּוֹל ('etmol) e.g. 1 Samuel 4:7.

867 לֹא־נִתָּנוּ אֱלֹהִים לְהַרְעַ עֲמָדִי (lo'-netâno 'elohiyim lehâra' 'immâdiy) - "God did not allow him to hurt me" or more literally, "God did not give him to do evil with me."

868 הָאֱלִיּוֹם עָלַי (hâ'oliym 'al) - "went up upon"

869 בְּרֻדִּים (veruddiyim) - "spotted" - found only here, verse 12, and Zechariah 6:3, 6.

the vision, "Jacob." And I said, "Here I am." [12] And he said, "Please lift up your eyes and see. All the rams that go up upon the flock are striped, speckled, and spotted, for I have seen all that White is doing to you. [13] I am the God of House of God where you anointed a pillar there, where you made a vow there to me. Now, arise, leave this land and return to the land of your family."

[14] And Rachel and Leah answered and said to him, "Is there still a portion and an inheritance for us in the house of our father? [15] Are we not considered foreigners by him, for we have been sold, and he has also certainly consumed our silver.<sup>870</sup> [16] For all the riches that Gods, he has taken away from our father are ours and our children. Now then, all that Gods, he has said to you, do."

[17] So Jacob arose and set his children and women upon camels. [18] And he drove all his livestock and all possessions which he had gained, his acquired livestock which he had gained in Padan Aram to go to Isaac his father in the land of Canaan.

[19] And White had gone to shear his sheep, and Rachel had stolen<sup>871</sup> the teraphim<sup>872</sup> which were her father's. [20] And Jacob stole<sup>873</sup> the heart of White the Aramean,<sup>874</sup> because he did not tell him that he was fleeing. [21] And he fled with all that he had, and arose and crossed over the river and set his face toward the hill country of Gilead.<sup>875</sup>

[22] And on the third day it was told to White that Jacob had fled. [23] And he took his brethren with him, and pursued after him, a seven days journey. And he overtook him in the hill country of Gilead.

[24] And Gods, he came to White the Aramean<sup>876</sup> in a dream at night and said to him, "Take heed to yourself lest you speak with Jacob either good or bad."<sup>877</sup>

[25] And White overtook Jacob. Now Jacob had pitched his tent in the hill country, and White with his brethren pitched in the hill country of Gilead. [26] And White said to Jacob, "What have you done that you have stolen my heart and driven away my daughters as captives of the sword? [27] Why did you secretly flee and steal away from me and not tell me; for I would have sent you away in joy and songs, with tambourine<sup>878</sup> and lyre?<sup>879</sup> [28] And you did not allow me to kiss my

870 כַּסְפֵּנוּ (kaspênu) - "our silver"; NKJV "our money"

871 תִּגְנוֹב (tignov) - "stolen"

872 תְּרָפִים (terâphim) - "teraphim" (= "idols"); NKJV "household idols" - sometimes translated "teraphim," found also in Genesis 31:34-35 (see NKJV footnote); Judges 17:5; 18:14, 17, 20; 1 Samuel 15:23; 19:13, 16; 2 Kings 23:24; Ezekiel 21:21; Hosea 3:4 (teraphim, NKJV) Zechariah 10:2 (see NKJV footnote). There are several different words translated "idol." See word study on idols in Appendix.

873 יָגַב (yignov) - "stole" - this is the same word used in the prior verse.

874 אַרְמִי (arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV - see footnote for Genesis 25:20.

875 גִּלְעָד (gil'ad) - "Gilead" - North of the Dead Sea in Jordan. Gilead is mentioned throughout the OT (e.g. Numbers 32:39). It is also the name of a mountain (Judges 7:3), name of a city (Hosea 6:8), name of the son of Machir (Numbers 26:29), and the father of Jephthah (Judges 11:1-2), and a son of Michael (1 Chronicles 5:14), and also a people (Numbers 26:29; Judges 11:1, 40).

876 אַרְמִי (arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV - see footnote for Genesis 25:20.

877 מִטּוֹב עַד-רָע (mitov 'ad-râ) - "either good or bad" - more literally, "from good to bad." LXX, "speak not at any time to Jacob evil things."

878 תֶּפֶח (toph) - "tambourine" - found also in Exodus 15:20 (in her hand); Judges 11:34; 1 Samuel 10:5; 18:6; 2 Samuel 6:5; 1 Chronicles 13:8; Job 21:12; Psalm 81:3; 149:3; 150:4; Isaiah 5:12; 24:8; 30:32; Jeremiah 31:4; Ezekiel 28:13

879 Really? See verse 29 (and remember verse 2). For "lyre" see footnote for Genesis 4:21.

sons and my daughters. Now, you have been foolish in doing this. [29] It is according to the power<sup>880</sup> of my hand to do you<sup>881</sup> harm,<sup>882</sup> but the Gods of your<sup>883</sup> fathers, he spoke to me last night saying, 'Take heed to yourself, speaking with Jacob neither good nor bad. [30] And now, you have surely gone because you certainly long for the house of your father. Why did you steal my Gods?'<sup>884</sup>

[31] And Jacob answered and said to White, "Because I feared for I said, 'Lest you take your daughters from me.' [32] With whom you find your gods, he shall not live. Before our brethren, identify for yourself what is with me, and take it for yourself." And Jacob did not know that Rachel had stolen them.

[33] And White went in Jacob's tent and Leah's tent, and in the tent of the two maids and did not find anything. And he went from Leah's tent and went into Rachel's tent.

[34] Now Rachel had taken the teraphim and put them in the camel's saddle and sat upon them. And White felt through the whole tent and did not find them. [35] And she said to her father, "Let no anger be in the eyes of my Lord, for I am not able to rise before you; because the way of women is upon me." And he searched and did not find the teraphim.

[36] Then Jacob was angry and he contended with White, and Jacob answered and said to White, "What is my transgression? What is my sin that you have hotly pursued after me? [37] Although you have felt through all my articles, what did you find from all the articles of your house? Put them here before my brethren and your brethren and let them judge between the two of us.

[38] These twenty years I have been with you. Your ewes and your female goats have not miscarried, and the rams of your flocks I have not eaten. [39] The torn<sup>885</sup> I did not bring to you. I missed it.<sup>886</sup> You sought it from my hand, stolen by day or stolen by night. [40] There I was. In the day the drought<sup>887</sup> consumed me, and the frost in the night, and my sleep departed from my eyes. [41] This has been for me twenty years in your house. I served you 14 years for your daughters and six years for your flock, and you changed my wages ten times. [42] If Gods of my father, the Gods of Abraham and the dread of Isaac, he had not been for me, surely now you would have sent me away empty. Gods, he has seen my affliction and the toil of my hands and judged last night."

[43] And White answered and said to Jacob, "The daughters are my daughters

880 יֶשֶׁ-לֵּאֵל (yesh-le'êl) – "it is according to the power" – more literally, "there is to God." אֵל ('êl), a word for God, is used here in the sense of "power." This is a Hebrew idiom found also in Deuteronomy 28:32 ("strength" NKJV); Nehemiah 5:5; Proverbs 3:27; Micah 2:1. See also the footnote for the word for harm in this same verse.

881 עִמָּכֶם ('immâkhem) - "you" - more literally, "with you" - the "you" here is plural.

882 יֶשֶׁ-לֵּאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע (yesh-le'êl yâdiy la'asot 'immâkhem râ') - "It is according to the power of my hand to do you harm," more literally, "There is to God my hand to do with you bad." See also footnote for Exodus 21:6.

883 אֲבִיכֶם (aviykhem) - "your father" - "you" is plural.

884 אֱלֹהָי (elohây) - "my Gods" – White (Laban) was an idolater.

885 תִּרְפָּה (terêphâh) - "torn" - meaning a "torn animal" - found also only in Exodus 22:13 (H12, "it"); Leviticus 7:24 ("torn by wild beasts"); 17:15 ("torn by beasts"); 22:8 ("torn by beasts"); Ezekiel 4:14 ("torn by beasts"); 44:31 ("torn wild by beasts"); Nahum 2:13 ("flesh").

886 אֶחָתַנְנָה ('achatennâh) Piel imperfect 1<sup>st</sup> person singular verb w/suffix - "I missed it" - This is actually the verb for sin.

See footnote for Genesis 4:7.

887 חֹרֵב (chorev) - "drought" - found also in Deuteronomy 28:22; Judges 6:37, 39-40; Job 30:30; Isaiah 4:6; 25:4-5 (2x); Jeremiah 36:30; 50:38; Haggai 1:11; Zechariah 11:17. The verb akin to this is the verb for being dry, חָרַב (chârêv, e.g. Genesis 8:13 [2x]).



and the children are my children and the flock is my flock and all that you see is mine. And to my daughters, what shall I do to these today, or to their children which they have borne? [44] So now, come let us cut a covenant, you and I, and let it be a witness between you and me."

[45] So Jacob took a stone and set it up as a pillar. [46] And Jacob said to his brethren, "Gather stones." So they took stones and made a heap, and they ate there upon the heap.

[47] And White called it Jegar Sahadutha<sup>888</sup> and Jacob called it Galeed.<sup>889</sup>

[48] And White said, "This heap is a witness between me and you today." Therefore, its name was called Galeed, [49] and the Lookout,<sup>890</sup> because he said, "May Yehvah watch<sup>891</sup> between me and you when we are absent from one another.<sup>892</sup> [50] If you afflict my daughters and if you take women besides my daughters, there is no man with us - see, Gods, he is witness between me and you."

[51] And White said to Jacob, "Here is this heap and here is the pillar which I have set up between me and you. [52] This heap is a witness, and the pillar is a witness that I will not cross over this heap to you and you will not cross over this heap and this pillar to me for harm. [53] The Gods<sup>893</sup> of Abraham and the Gods<sup>894</sup> of Nahor, the Gods<sup>895</sup> of their father, they<sup>896</sup> will judge between us." And Jacob swore by the dread of his father Isaac.

[54] And Jacob offered a sacrifice<sup>897</sup> on the mountain and called his brethren to eat bread. So they ate bread and spent the night on the mountain.

[55,H32:1]<sup>898</sup> And White rose early in the morning and kissed his sons and his daughters and blessed them and went and returned to his place.

**32**[1,H2] And Jacob went his way and the messengers of Gods met him. [2,H3] And when Jacob saw them he said, "This is Gods' camp!"<sup>899</sup> And he called the name

888 יֶגָר שָׁהָדוּתָא (yeghar sâhadutâ) - "Jegar Sahadutha" - Aramaic - "heap of witness"

889 גִּלְעָד (gal'êd) - "Galeed" - Hebrew - "heap of witness"

890 מִצְפָּה (mitspâh) "Lookout" - NKJV, etc. "Mizpah"; NOG; GW "Mizpah [Watchtower]"; MSG "Mizpah (Watchtower)"; TLB "The Watchtower' (Mizpah)"; CJB "HaMitzpah [the watchtower]"; KJ21 "Mizpah [that is, A beacon or watchtower]" - this word means lookout or watch-tower, as in Isaiah 21:8 (מִצְפָּה [mitspâh]) or outlook as in 2 Chronicles 20:24 (מִצְפָּה [mitspâh]). It is related to the following verb "watch" יָצַף (yitseph). There are different Mizpah locations, **1.** North central Israel, Mizpah of Gilead (Judges 10:17; 11:11, 29, 34; Hosea 5:1; **2.** Near Mt. Hermon (Joshua 11:3, 8); **3.** In Benjamin (Joshua 18:26; Judges 20:1, 3; 21:1, 5, 8; 1 Samuel 7; ;10:17; 22:3; 2 Chronicles 16:6; 1 Kings 15:22; 2 Kings 25:23, 25; Jeremiah 40 & 41; Nehemiah 3:7, 15, 19); **4.** In Judah (Joshua 15:38).

891 יָצַף (yitseph) - "watch"

892 "we are absent from one another" - more literally, "we are hidden each from his companion" (נִסְתָּר אִישׁ מֵרֵעֵהוּ) [ynissâtêr 'iysh mêrê'êhu]

893 אֱלֹהִי (elohiêy) - "Gods" - plural construct

894 אֱלֹהִי (elohiêy) - "Gods" - plural construct

895 אֱלֹהִי (elohiêy) - "Gods" - plural construct noun with plural verb. See footnote below.

896 יִשְׁפֹּטוּ (yishpetu) - "they will judge" - plural verb - LXX κρινεῖ (krinei) "he will judge"

897 זָבַח . . . זָבַח (yizbach . . . zevach) - "offered a sacrifice" - more literally, "sacrificed a sacrifice"

898 In the Hebrew text this is 32:1. The next entire chapter is off (English vs Hebrew) by one verse. The numbers go back together in 33:1.

899 מַחֲנֶה (mahanêh) - "camp"

of that place Two Camps.<sup>900</sup> [3,H4] And Jacob sent messengers<sup>901</sup> before him to Esau his brother to the land of Seir, the country of Edom.

[4,H5] And he commanded them saying, "Speak thus to my lord Esau, 'Thus says your servant Jacob, 'I have sojourned with White and remained until now. [5,H6] I have ox and donkey, flock, and male and female servant, and I have sent to tell my lord to find favor in your eyes.'"" [6,H7] And the messengers returned to Jacob saying, "We came to your brother Esau and he also is coming to meet you and four hundred men are with him."

[7,H8] And Jacob feared greatly, and it was distressing to him. So he divided the people that were with him and the flocks and the cattle and the camels into two companies. [8,H9] And he said, "If Esau comes to the one company and attacks it, the remaining company will escape."

[9,H10] And Jacob said, "Gods of my father Abraham and Gods of my father Isaac, Yehvah who said to me, 'Return to your land and to your family and I will deal well with you,' [10,H11] I am not worthy of all the mercies and all the truth which you have done for your servant. For with my staff I crossed over this Jordan, and now I have become two companies. [11,H12] Deliver me, please, from the hand of my brother Esau, for I fear him,<sup>902</sup> lest he come and attack me and the mother with the children. [12,H13] For you said, 'I will surely deal well with you, and I will make your seed as the sand of the sea which can not be counted for multitude.'"<sup>903</sup>

[13,H14] And he lodged there that night and he took from what came in his hand for a gift for Esau his brother, [14,H15] two hundred female goats and twenty male goats, two hundred ewes and twenty rams, [15,H16] thirty nursing camels and their young, forty cows and ten bulls,<sup>904</sup> twenty female donkeys and ten male donkeys.

[16,H17] And he gave them into the hand of his servants, herd by herd, by itself, and he said to his servants, "Cross over before me and put some distance between each herd. [17,H18] And he commanded the first one saying, "When Esau my brother meets you and ask you saying, 'Whose are you and where are you going, and whose are these before you?' [18,H19] then you shall say, 'They are your servant's Jacob's. It is a gift sent to my lord Esau, and behold, he also is behind us.'"

[19,H20] And he commanded also the second, also the third, and also all those who went after the herds, saying, "According to this word you shall speak to Esau when you find him."

[20,H21] And you shall also say, 'Behold, your servant Jacob is behind us.'" For he said, "I will appease his face with the gift that goes before me and afterwards I will see his face. Perhaps he will receive my face."<sup>905</sup> [21,H22] So the gift crossed over before his face, and he lodged that night in the camp.

[22,H23] And he arose in that night and took his two women and his two

900 מַחֲנַיִם (mahanâyim) - "Two Camps" YLT - NKJV transliterates "Mahanaim" – this is the same word for “camp” earlier in the verse but in the dual form.

901 This is the same word as in verse one for messengers. Also, it's important to have good messengers, especially in this kind of context (see Proverbs 13:17; 25:13; 26:6).

902 "I fear him" = an honest prayer (Psalm 15:2; 56:3-4)

903 He had God's word that He would take care of him, yet he sought the Lord and acted prudently, as David did when he fled from Saul (1 Samuel 18-30). See also Proverbs 13:16a; 14:15; 22:3 (27:12).

904 פָּרִים (par) - “bulls” - used simply for “bulls” e.g. in Psalm 22:12 (H13) & Isaiah 1:11.

905 יִסֹּא פָּנָי (yisâ' phânây) - "he will receive my face" - found also in Proverbs 6:35, NKJV footnotes "lift up the face" for "will accept." The verb can be translated “lift up,” “receive,” “take,” etc..

maidservants and his eleven sons and crossed over the ford of Jabbok.<sup>906</sup> [23,H24] And he took them and made them cross over the stream and sent over what he had.

[24,H25] Then Jacob was left alone, and a man<sup>907</sup> wrestled with him until the rising of dawn. [25,H26] And when he saw that he did not prevail, he touched the socket of his hip<sup>908</sup> and the socket of Jacob's hip was dislocated in his wrestling with him.

[26,H27] Then he said, "Let me go, for the dawn is rising." And he said, "I will not let you go unless you bless me." [27,H28] And he said to him, "What is your name?" And he said, "Jacob." [28,H29] And he said, "Your name will no longer be called Jacob, but Israel,<sup>909</sup> for you have struggled<sup>910</sup> with Gods and with men and have prevailed."

[29,H30] And Jacob asked and said, "Tell me, please, your name." And he said, "Why is this, you ask for my name?" And he blessed him there. [30,H31] And Jacob called the name of the place Peniel,<sup>911</sup> "For I have seen Gods face to face<sup>912</sup> and my soul is preserved."

[31,H32] And the Sun rose on him when he passed through Penuel,<sup>913</sup> and he limped on his hip.

[32,H33] Therefore, the sons of Israel do not eat the sinew<sup>914</sup> of the nasheh<sup>915</sup> which is upon the socket of the hip to this day, because he touched the socket of Jacob's hip in the sinew of the nasheh.

**33**[1] And Jacob lifted up his eyes and looked and behold, Esau was coming and 400 men were with him. So he divided the children between Leah and Rachel and his two maidservants. [2] And he put the maidservants and their children first and Leah and her children afterwards and Rachel and Joseph after that. [3] And he crossed over before them and bowed himself to the earth seven times until he came near to him to his brother.

[4] And Esau ran to meet him and he embraced him and fell upon his neck and kissed him, and they wept. [5] And he lifted up his eyes and saw the women and children and said, "Who are these with you?" And he said, "The children with whom

906 יַבֶּק (yabboq) - "Jabbok" - mentioned also in Numbers 21:24; Deuteronomy 2:37; 3:16; Joshua 12:2; Judges 11:13, 22.

907 אִישׁ ('iysh) - "man"

908 יָרְכוֹ (yerêlkhô) - "his hip" - same root word as "hip" יָרֵךְ (yerekh) in the latter part of this verse and in verses 31-32.

This is the same word for "thigh" e.g. in Genesis 24:2, 9.

909 יִשְׂרָאֵל (yisrâ'el) - "Israel" - looks like it means "he struggled with God." See also Hosea 12:3-4 (same word used for struggled).

910 שָׁרִיתָ (sâriyâtâ) - "you struggled"

911 פְּנִיֵּאֵל (peniy'êl) - "Peniel" = "face of God"; LXX Εἶδος θεοῦ (Eidos theou) "appearance of God." – There is also a son of Shashak in 1 Chronicles 8:25 (written פְּנִיֵּאֵל [pheniy'êl], reading is פְּנוּאֵל [phenu'êl]).

912 פְּנִים אֶל-פְּנִים (pâniym 'el-pâniym) "face to face" - see footnote for Deuteronomy 34:10.

913 פְּנוּאֵל (penu'êl) - "Penuel" - apparently also means "face of God"; LXX Εἶδος τοῦ θεοῦ (Eidos tou theou) "appearance of the God," elsewhere, Judges 8:8-9, 17; 1 Kings 12:25; 1 Chronicles 4:4, LXX has Φανουήλ (Phanouêl) same as the daughter of "Phanuel" in Luke 2:36 Φανουήλ (Phanouêl) – as a location mentioned also in Judges 8:8-9, 17; 1 Kings 8:25. This is also the name of the father of Gedor (1 Chronicles 4:4), and a son of Shashak (1 Chronicles 8:25).

914 גִּיד (giyd) - "sinew" - also only found in Job 10:11; 40:17; Isaiah 48:4; Ezekiel 37:6, 8 (NKJV all "sinew"), NAS, NIV "tendon."

915 נָשֶׁה (nâsheh) - "nasheh" - only found here - meaning uncertain

Gods, he has graced your servant."

[6] And the maidservants drew near, they and their children, and they bowed down. [7] Then Leah also drew near, and her children, and they bowed down. And afterwards, Joseph drew near, and Rachel, and they bowed down.

[8] And he said, "Who to you is all this company which I met?" And he said, "To find favor in the eyes of my lord."

[9] And Esau said, "I have an abundance, my brother. Let it be for yourself, what you have."

[10] And Jacob said, "No, please, if, please, I have found favor in your eyes, then take my gift from my hand; for therefore, I shall see your face as seeing the face of Gods; and you have accepted me. [11] Please, take my blessing that has come to you, for Gods, he has been gracious to me, and because I have everything."<sup>916</sup> So he pressed him, and he took it.

[12] And he<sup>917</sup> said, "Let's set out and go and I will go before you."

[13] And he said to him, "My lord knows that the children are weak and the flocks and herds with me are nursing, and if they drive them hard one day, all the flocks will die. [14] Please, let my lord cross over before his servant, and I will lead according to my gentleness, according to the pace<sup>918</sup> of the possessions<sup>919</sup> which are before me, and according to the pace of the children, until I come to my lord at Seir."

[15] And Esau said, "Please let me put with you some of the people that are with me." And he said, "Why is this? Let me find favor in your eyes, my lord." [16] So Esau returned that day on his way to Seir.

[17] And Jacob set out to Huts<sup>920</sup> and built for himself a house. And he made huts<sup>921</sup> for his livestock. Therefore, the name of the place is called Huts.

[18] And Jacob came safely to the city of Shechem which was in the land of Canaan when he came from Padan Aram. And he camped at the face of the city. [19] And he bought the portion of the field where he pitched his tent from the hand of the sons of Donkey,<sup>922</sup> Shechem's father, for 100 pieces.<sup>923</sup> [20] And he set up an alter there and called it, "God, Gods of Israel."

**34**[1] And Dinah, the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. [2] And Shechem, the son of Donkey the Hivite, a leader of the land, saw her and took her and lay with her and humbled<sup>924</sup> her. [3]

916 יֶשֶׁה-לִּי-כֹל (yesh-liy-khol) - "I have everything" - more literally, "there is to me everything"

917 KJV "he," NKJV, NAS "Esau," NAS footnotes, "Lit. he"

918 רֶגֶל (regel) - "pace" - more literally, "foot"

919 מְלֶאכָה (melâ'khâh) - "possessions"

920 סֻכּוֹתָה (sukkotâh) - "Huts" - NKJV, etc., "Succoth" which is a transliteration – Location: 1. By Jabbok, East of Jordan river, given to Gad (Joshua 13:27), where Gideon taught a lesson (Judges 8:4-17), Solomon cast bronze near (1 Kings 7:46; 2 Chronicles 4:17), Psalm 60:6 & 108:7 mention the valley of Succoth. 2. First stop after leaving Egypt (Exodus 12:37/Numbers 33:1-6; Etham next, 13:20). This is the same word as "huts" in the footnote below.

921 סֻכּוֹת (sukkot) - "huts" or traditionally translated "booths" - found in Leviticus 23:34, 42-43; Deuteronomy 16:13, 16; 31:10; 2 Samuel 11:11 (tents); 22:12 (canopies); 1 Kings 20:12, 16 (command post); 2 Chronicles 8:13; (tabernacles); Ezra 3:4 (tabernacles); Nehemiah 8:14-17; Job 27:18; 36:29 (His "canopy"); 38:40 ("liars" for lions); Psalm 31:20 (pavilion); Isaiah 1:8; 4:6; Jonah 4:5; Zechariah 14:16, 18-19 (tabernacles).

922 חַמּוֹר (chamor) "Donkey" - NKJV, etc. "Hamor" = "donkey" e.g. Genesis 32:5(H6). Found elsewhere used for this name, Genesis 34:2, 4, 6, 8, 13, 18, 20, 24, 26; Joshua 24:32; Judges 9:28.

923 קֶשִׁיטָה (qesiythâh) - "pieces" - only also found in Joshua 24:32 and Job 42:11. LXX has ἀμνόν (amnôn) "lambs."

924 יָעַנְהָ (y'annehâ) - "humbled her" - found e.g. in Genesis 16:16 (deal harshly); 31:50 (afflict); Deuteronomy 21:14

And his soul clung<sup>925</sup> to Dinah, Jacob's daughter, and he loved the girl, and spoke to the heart<sup>926</sup> of the girl. [4] And Shechem spoke to Donkey his father saying, "Get this young girl<sup>927</sup> for me for a woman."

[5] And Jacob heard that he had defiled Dinah his daughter. And his sons were with his livestock in the field. And Jacob kept silent until they came in.

[6] And Donkey, the father of Shechem, went out to Jacob to speak with him. [7] And Jacob's sons came in from the field when they heard. And the men were grieved and very angry, because he had done folly<sup>928</sup> in Israel by lying with Jacob's daughter, and this should not be done.<sup>929</sup>

[8] And Donkey spoke with them saying, "Shechem my son, his soul loves<sup>930</sup> your<sup>931</sup> daughter. Please give her to him for a woman, [9] and make marriages with us. Give your daughters to us and take our daughters for yourselves. [10] You shall dwell with us and the land will be before you. Dwell and trade in it and acquire possessions in it."

[11] And Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me, I will give. [12] Make the dowry and gift upon me very great, and I will give according to what you say to me; and give me the girl for a woman."

[13] And the sons of Jacob answered Shechem and Donkey his father in deceit. And they spoke because he had defiled Dinah their sister. [14] And they said to them, "We are not able to do this thing, to give our sister for a woman to him who has foreskin, for that is a reproach to us. [15] Yet, in this we will consent to you,<sup>932</sup> if you will become like us, to be circumcised, every male of you. [16] Then our daughters will be given to you, and your daughters we will take for ourselves. And we will dwell with you, and we will be one people. [17] And if you do not listen to us to circumcise, then we will take our daughter and go."

[18] And their words were good in the eyes of Donkey and in the eyes of Shechem Donkey's son. [19] And the lad did not delay to do the thing, because he delighted in Jacob's daughter. He was honored more than all the house of his father.

[20] And Donkey and Shechem his son came to the gate of their city and spoke to the men of their city saying, [21] "These men, they are at peace with us, so let them

(humble); 22:23-24, 28-29; Judges 19:24; 20:5 (ravished); 2 Samuel 13:12, 14, 22, 32 (force); Lamentations 5:11 (ravished); Ezekiel 22:10-11.

925 תִּדְבַּק (tidbaq) - "clung" - used e.g. in Genesis 2:24.

926 עַל־לֵב ('al-lêv) - "to the heart" - same kind of word usage found e.g. in Ruth 2:13; 2 Samuel 19:7; 2 Chronicles 30:22; Isaiah 40:2.

927 יְלֵדָה (yaldâh) - "young girl"

928 נִבְלָה (nevâlâh) - "folly" - NKJV "a disgraceful thing;" KJV "folly" - found also only in Deuteronomy 22:21 (NKJV "a disgraceful thing;" KJV "folly"); Joshua 7:15 (NKJV "a disgraceful thing;" KJV "folly"); Judges 19:23 (NKJV "outrage;" KJV "folly"), 24 (NKJV, KJV "vile"); 20:6 (NKJV "outrage;" KJV "folly"), 10 (NKJV "vileness;" KJV "folly"); **1 Samuel 25:25** (NKJV, KJV "folly;" נָבֵל שְׁמוֹ וְנִבְלָה עִמּוֹ [nâvâl shemo unevâlâh 'imo] "Nabal [Fool] is his name and folly is with him"); 2 Samuel 13:12 (NKJV "disgraceful thing;" KJV "folly"); **Job 42:8** (NKJV, KJV "folly"); Isaiah 9:17 (H16, NKJV, KJV "folly"); **32:6** (NKJV "foolishness;" KJV "villany"); Jeremiah 29:23 (NKJV "disgraceful things;" KJV "villany").

929 Here's a clear declaration against fornication. See also Deuteronomy 22:13-21.

930 חָשַׁקָה (châsheqâh) - "loves" - used in Deuteronomy 7:7; 10:15 (delighted); 21:11 (desire); 1 Kings 9:19; 2 Chronicles 8:6; Psalm 91:14; Isaiah 38:17 (lovely). The typical word for love is אָהַב ('âhav), e.g. Genesis 27:9, 14.

931 בִּתְּכֶם (bittekhem) - "your daughter" - the "your" is plural.

932 לָכֶם (lâkhem) - "to you" - "you" is plural.

dwell in the land and trade in it. And the land, behold, it is wide on both hands<sup>933</sup> before them. Let's take their daughters for women for ourselves, and let's give our daughters to them. [22] Yet, in this the men will consent to dwell with us to be one people, in us being circumcised, every male, just as they are circumcised. [23] Their livestock and what they have acquired, and all their animals, will they not be ours? Only let us consent to them and dwell with them."

[24] And all who went out of the gate of his city listened to Donkey and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

[25] And it came to pass, on the third day, in their being in pain, two sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city securely,<sup>934</sup> and killed every male. [26] And they killed Donkey and Shechem his son by a sword's mouth,<sup>935</sup> and they took Dinah from the house of Shechem and went out.

[27] The sons of Israel came upon the slain and plundered the city, because they had defiled their sister. [28] And they took their flocks and their herds and their donkeys and what was in the city and what was in the field. [29] And they took captive all their wealth and all their children and all their women, and they plundered all that was in the house. [30] And Jacob said to Simeon and Levi, "You have troubled me, to make me stink<sup>936</sup> among the inhabitant<sup>937</sup> of the land, among the Canaanite and the Perizzite, and I am few in number.<sup>938</sup> And they will attack me, and I will be exterminated, me and my house."<sup>939</sup> [31] And they said, "Should he treat our sister like a harlot?"

**35**[1] And Gods, he said to Jacob, "Arise, go up to the House of God and dwell there. And make there an altar to the God who appeared to you when you fled from the face of Esau your brother."

[2] And Jacob said to his household and to all who were with him, "Put away the gods of the foreigner<sup>940</sup> which are in your midst and cleanse yourselves and change your garments. [3] And let us arise and go up to House of God, and I will make there an altar to the God who answered me in the day of my distress. And he has been with me in the way which I have gone."

[4] And they gave to Jacob all the gods of the foreigner which were in their hands, and the rings that were in their ears. And Jacob hid them under the terebinth tree which was by Shechem.

[5] And they journeyed, and terror of Gods was upon the cities that surrounded

933 רַחֲבַת-יָדַיִם (rachavat-yâdayim) - "wide on both hands" - NKJV "large enough," NAS footnotes, "Lit. wide of hands," Green "wide on both hands."

934 בֶּטָח (betach) - "securely" (LXX) - NKJV "boldly," NAS "unawares," NIV "unsuspecting," Green "in its security." Used also e.g. in Leviticus 25:18-19; 26:5; Judges 8:11; 18:7; etc.

935 לְפִי-חֶרֶב (lepiy-chârev) - "by a sword's mouth" - more literally, "to mouth of sword" - figure of speech found throughout OT (e.g. Exodus 17:13; Numbers 21:24; Deuteronomy 13:15[H16, 2x]; etc.).

936 לְהַבִּי־שִׁנִּי (lehav'iyshênîy) - "to make me stink" - KJV "to make me to stink" - used also e.g. Exodus 5:21; 16:24; 2 Samuel 27:12 (utterly abhor); Psalm 38:5.

937 יֹשֵׁב (yoshêv) - "inhabitant" - singular

938 מְעַט מִסָּפָר (metêy mispâr) - "few in number" - more literally, "males of number" or "men of number" - this phrase is also found in Deuteronomy 4:27; 1 Chronicles 16:19; Psalm 105:12; Jeremiah 44:28 (NKJV "small number").

939 See also Genesis 49:5-7.

940 אֱלֹהֵי הַנֹּכְרִי (elohay hannêkâr) "gods of the foreigner" - see footnote for Judges 10:16.

them. And they did not pursue after the sons of Jacob.

[6] And Jacob came to Luz (that is, House of God), which was in the land of Canaan, he and all the people who were with him. [7] And he built there an altar and called the place, "God,"<sup>941</sup> House of God,<sup>942</sup> because there the Gods<sup>943</sup> were revealed<sup>944</sup> to him when he fled from the face of his brother.

[8] And Bee,<sup>945</sup> Rebekah's nurse, died, and she was buried below House of God under the terebinth tree. And its name was called the terebinth tree of weeping.

[9] And Gods, he appeared to Jacob again when he came from Padan Aram, and he blessed him. [10] And Gods, he said to him, "Your name is Jacob. No longer<sup>946</sup> shall your name be called Jacob, but Israel will be your name." So he called his name Israel.

[11] And Gods, he said to him, "I am God Almighty. Be fruitful and multiply. A nation and an assembly of nations will come from you, and kings will come out from your loins. [12] And the land that I gave to Abraham and Isaac, I give to you and to your seed after you I give the land."

[13] And Gods, he went up from him in the place where he spoke with him. [14] And Jacob set up a pillar in the place where he spoke with him, a pillar of stone. And he poured a drink offering upon it and poured oil upon it. [15] And Jacob called the name of the place where Gods, he had spoken with him there, House of God.

[16] And he journeyed from House of God, and when there was yet a distance of the land to go to Ephrath,<sup>947</sup> Rachel was giving birth and she had difficulty in her labor.

[17] And it came to pass, when she was in hard labor that the midwife said to her, "Do not fear, for you will have this son also." [18] And it came to pass, when her soul was leaving, for she died, that she called his name, "Son of my sorrow,"<sup>948</sup> but his father called him, "Benjamin."<sup>949</sup>

[19] So Rachel died,<sup>950</sup> and she was buried on the way to Ephrath, that is house of Bread.<sup>951</sup> [20] And Jacob set up a pillar on her grave. It is the pillar of Rachel's

941 אֵל ('êl) - "God" - singular

942 אֵל ('êl) - "God" - singular

943 הָאֱלֹהִים ('elohiym) - "the Gods" - plural noun with plural verb. See footnote below.

944 נִגְלוּ (niglu) - "were revealed" - Niphal (i.e. passive) plural verb, literally "they were revealed" - see Genesis 28:12-16 where the Gods were revealed to Jacob when he fled from his brother.

945 דִּבְרָה (devorâh) "Bee" - NKJV, etc. "Deborah." דִּבְרָה (devorâh) = "bee" e.g. in Isaiah 7:18 (singular); Deuteronomy 1:44 (plural); Psalm 118:12 (plural). "Deborah" is also the name of a prophetess in Judges 4:4-5, 9-10, 14; 5:1, 7, 12, 15; 14:8.

946 Interesting, see Genesis 46:2

947 אֶפְרָתָה ('ephrât) - "Ephrath" = Bethlehem, see verse 19 and Genesis 48:7, also the name of one of Caleb's wives (1 Chronicles 2:18-19, 50; 4:4)

948 בֶּן-אֲוִי (ben-'oniy) - "son of my sorrow"

949 בְּיָמִין (vinyâmiyn) - "son of right hand" - There is more than just this one Benjamin. See 1 Chronicles 7:10 and Ezra 10:32.

950 Jacob was by her side. See Genesis 48:7.

951 בֵּית לָחֶם (bêyt lâchem) "house of Bread" - "Bethlehem" NKJV, etc. found also in Genesis 48:7; Joshua 19:15; Judges 12:8, 10; 17:7-9; 19:1-2, 18; Ruth 1:1, 2, 19, 22; 2:4; 4:11; 1 Samuel 16:4; 17:12, 15; 20:6, 28; 2 Samuel 2:32; 23:14-16, 24; 1 Chronicles 2:51, 54; 4:4; 11:16-18, 26; 2 Chronicles 11:6; Ezra 2:21; Nehemiah 7:26; Jeremiah 41:17; Micah 5:2.

grave to this day.<sup>952</sup> [21] And Israel journeyed, and he pitched his tent beyond the tower of Eder.<sup>953</sup>

[22] And it came to pass, when Israel had settled in that land, that Reuben went and lay with Bilhah his father's concubine. And Israel heard about it.<sup>954</sup>

Now the sons of Jacob were twelve. [23] The sons of Leah were Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. [24] The sons of Rachel were Joseph and Benjamin. [25] And the sons of Bilhah, Rachel's maid, were Dan and Naphtali. [26] And the sons of Zilpah, Leah's maid, were Gad and Ashur. These were the sons of Jacob that were born to him in Padan Aram.<sup>955</sup>

[27] And Jacob came to Isaac his father at Mamre, Town of the Four,<sup>956</sup> that is Hebron, which is where Abraham and Isaac sojourned there.

[28] And the days of Isaac were 180 years. [29] And Isaac perished and died. And he was gathered to his people, old and full of days, and Esau and Jacob his sons buried him.<sup>957</sup>

**36**[1] Now these are the generations of Esau, who is Edom.<sup>958</sup> [2] Esau took his women<sup>959</sup> from the daughters of Canaan, Adah the daughter of Elon<sup>960</sup> the Hitite, and Aholibaman<sup>961</sup> the daughter of Anah,<sup>962</sup> the daughter of Zibeon<sup>963</sup> the Hivite, [3] and Basemath<sup>964</sup> the daughter of Ishmael, sister of Nebajoth. [4] And Adah bore to Esau Eliphaz,<sup>965</sup> and Basemath bore Reuel.<sup>966</sup> [5] And Aholibamah bore Jeush<sup>967</sup> and Jaalam<sup>968</sup> and Korah.<sup>969</sup> These were the sons of Esau who were born to him in the land of Canaan.

952 Mentioned also in 1 Samuel 10:2.

953 עֵדֶר ('êder) - "Eder" = "flock" - translated "drove" in Genesis 32:17; Job 24:2 (flocks); Jeremiah 13:17; Micah 4:8

954 Genesis 49:3-4

955 Except Benjamin (Genesis 35:17-18)

956 קִרְיַת הָאַרְבַּע (qiryat hâ'arba') "Town of the Four" - NKJV, etc. "Kirjath Arba" – here and in Nehemiah 11:25 the word "Four" has the definite article.

957 Isaac died in 2229 SC (Hebrew text date).

958 Esau got this name from eating some red stew (Genesis 25:30), but he was also red (Genesis 25:25).

959 Only three of Esau's wives are mentioned in this text, but Genesis 26:34 mentions also Judith, and Genesis 28:9 also mentions Mahalath. If none of these names refer to the same person, then Esau had at least five wives.

960 אֵילֹן ('êylon) - "Elon" - No more information on this man. There are two others with this name, a son of Zebulun (Genesis 49:14) and a Judge (Judges 12:11).

961 אֲהוֹלִיבָמָה ('oholiyvâmâh) - "Aholibamah" - also a chief (Genesis 36:41/1 Chronicles 1:52)

962 אָנָה ('anâh) - "Anah" - Either Zibeon has both a daughter and son with this name (see Genesis 36:34), or daughter is actually granddaughter (as in 2 Kings 8:26 NKJV, NAS, NIV; see also Genesis 36:11-13. "sons" including grandsons), or there are two Zibeons. Zibeon, son of Horite (Genesis 36:20, and chief 29), and Zibeon the Hivite. There is also a son of Seir (verse 20).

963 צִבְעֹן (tsiv'on) - "Zibeon" - besides this chapter, also found in 1 Chronicles 1:38, 40.

964 Either Basemath is the same woman as Mahalath (Genesis 28:9) or Esau had a 4th wife. Also, note Genesis 26:34 - Basemath, the daughter of Elon the Hitite. That Basemath is either Adah (Genesis 36:2) or a 5th wife. Although, in this chapter only three are mentioned (Deuteronomy 29:29).

965 אֱלִיפָז ('eliyphâz) - "Eliphaz" - besides this chapter, also 1 Chronicles 1:35-36, also there is Job's friend (Job 2:11; etc.)

966 רְעוּאֵל (re'u'êl) - "Reuel" - this chapter and 1 Chronicles 1:35-36, also Moses' father-in-law (e.g. Exodus 2:18); also a son of Ibnijah (1 Chronicles 9:8), also the father of Eliasaph (Numbers 2:14), also named Deuel (e.g. Numbers 1:14).

967 יְעוּשׁ (ye'ush) - "Jeush" - this chapter and 1 Chronicles 1:35, also a son of Bilhah (1 Chronicles 7:10), a son of Eshek (1 Chronicles 8:39), a son of Shimei (1 Chronicles 23:10-11), a son of Rehoboam (2 Chronicles 11:19)

968 יַעֲלָם (ya'lâm) - "Jaalam" - only this man, this chapter and 1 Chronicles 1:35

969 קֹרַח (qorach) - "Korah" - this chapter and 1 Chronicles 1:35, and a son of Eliphaz (Genesis 36:16), the rebel (Exodus 6:21, 24; Numbers 16; 26:9-11; 27:3; 1 Chronicles 6:7, 22; Jude 11), a son of Hebron (1 Chronicles 2:43)



[6] And Esau took his women and his sons and his daughters and every soul of his house and his cattle and all his animals and all of his goods that he had acquired in the land of Canaan, and he went to a land away from the presence of Jacob his brother. [7] For their possessions were too great to dwell together, and the land of their sojourning was not able to support them because of their livestock. [8] So Esau dwelt in Mount Seir. Esau is Edom.

[9] Now these are the generations of Esau the father of Edom in Mount Seir. [10] These are names of the sons of Esau: Eliphaz the son of Adah, Esau's woman, Reuel the son of Basemath, Esau's woman. [11] And the sons of Eliphaz were Teman,<sup>970</sup> Omar,<sup>971</sup> Zepho,<sup>972</sup> and Gatam,<sup>973</sup> and Kenaz.<sup>974</sup>

[12] And Timna<sup>975</sup> was a concubine to Eliphaz Esau's son, and she bore to Eliphaz, Amalek.<sup>976</sup> These were the sons of Adah Esau's woman. [13] And these were the sons of Reuel: Nahath<sup>977</sup> and Zerah,<sup>978</sup> Shammah<sup>979</sup> and Mizzah.<sup>980</sup> These were the sons<sup>981</sup> of Basemath Esau's woman.

[14] And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's woman. She bore to Esau, Jeush, and Jaalam, and Korah.

[15] These were the chiefs of the sons of Esau. The sons of Eliphaz, Esau's firstborn, were, chief Teman, chief Omar, chief Zepho, chief Kenaz, [16] chief Korah, chief Gatam, chief Amalek. These were the chiefs of Eliphaz in the land of Edom. These were the sons<sup>982</sup> of Adah.

[17] And there were the sons of Reuel, Esau's son, chief Nahath, chief Zerah, chief Shammah, and chief Mizzah. These were the chiefs of Reuel in the land of Edom. These were the sons<sup>983</sup> of Basemath, Esau's woman.

[18] And these were the sons of Aholibamah, Esau's woman, chief Jeush, chief Jaalam, and chief Korah. These were the chiefs of Aholibamah the daughter of Anah, Esau's woman.

970 תֵּמָן (tê mân) - "Teman" = south (e.g. Joshua 15:1; Job 39:26; Zechariah 9:14), for this man this chapter and 1 Chronicles 1:36, 53, and it is also a location in Edom (Jeremiah 49:7; Ezekiel 25:13; Amos 1:12; Obadiah 9; Habakkuk). Interesting, Eliphaz in Job was Temanite, and Teman's father was named Eliphaz.

971 אוֹמָר ('omâr) - "Omar" - only this one, a chief, verse 15; 1 Chronicles 1:36

972 צֶפּוֹ (tsepho) - "Zepho" - only this one, a chief, verse 15; 1 Chronicles 1:36 (צֶפְחִי, tsephiy)

973 גַּתָּם (ga`tâm) - "Gatam" - only this one, a chief, verse 15; 1 Chronicles 1:36

974 קֵנָז (qenaz) - "Kenaz" - a chief, verse 15, 42; 1 Chronicles 1:53; also the father of Othniel (Joshua 15:17; 1:13; 3:9, 11)

975 תִּמְנָה (timna') - "Timna" - this may be the Timna of Genesis 36:22 (1 Chronicles 1:39) who was Lotan's sister (Genesis 36:20-22). There is also a chief (Genesis 36:40; 1 Chronicles 1:51; NKJV "Timnah" but Hebrew same)

976 עַמְלֵק ('amâlêq) - "Amalek" - only this man, a chief, verse 16; 1 Chronicles 1:36; also a people (e.g. Exodus 17:8; Numbers 13:29; 24:20)

977 נַחַת (nachat) - "Nahath" = "descent" (Isaiah 30:30 נַחַת, nachat), a chief, verse 17; 1 Chronicles 1:37; also a son of Zophai (1 Chronicles 6:26); also an overseer (2 Chronicles 31:13)

978 זֶרַח (zerach) - "Zerah" = dawning, rising (e.g. Isaiah 60:3), a chief, verse 17, 1 Chronicles 1:37; also Genesis 36:33; 1 Chronicles 1:44 (same or different?); also a son of Simeon (Numbers 26:13; 1 Chronicles 4:24); also an Ethiopian with a million man army (2 Chronicles 14:9); also twin brother of Perez (Genesis 38:20; 46:12; Numbers 26:20; 1 Chronicles 2:46; 9:6; Nehemiah 11:24); also Achan's great grandfather (Joshua 7:1, 18, 24; 22:20)

979 שַׁמָּה (shammâh) - "Shammah" = "astonishing" (Deuteronomy 28:37; Jeremiah 5:30) or "desolate" (Isaiah 5:9) - a chief, verse 17; 1 Chronicles 1:37; also a son of Jesse (1 Samuel 16:9; 17:13); also a mighty man of David (2 Samuel 23:11-12, 33), and another mighty man (2 Samuel 23:25)

980 מִצֶּזָּה (mizzâh) - "Mizzah" - only this one, a chief, verse 17; 1 Chronicles 1:37

981 "sons" here clearly from the context equals grandsons.

982 They are grandsons, yet called sons.

983 They are grandsons, yet called sons.

[19] These were the sons of Esau and these were their chiefs. He is Edom.

[20] These were the sons of Seir the Horite who inhabited the land. Lotan,<sup>984</sup> and Shobal,<sup>985</sup> and Zibeon, and Anah, [21] and Dishon,<sup>986</sup> and Ezer,<sup>987</sup> and Dishan.<sup>988</sup> These were the chiefs of the Horites the sons of Seir in the land of Edom.

[22] And the sons of Lotan were, Hori,<sup>989</sup> and Heman,<sup>990</sup> and the sister of Lotan was Timna.

[23] And these were the sons of Shobal, Alvan<sup>991</sup> and Manahath<sup>992</sup> and Ebal,<sup>993</sup> Shepho<sup>994</sup> and Onam.<sup>995</sup>

[24] And these were the sons of Zibeon, Ajah<sup>996</sup> and Anah. This was the Anah who found the water<sup>997</sup> in the wilderness as he pastured the donkeys for Zibeon his father.

[25] And these were the children of Anah, Dishon, and Aholibamah the daughter of Anah.

[26] And these were the sons of Dishon, Hemdan<sup>998</sup> and Eshban<sup>999</sup> and Ithran<sup>1000</sup> and Cheran.<sup>1001</sup>

[27] These were the sons of Ezer, Bilhan<sup>1002</sup> and Zaavan<sup>1003</sup> and Akan.<sup>1004</sup>

[28] These were the sons of Dishon, Uz and Aran.<sup>1005</sup>

[29] These were the chiefs of the Horites, chief Lotan, chief Shobal, chief Zibeon, chief Anah, [30] chief Dishon, chief Ezer and chief Dishan. These were the chiefs of the Horites according to their chiefs in the land of Seir.<sup>1006</sup>

984 לוֹטָן (lothân) - "Lotan" - only this man, a chief, verse 29; 1 Chronicles 1:38-39

985 שׁוֹבָל (shobhâl) - "Shobal" - a chief, verse 29; 1 Chronicles 1:38-39; also a descendant of Caleb (1 Chronicles 2:50, 52), and a son of Judah (1 Chronicles 4:1-2)

986 דִּישׁוֹן (dishon) - "Dishon" - see also 1 Chronicles 1:38, 41; 42; also son of Anah, great grandson of Seir, verse 25-26

987 אֶזֶר ('êtser) - "Ezer" - only this man, a chief, this verse, and verse 30 (see also vs 27); 1 Chronicles 1:38, 42

988 דִּישָׁן (diyshân) - "Dishan" - only this man, a chief, this verse, see also verse 26, 28; 1 Chronicles 1:38. 1 Chronicles 1:41-42 appears to be same person but spelled דִּישׁוֹן (dishon). LXX has δῆσων (dêsôn) for Genesis 36:26.

989 חֹרִי (choriy) - "Hori" - 1 Chronicles 1:39; also father of Shaphat (Numbers 13:5). This is the word we get "Horites" from.

990 הֶמָּאן (hêymâm) - "Heman" - 1 Chronicles 1:39 (הֶמָּאֵם, hêymâm)

991 אֶלְוָן ('alvân) - 1 Chronicles 1:40 (אֶלְיָן, 'alyân)

992 מַנַּחַת (mânachath) - "Manahath" - 1 Chronicles 1:40, also a location (1 Chronicles 8:6)

993 עֵבָל ('êyvâl) - "Ebal" - see also 1 Chronicles 1:22, 40; also the name of a mountain in Deuteronomy 11:29; 27:4, 13; Joshua 8:30, 33.

994 שֵׁפּוֹ (shepho) - "Shepho" - 1 Chronicles 1:40 (שֵׁפְחִי, shephiy)

995 אֹנָם ('onâm) - "Onam" - 1 Chronicles 1:40; also father of Shammai and Jada (1 Chronicles 2:26, 28)

996 אַיָּה ('ayyâh) - "Ajah" - 1 Chronicles 1:40; also father of Rizpah (2 Samuel 3:7; 21:8, 10-11), NKJV "Aiah" Hebrew same.

997 יָמִים (yêmim) - "water" (NKJV) - KJV "mules," NAS, NIV "hot springs," Vulgate "hot springs," unknown word only found here.

998 חֶמְדָּן (chemdân) - "Hemdan" - 1 Chronicles 1:41

999 אֶשְׁבָּן ('eshbân) - "Eshban" - 1 Chronicles 1:41

1000 יִתְרָן (yithrân) - "Ithran" - 1 Chronicles 1:41; also a son of Zophah (1 Chronicles 7:37) NKJV Jithran, Hebrew same

1001 כֶּרָן (kherân) - "Cheran" - 1 Chronicles 1:41

1002 בִּלְחָן (bilhân) - "Bilhan" - 1 Chronicles 1:42, also a son of Jediahel (1 Chronicles 7:10)

1003 זַאֲוָן (za'avân) - "Zaavan" - 1 Chronicles 1:42

1004 אֶקָן ('aqân) - "Akan" - 1 Chronicles 1:42

1005 אֶרָן ('arân) - "Aran" - 1 Chronicles 1:42

1006 Esau dispossessed the Horites (Deuteronomy 2:12, 22).

[31] Now these were the kings who reigned in the land of Edom before a king reigned over the sons of Israel. [32] Bela<sup>1007</sup> the son of Beor<sup>1008</sup> reigned in Edom, and the name of his city was Dinhabah.<sup>1009</sup>

[33] When Bela died, Jobab the son of Zerah from Bozrah<sup>1010</sup> reigned in his place. [34] When Jobab died, Husham<sup>1011</sup> from the land of the Temanites<sup>1012</sup> reigned in his place. [35] When Husham died, Hadad<sup>1013</sup> the son of Bedad,<sup>1014</sup> who attacked Midian in the field of Moab, reigned in his place; and the name of his city was Avith.<sup>1015</sup>

[36] When Hadad died, Samlah<sup>1016</sup> from Masrekah<sup>1017</sup> reigned in his place. [37] When Samlah died, Saul<sup>1018</sup> from Rehoboth<sup>1019</sup> by the river reigned in his place.

[38] When Saul died, Baal-Hanan<sup>1020</sup> the son of Achbor<sup>1021</sup> reigned in his place.

[39] When Baal-Hanan the son of Achbor died, Hadar<sup>1022</sup> reigned in his place. And the name of his city was Pau,<sup>1023</sup> and the name of his woman was Mehetabel<sup>1024</sup> the daughter of Matred,<sup>1025</sup> the daughter of Mezahab.<sup>1026</sup>

[40] And these were the names of the chiefs of Esau according to their families according to their places by their names: chief Timna, chief Alvah,<sup>1027</sup> chief

1007 בֶּלַע (bela') - "Bela" - 1 Chronicles 1:43; also first son of Benjamin (Genesis 46:21, KJV, NKJV "Belah" Hebrew same; Numbers 26:38, 40; 1 Chronicles 7:6-7); also a son of Azaz (1 Chronicles 5:8)

1008 בְּעוֹר (be'or) - "Beor" - 1 Chronicles 1:43; also father of Balaam (e.g. Numbers 22:5)

1009 דִּנְחָבָה (dinhâvâh) - "Dinhabah" - 1 Chronicles 1:43

1010 בּוֹצְרָה (botsrâh) - "Bozrah" - location in Edom, 1 Chronicles 1:44; Isaiah 34:6; 63:1; Jeremiah 49:13, 22; Amos 1:12; location in Moab, Jeremiah 48:24

1011 חֻשָּׁם (chushâm) - "Husham" - 1 Chronicles 1:45-46

1012 תִּמְנִי (têymâniy) - "Temanites" - Jeremiah 49:7, 20; Ezekiel 25:13; Amos 1:12; Obadiah 9; Habakkuk 3:3

1013 הָדָד (hadad) - "Hadad" - 1 Chronicles 1:46-47; also one in 1 Chronicles 1:51 (Hadar of Genesis 36:39); an adversary to Solomon (1 Kings 11:14, 17, 19, 21, 25)

1014 בֶּדָד (bedad) - "Bedad" - 1 Chronicles 1:46

1015 עֵוִית (aviyt) - "Avith" - 1 Chronicles 1:46

1016 שַׁמְלָה (samlâh) - "Samlah" - 1 Chronicles 1:47-48

1017 מַסְרֵקָה (masrêqâh) - "Masrekah" - 1 Chronicles 1:47, location unknown

1018 שָׁאֻל (shâ'ul) - "Saul"; LXX Σαουλ (Saoul) - 1 Chronicles 1:48-49; also the first king of Israel (e.g. 1 Samuel 9:2-5); also a son of Simeon (Genesis 46:10; Exodus 6:15; Numbers 26:13; 1 Chronicles 4:24); also a son of Uziah (1 Chronicles 6:24)

1019 רְחוֹבוֹת (rechovot) - "Rehoboth" = broad open place, e.g. Genesis 19:2 (open square); Amos 5:16 (streets); Proverbs 1:20 (open squares)

1020 בַּעַל חֲנָן (ba'alchânân) - "Baal-Hanan" = "Baal is gracious" - verse 39; 1 Chronicles 1:49-50; also a Gederite (1 Chronicles 27:28)

1021 אַחְבוֹר (akhbor) - "Achbor" - verse 39, 1 Chronicles 1:49; also a son of Michaiah (2 Kings 22:12, 14; same man? Jeremiah 26:22; 36:12)

1022 הָדָר (hadhar) - "Hadar" - 1 Chronicles 1:50

1023 פָּעוּ (pâ'u) - "Pau" - 1 Chronicles 1:50 (פָּעַי, pâ'iy), location unknown

1024 מְהֵיטָבָאֵל (mehêytav'êl) - "Mehetabel" - 1 Chronicles 1:50; also grandfather of Shemaiah (Nehemiah 6:10)

1025 מַטְרֵד (matrêd) - "Matred" - 1 Chronicles 1:50

1026 מֵי זָהָב (mêyâhâv) - "Mezahab" = "waters of gold" (as in Psalm 23:2 מֵי מְנוּחוֹת, mêy menuchot) "waters of rest") - 1 Chronicles 1:50

1027 אֶלְוָה (alvâh) - "Alvah" - 1 Chronicles 1:51 (אֶלְיָה, `alyâh)

Jetheth,<sup>1028</sup> [41] chief Aholibamah, chief Elah,<sup>1029</sup> chief Pinon,<sup>1030</sup> [42] chief Kenaz, chief Teman, chief Mibzar,<sup>1031</sup> [43] chief Magdiel<sup>1032</sup> and chief Iram.<sup>1033</sup> These were the chiefs of Edom according to their dwelling places in the land of their possessions. This is Esau the father of Edom.

**37**[1] Now Jacob dwelt in the land of the sojournings of his father in the land of Canaan. [2] These are the generations of Jacob. Joseph, being the son of seventeen years, was tending the flock with his brothers, and he was a lad with the sons of Bilhah and the sons of Zilpah, his father's women. And Joseph brought a bad report of them to their father.

[3] And Israel loved Joseph more than all his sons, because he was to him the son of his old age. And he made for him a full length robe.<sup>1034</sup> [4] And his brothers saw that their father loved him more than his brothers, and they hated him and were not able to speak peaceably to him.

[5] And Joseph dreamed a dream, and he told it to his brothers. And they hated him even more. [6] And he said to them, "Please listen to this dream that I dreamed. [7] Now behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood up. And behold, your sheaves surrounded and bowed down to my sheaf."

[8] And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed rule among us?" And they hated him even more because of his dreams and his words.

[9] And he dreamed yet another dream, and recounted it to his brothers and said, "Behold, I dreamed a dream again. And behold, the Sun and the moon and eleven stars bowed down to me."<sup>1035</sup> [10] And he recounted it to his father and his brothers, and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" [11] And his brothers envied him, and his father kept the matter.

[12] Now his brothers went to tend their father's flock in Shechem. [13] And Israel said to Joseph, "Are not your brothers shepherding in Shechem? Come and I will send you to them." And he said, "Here I am." [14] And he said to him, "Please go. See the welfare of your brothers and the welfare of the flock and bring back word to me." So he sent him from the valley of Hebron, and he went to Shechem.

[15] Now a man found him, and behold he was wondering in the field. And the man asked him saying, "What are you seeking?" [16] And he said, "I am looking for my brothers. Please tell me where they are shepherding." [17] And the man said, "They have moved from here, for I heard them saying, 'Let us go to Dothan.'" So

1028 יֶתֶת (yetêt) - "Jetheth" - 1 Chronicles 1:51

1029 אֵלָה (’êlâh) - "Elah" - 1 Chronicles 1:52; also a son of Baasha (1 Kings 16:6, 8, 13-14); also father of Hoshea (2 Kings 15:30; 17:1, 18-19; also a son of Caleb (1 Chronicles 4:15); also a son of Uzzi (1 Chronicles 9:8)

1030 פִּינּוֹן (piynon) - "Pinon" - 1 Chronicles 1:52

1031 מִבְצָר (mivtsâr) - "Mizbar" = "stronghold" or "fortification" - 1 Chronicles 1:53

1032 מַגְדִּיֵּל (maghdiy’êl) - "Magdiel" - 1 Chronicles 1:54

1033 עִרָם (’iyrâm) - "Iram" - 1 Chronicles 1:54

1034 כֶּתֶנֶת פָּסִיִּים (ketonet passiyim) - "full length robe" - Green "a robe reaching to the feet," LXX "tunic of many colors" χιτῶνα ποικίλον (chitôna poikilon), BDB "tunic reaching to palms and soles," it is the word for tunic, coat, or robe (כֶּתֶנֶת, ketonet) with the word for soles (of feet) or palms (פָּסִיִּים, passiyim).

1035 Revelation 12:1 similar metaphor

Joseph went after his brothers and found them in Dothan.<sup>1036</sup>

[18] And they saw him from a distance and before he came near to them they plotted against him to kill him. [19] And they said each to his brother, "Behold, this owner<sup>1037</sup> of dreams is coming. [20] So now, come, let's kill him and throw him in one of the pits, and we shall say, 'An bad life<sup>1038</sup> devoured him;' and we shall see what will become of his dreams."<sup>1039</sup>

[21] But Reuben heard it and delivered him from their hand, and said, "Let's not strike his soul." [22] And Reuben said to them, "Do not shed blood. Throw him into this pit which is in the wilderness and do not stretch out a hand against him" - that he might deliver him from their hand to bring him back to his father.

[23] So it came to pass, when Joseph came to his brothers, that they striped Joseph of his robe, the full length robe that was upon him, [24] and took him and threw him into the pit. And the pit was empty. There was no water in it.

[25] And they sat down to eat bread. And they lifted up their eyes and looked, and behold, a caravan of Ishmaelites was coming from Gilead with their camels carrying spices and balm and myrrh going to bring them down to Egypt. [26] And Judah said to his brothers, "What profit<sup>1040</sup> is there if we kill our brother and cover his blood? [27] Come, and let's sell him to the Ishmaelites and let not our hand be against him, for he is our brother, our flesh." And his brothers listened.

[28] So the Midianite men, traders, passed by and they pulled and lifted Joseph up from the pit. And they sold Joseph to the Ishmaelites for twenty pieces of silver.<sup>1041</sup>

[29] And Reuben returned to the pit, and behold, Joseph was not in the pit, and

1036 דֹּתָן (dotân) - "Dothan" - also only in 2 Kings 6:13

1037 בֹּעַל (ba'al) - "owner" or "lord" - see in appendix word study on Baal.

1038 חַיַּיָּה (chayyâh râ'âh) - "bad life" - NKJV "wild beast" - this same term is found also in Genesis 37:33; Leviticus 26:6 (NKJV "evil beast"); Ezekiel 5:17 (NKJV "wild beasts," חַיַּיָּה); 14:15 (NKJV "wild beasts," חַיַּיָּה), 21 (NKJV "wild beasts," חַיַּיָּה); 34:25 (NKJV "wild beasts," חַיַּיָּה). For "life" (NKJV "beast"), חַיַּיָּה (chayyâh), see footnote for Leviticus 5:2. This "evil life" means just that, evil life. See footnote for Genesis 6:7. Note also Isaiah 27:1. Note also Jonah 3:7-8 the repentance was for man and beast.

Also, there are different Hebrew words translated for "wild" animals. In Psalm 50:11 & 80:13 (H14) there is the "wild beast of the field" חַיַּיָּה הַשָּׂדֶה (ziyz sâdah). Also, in 1 Samuel 17:46 there is the "wild beasts of the earth" חַיַּיָּה הָאָרֶץ (chayyat hâ'ârest); 2 Kings 14:9 חַיַּיָּה הַשָּׂדֶה (chayyat hasâdeh) "wild beast" (NKJV), more literally, "life of the field" (NKJV does not translate "of the field" [חַיַּיָּה הַשָּׂדֶה] (hasâdeh)), so it is likewise with 2 Chronicles 25:18; Job 39:15; Hosea 13:8 (NKJV footnotes, "lit. *beast of the field*"). In Psalm 74:19 "wild beast" is simply the Hebrew word for life, חַיַּיָּה (chayyah), and in that same verse this same word (חַיַּיָּה) is used for human life, "the *life* of Your poor."

There is also חַיַּיָּיִם (tsiyyiym) with the idea of "wild beasts of the desert" found in Psalm 72:9 (NKJV "those who dwell in the wilderness"); 74:14 (חַיַּיָּיִם לְעֵם [le'âm tsiyyiym] "people inhabiting the desert", more literally, "to people, to wild beasts of the desert"); Isaiah 13:21a ("wild beasts of the desert" NKJV); 23:13 (KJV "them that dwell in the wilderness"); 34:14 ("wild beasts of the desert" NKJV); Jeremiah 50:39 ("wild desert beasts" NKJV); פֶּרֶא (pere) "wild" (NKJV) donkey (see footnote for Genesis 16:12). There is also חַיַּיָּה (terêphâh), see footnote for Genesis 31:39. חַיַּיָּה (re'êm) "wild ox" (NKJV), see footnote for Numbers 23:22. There is אֶקָּ (a'qo) "wild goat" only found in Deuteronomy 14:5; יְעֵלִים (ye'êliym) "wild mountain goats" 1 Samuel 24:2 (H3); Job 39:1; Psalm 104:18; צִבְיָה (tseviy) "wild gazelle" (KJV "wild roe") Deuteronomy 12:15, 22; 14:5; 15:22; 2 Samuel 2:18; 1 Kings 5:3; 1 Chronicles 12:9; Song of Solomon 2:7, 9, 17; 3:5; 8:14; Proverbs 6:5; Isaiah 13:14; Aramaic - אֶרְדַּיְיָ (a'râdayyâ) "wild donkeys" Daniel 5:21.

1039 Genesis 50:15-20

1040 בֶּטַעַ (betsa') - "profit" = unjust gain - e.g. Exodus 18:21 (covetousness); Psalm 119:36; Proverbs 1:19; 15:27; 28:16; Ezekiel 22:13 (dishonest gain); 33:31 (gain); Isaiah 56:11 (gain); 57:17 (covetousness); Jeremiah 22:17; 51:13

1041 See Genesis 42:21. At some point Joseph was pleading with them.

he tore his clothes.<sup>1042</sup> [30] And he returned to his brothers and said, "The boy is not there, and I, where shall I go?"

[31] So they took Joseph's robe and slaughtered a buck of goats and dipped the robe in the blood. [32] And they sent the full length robe, and brought it to their father and said, "We found this. Please determine if it is the robe of your son or not." [33] And he recognized it and said, "My son's robe, a bad life<sup>1043</sup> has devoured him. Joseph has certainly been torn up." [34] And Jacob tore his clothes and put sackcloth on his hips and mourned for his son many days. [35] And all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "For I will go down to my son in mourning to sheol."<sup>1044</sup> And his father wept for him.

[36] Now the Midianites sold him to the Egyptians, to Potiphar, an officer of Pharaoh, captian of the guard.

**38**[1] And it came to pass at that time that Judah went down from his brothers<sup>1045</sup> and turned aside unto an Adullamite man, and his name was Hirah.<sup>1046</sup> [2] And Judah saw there the daughter of a Canaanite man, and his name was Shua.<sup>1047</sup> So he took<sup>1048</sup> her and went in to her.

[3] And she conceived and bore a son and he called his name Er.<sup>1049</sup> [4] And she conceived again and bore a son and she called his name Onan.<sup>1050</sup> [5] And she did yet again, and bore a son, and she called his name Shelah.<sup>1051</sup> And he was at Chezib<sup>1052</sup> when she bore him.

[6] And Judah took a woman for Er his firstborn and her name was Tamar.<sup>1053</sup> [7] And Er, the firstborn of Judah was bad in the eyes of Yehvah, and Yehvah killed him.<sup>1054</sup>

[8] And Judah said to Onan, "Go into the woman of your brother and perform the duty of a husband's brother<sup>1055</sup> with her and raise up seed for your brother."

1042 See Genesis 42:22

1043 חַיַּיָּא רָא' (chayyâh râ'âh) – "bad life" – NKJV "wild beast" – see footnote for Genesis 37:20.

1044 שְׂאֵלָה (she'olâh) "sheol" - This term is used for the "grave" also e.g. in Genesis 42:38; 44:29, 31; 1 Samuel 2:6; Job 14:13; Psalm 6:5; 88:3; 89:48; 141:7; Ecclesiastes 9:10. It is also used for "hell" e.g. in Deuteronomy 32:22; Psalm 9:17; 55:15; Proverbs 5:5; 7:27; 9:18; 15:24; 23:14; Isaiah 5:14. Note in particular Isaiah 14:9-11; Ezekiel 32:18-21, 24-25, and 30. Yet, at times, it appears to have both the grave and hell in view, e.g. Job 24:19; Psalm 49:15; 86:13.

1045 Judah is gone from his brothers for a long time. Apparently, most of the time Joseph is separated from them in Egypt, which is about 22 years or more (Genesis 37:2; 41:11, 46). Judah eventually returns to his brothers (Genesis 42:3-4; 43:3).

1046 חִירָה (chiyrâh) - "Hirah" - only here & verse 12

1047 שׁוּא' (shua') - "Shua" - verse 12. In 1 Chronicles 2:3 the daughter of Shua is noted as a Canaanitess.

1048 "took" can mean "marry" (e.g. Deuteronomy 20:7; Ezekiel 44:22).

1049 עֵר ('êr) - "Er" - verses 6-7; 46:12; Numbers 26:19; 1 Chronicles 2:3; also Judah's grandson (of Shelah), 1 Chronicles 4:21

1050 אֹנָן ('onân) - "Onan" - only this man, verses 8-9; 46:12; Numbers 26:19; 1 Chronicles 2:3

1051 שְׁלָה (shêlâh) - "Shelah" - only this man, verse 11, 14, 26; 46:12; Numbers 26:20; 1 Chronicles 2:3; 4:21

1052 כְּזִיב (khziyv) - "Chezib" - only found here

1053 תָּמָר (tâmâr) - "Tamar" = "palm tree" (e.g. Exodus 15:27; Psalm 92:12); besides this chapter, also found in 1 Chronicles 2:4; Ruth 4:12;; Matthew 1:3; also there is David's daughter with this name (2 Samuel 13; 1 Chronicles 2:4; 3:9; also a daughter of Absalom (2 Samuel 14:27); also a location in the south (Ezekiel 47:19; 48:28).

1054 Psalm 7:11-13

1055 יָבַם (yabbêm) - "perform the duty of a husband's brother" - NKJV "marry," but in Deuteronomy 25:5 NKJV has "perform the duty of a husband's brother" (likewise in verse 7). LXX has ἐπιγαμβρεῦσαι (epigambreusai) which is the

[9] Now Onan knew that the seed would not be his. And it came to pass, when he went into his brother's woman, that he ruined it on the ground,<sup>1056</sup> to not give seed to his brother.<sup>1057</sup> [10] And what he did was bad in the eyes of Yehvah, so he killed him also.

[11] And Judah said to Tamar his daughter-in-law, "Remain a widow in the house of your father until my son Shelah has grown up." For he said, "Lest he die also like his brother." So Tamar went and dwelt in the house of her father.

[12] After many days, Judah's woman, the daughter of Shua, died. And Judah was comforted and went up to the shearers of his flock at Timnah,<sup>1058</sup> he and Hirah his friend, the Adullamite.

[13] And it was told to Tamar saying, "Behold, your father-in-law went up to Timnah to shear his flock." [14] So she removed her widow's garments from upon her and covered and wrapped herself in a veil and sat in the entrance of Eyes<sup>1059</sup> which is on the way to Timnah. For she saw that Shelah had grown up and she was not given to him for a woman.

[15] When Judah saw her, he considered her to be a harlot, because she had covered her face. [16] And he turned aside to her by the way and said, "Please come. Let me go into you." For he did not know that she was his daughter-in-law. And she said, "What will you give to me that you might come into me?" [17] And he said, "I will send a kid of the goats from the flock." And she said, "If you give a pledge until you send it." [18] And he said, "What is the pledge that I should give to you?" And she said, "Your signet and your cord and your staff which is in your hand." And he gave them to her and went into her, and she conceived by him.

[19] And she arose and went and removed her veil from upon her and put on her widow's garments.<sup>1060</sup> [20] And Judah sent the kid of the goats by the hand of his friend the Adullamite to receive the pledge from the hand of the woman, but he did not find her. [21] And he asked the men of her place saying, "Where is the temple prostitute who was in the Eyes<sup>1061</sup> on the roadway?" And they said, "There was no temple prostitute in this place." [22] And he returned to Judah and said, "I did not find her, and also, the men of the place said, 'There was no temple prostitute in this place.'" [23] And Judah said, "Let her take them for herself, lest we be despised. Behold, I sent this kid and you did not find her."

[24] And it came to pass, in about three months, that Judah was told saying, "Tamar your daughter-in-law has played the harlot and also, behold, she is pregnant by harlotry." And Judah said, "Bring her out and let her be burned." [25] She was brought out and she sent to her father-in-law saying, "By the man to whom these belong, I am pregnant." And she said, "Please recognize to whom these are - the

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same word used in Matthew 22:24 (ἐπιγαμβρεύσει, epigambreusei) translated "shall marry" (NKJV). יַבֵּם (yabbêm) is only found here in Genesis 38:8 and Deuteronomy 25:5, 7. Genesis is before the law, yet the concept is practiced nevertheless (at least by Judah).

1056 coitus interruptus

1057 For an opposite example, see Ruth 4:5-6, 9-10 (13-17); Matthew 1:5.

1058 תִּמְנָה (timnâh) - "Timnah" - location found in this chapter and also in Joshua 15:10, 57; 19:43; Judges 14:1-2, 5; 2 Chronicles 28:18.

1059 עֵינַיִם (êynayim) "Eyes" - NKJV "Enaim" = "two eyes" - this is the word for eyes in the dual form meaning "two" (e.g. used in Genesis 20:16; 49:12).

1060 Deuteronomy 24:17

1061 בְּעֵינַיִם (vâ êynayim) "in the eyes" - NKJV, KJV "openly"; NAS "at Enaim"

signet and the cord and the staff." [26] And Judah recognized them and said, "She is more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

[27] And it came to pass, at the time of her giving birth, that behold, twins were in her belly. [28] And it came to pass, when she gave birth that one put forth a hand and the midwife took it and bound a scarlet thread upon his hand saying, "This one came out first."

[29] Then it happened, when he withdrew his hand, that behold, his brother came out. And she said, "How did you break through? The breach<sup>1062</sup> be upon you." So his name was called Breach.<sup>1063</sup> [30] And afterwards his brother, who had the scarlet thread upon his hand, came out. And his name was called Zerah.<sup>1064</sup>

**39**[1] And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian man, bought him from the hand of the Ishmaelites who had brought him down there. [2] And Yehvah was with Joseph, and he was a prosperous man; and he was in the house of his lords the Egyptian.

[3] And his lords, he saw that Yehvah was with him,<sup>1065</sup> and all that he did Yehvah caused to prosper in his hand. [4] So Joseph found favor in his eyes and served him. And he appointed him over his house, and all that was his he put in his hand. [5] So it was, from the time he appointed him in his house and over all that he had, that Yehvah blessed the Egyptian's house on account of Joseph. And the blessing of Yehvah was on all that he had in the house and in the field. [6] So he left all that he had in the hand of Joseph, and did not know about anything with him except the bread that he was eating. And Joseph was handsome of form and appearance.

[7] And it came to pass, after these things, that the woman of his lords lifted up her eyes to Joseph and said, "Lie with me." [8] But he refused and said to the woman of his lords, "Behold, my lord does not know what is with me, in the house and all that he has, he has put in my hand. [9] There is no one greater in this house than I, and he has not withheld anything from me except you, because you are his woman. So how can I do this great bad and sin against Gods."

[10] So it was that she spoke to Joseph day after day, but he did not listen to her to lie beside her to be with her. [11] And it happened about this time that he went into the house to do his work and there was not a man from the men of the house there in the house. [12] And she grabbed him by his garment saying, "Lie with me." And he left his garment in her hand and fled and went outside.

[13] And it came to pass, when she saw that he left his garment in her hand and fled outside, [14] she called for the men of her house and spoke to them saying, "Look, he brought in to us a Hebrew man to mock us. He came in to me to lie with me and I cried out with a loud voice, [15] and so it was, when he heard it, that I raised my voice and cried out, that he left his garment beside me. And he fled and went outside."

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1062 פָּרַץ (pârets) - "breach"

1063 פָּרַץ (pârets) - "Breach"; NKJV, etc. "Perez" = breach - this man, Genesis 46:12; Numbers 26:20-21; Ruth 4:12, 18; 1 Chronicles 2:4-5; 4:1; 9:4; 27:3; Nehemiah 11:4, 6; also a location, "Perez Uzzah" (2 Samuel 6:8; 2 Chronicles 13:11; and a mountain, Mt. Perazim (Isaiah 28:21).

1064 See footnote for Genesis 36:13.

1065 "the Lord was with him" - Psalm 1:3; Luke 1:28



[16] And she left his garment beside her until his lords came to his house. [17] And she spoke to him according to these same words saying, "The Hebrew servant that you brought in to us came in to me to mock me. [18] And it came to pass, when I raised my voice and cried out, he left his garment beside me and fled outside."

[19] So it was, when his lords heard the words of his woman which she spoke to him saying, "According to these things your servant did to me," that his anger burned. [20] So Joseph's lords took him and gave him to the prison house,<sup>1066</sup> a place where the king's prisoners were imprisoned.

[21] And Yehvah was with Joseph and extended kindness to him and gave him favor in the eyes of the warden of the prison house. [22] And the warden of the prison house put in Joseph's hand all the prisoners that were in the prison house, and all that was done there, he was the one who did it. [23] The warden of the prison house did not look after anything in his hand, because Yehvah was with him. And whatever he did Yehvah made it prosper.

**40**[1] And it came to pass after these things, the cup-bearer<sup>1067</sup> and baker of the king of Egypt sinned against their lord, against the king of Egypt. [2] And Pharaoh was angry with both of his officers, with the head<sup>1068</sup> of the cup-bearers and the head of the bakers. [3] And he put them in custody in the house of the captain<sup>1069</sup> of the guards into the prison house, the place where Joseph was imprisoned. [4] And the captain of the guards appointed Joseph with them, and he served them. And they were in custody for days.

[5] And the two of them, the cup-bearer and the baker of the king of Egypt, who were imprisoned in the prison house, dreamed a dream, each his dream in one night, each according to the interpretation<sup>1070</sup> of his dream. [6] And Joseph came in to them in the morning and saw them, and behold, they were sad. [7] And he asked the officers of Pharaoh who were with him in the custody of the house of his lords saying, "Why are your faces bad<sup>1071</sup> today?" [8] And they said to him, "We have dreamed a dream and there is no one to interpret it." And Joseph said to them, "Do not interpretations belong to Gods?<sup>1072</sup> Please, recount them to me."

[9] So the head of the cup-bearers recounted his dream to Joseph and said to him, "In my dream, behold, there was a vine before me, [10] and on the vine three branches. And when it was budding, the blossom came up, and its cluster of grapes became ripe. [11] And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into the cup of Pharaoh and put the cup upon Pharaoh's palm."<sup>1073</sup>

[12] And Joseph said to him, "This is its interpretation: The three branches are three days. [13] In just three days, Pharaoh will lift up your head<sup>1074</sup> and restore

1066 בֵּית הַסֹּהַר (bêyt hassohar) - "prison house" - used only in Genesis 39:20-23; 40:3, 5. Closest word to סֹהַר (sohar) is סָהַר (sahar) "rounded goblet," Song of Solomon 7:2

1067 מִשְׁקֵה (mashqêh) - "cup-bearer" - more literally, "one giving drink"

1068 שָׂר (sar) - "head" - common word translated captain, prince, chieftain, ruler. etc.

1069 שָׂר (sar) - "captain"

1070 פִּתְרוֹן (phitron) - "interpretation" - only found in Genesis 40 & 41

1071 רָעִים (râ'iyim) - "bad"

1072 Yes, Genesis 41:16; Job 38:36; Proverbs 2:6

1073 כַּף (kaph) - "palm" - used e.g. Leviticus 14:15, 26; 1 Samuel 5:4; 2 Kings 9:35

1074 "lift up your head" - same phrase used in a similar way in Jeremiah 52:31

you to your position. And you will put Pharaoh's cup in his hand as was the former judgment<sup>1075</sup> when you were his cup-bearer. [14] But remember me with yourself when it goes well for you, and please deal with me kindly and bring me to remembrance to Pharaoh and get me out from this house. [15] Indeed, I was stolen from the land of the Hebrews, and also here I have done nothing<sup>1076</sup> that they should put me in the pit."<sup>1077</sup>

[16] When the head of the bakers saw that he interpreted good, he said to Joseph, "I also was in my dream, and behold, three white baskets were upon my head. [17] And in the highest basket, from all the food of Pharaoh, the work of a baker, birds were eating from the basket from upon my head.:

[18] And Joseph answered and said, "This is its interpretation: The three baskets are three days. [19] In just three days Pharaoh will lift up your head from upon you and hang you upon a tree, and the birds shall eat your flesh from upon you."

[20] And so it was, on the third day, Pharaoh's birthday, he made a feast for all his servants, and lifted up the head of the head of the cup-bearers and the head of the head of the bakers among his servants. [21] And he restored the head of the cup-bearers to his cup-bearing, and he put the cup upon Pharaoh's palm. [22] And he hung the head of the bakers just as Joseph had interpreted to them. [23] And the head of the cup-bearers did not remember Joseph, and he forgot him.

**41** [1] And it came to pass, at the end of two full years,<sup>1078</sup> that Pharaoh had a dream; and behold he stood by the river.<sup>1079</sup> [2] And behold,<sup>1080</sup> from the river came up seven beautiful<sup>1081</sup> looking cows, fat of flesh,<sup>1082</sup> and they grazed in the reeds.<sup>1083</sup> [3] And behold, seven other cows came up after them from the river, bad<sup>1084</sup> looking and thin of flesh, and they stood beside the bank of the river. [4] And the bad looking, thin of flesh cows ate up the seven beautiful looking and fat cows. And Pharaoh awoke.

[5] And he slept and dreamed a second time. And behold, seven heads of grain came up on one stalk, fat and good. [6] And behold, seven heads of grain thin and scorched by the east wind sprouted up after them. [7] And the thin heads of grain swallowed up the seven fat and full heads of grain. And Pharaoh awoke, and behold, it was a dream.

1075 מִשְׁפָּט (mishpât) - "judgment"

1076 "I have done nothing" - indeed, Joseph was wrongly imprisoned, as Micaiah (1 Kings 22:26-27); Jeremiah (37:11-21); Joshua (Matthew 27:15-17); the apostles (Acts 5:17-20); Peter (Acts 12:3-4); Paul & Silas (Acts 16:23-24); Paul (Acts 21:33f; 2 Corinthians 11:23).

1077 בּוֹר (bor) - "pit" - used e.g. Genesis 37:24; Exodus 21:33; Deuteronomy 6:11 (wells); used in the sense of a dungeon (as here) in Exodus 12:29 and Jeremiah 37:16 (בֵּית הַבּוֹר, bêyt habor)

1078 שְׁנַתַּיִם יָמִים (shenâtayim yâmiym) "two full years" more literally, "two years, days" - also found in 2 Samuel 14:28 and Jeremiah 28:3 & 11. After Joseph interpreted the dreams of Pharaoh's servants, he spent another two full years in prison.

1079 הַיָּאֵר (hay'or) - NAS, NIV, "the Nile" - This Hebrew word is used for the Nile (e.g. Exodus 2:3, 5; 4:9; Amos 9:5), the Tigris (Daniel 12:5-7, for context see Daniel 10:4), "streams" (e.g. Isaiah 33:12), and "channels" in the rocks (NKJV Job 28:10).

1080 NKJV translates, "suddenly." There is no "suddenly" in NAS, NIV, KJV, LXX, or in the Hebrew text.

1081 יָפוֹת (yephot) - used, for example, in Proverbs 11:22 for a beautiful woman; 2 Samuel 14:25 for a handsome man; and Psalm 48:2 for Jerusalem being "beautiful" in elevation.

1082 בְּרִיאַת בָּשָׂר (veriy'ot bâsar) - "fat of flesh" (NAS footnotes this)

1083 אָחוּ (âchu)- used also in Genesis 41:18 and Job 8:11 (NKJV "reeds").

1084 רָעוֹת (râ'ot) - "bad" - common word meaning bad or evil.

[8] And it came to pass, in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt<sup>1085</sup> and all its wise men. And Pharaoh recounted to them his dream, but there was no interpreter among them for Pharaoh.

[9] Then the captain of the cup-bearers spoke to Pharaoh saying, “I remember my sin<sup>1086</sup> today. Pharaoh was angry with his servants and put me in custody in the house of the captain of the guard, me and the captain of the bakers. [11] And we each dreamed a dream one night, he and I. Each of us dreamed according to the interpretation of his own dream. [12] And there with us was a Hebrew lad, a servant to the captain of the guard. We recounted to him, and he interpreted for us our dreams. He interpreted each one according to his dream. [13] And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hung him.”

[14] So Pharaoh sent and called for Joseph. And they brought him quickly from the dungeon,<sup>1087</sup> and he shaved,<sup>1088</sup> changed his clothes, and came in to Pharaoh. [15] And Pharaoh said to Joseph, “I dreamed a dream and there is no one to interpret it. And I have heard it said about you that you hear a dream to interpret it.”<sup>1089</sup> [16] And Joseph answered Pharaoh saying, “It is not me.”<sup>1090</sup> Gods, he will answer Pharaoh with peace.”

[17] So Pharaoh spoke to Joseph, “In my dream, behold, I was standing by the bank of the river. [18] And behold, from the river came up seven fat of flesh and beautiful of form cows, and they grazed in the reeds. [19] And behold, seven other cows came up after them, poor, very badly formed, and with gaunt flesh. I have never seen, as these,<sup>1091</sup> such wretchedness<sup>1092</sup> in all the land of Egypt. [20] Then the gaunt and bad cows ate up the first seven fat cows, [21] and when they came into their innards,<sup>1093</sup> it could not be seen that they came into their innards. They looked as bad as at the beginning. Then I awoke. [22] Also I saw in my dream, and behold, seven heads of grain came up in one stock, full and good. [23] And behold, seven dry, thin, heads of grain scorched by the east wind, sprouted up after them.

1085 חֲרָטְמֵי מִצְרַיִם (chartummêy mitsrayim) – “magicians of Egypt” - חֲרָטְמִיּוֹם (chartummiym) “magicians” is found also in Genesis 41:24; Exodus 7:11, 22; 8:7(H3), 18(H14)-19(H15); 9:11(2x); Daniel 1:20; 2:2, 10 (singular, חֲרָטֵם

[charttom]), 27 (Aramaic plural, חֲרָטְמִין [chartummiyn]); 4:7, 9; 5:11. It appears to be related to the word for engraving tool, stylus, pen, חֶרֶט (cheret) found in Exodus 32:4 & Isaiah 8:1. A similar word is חֲרִיטִיּוֹם (chariytiym) found in 2 Kings 5:23 (bags); Isaiah 3:22 (NKJV “purses”).

1086 Was it sin? See Genesis 40:14. The captain of the cup-bearers showed no gratitude, no kindness, no mercy toward Joseph (Micah 6:8).

1087 הַבּוֹר (habbor) - can be translated “the dungeon” (e.g. Exodus 12:29) or simply “the pit” (e.g. Exodus 21:34).

1088 Here is another example of Ecclesiastes 1:9. They even shaved back then.

1089 תִּשְׁמַע חֶלֶם לְפִתּוֹר אוֹתוֹ (tishma'chalom liphtor 'oto) - “you hear a dream to interpret it” - NAS footnotes this more literal translation.

1090 בִּלְעָדַי (bil'âdây) - the exact meaning is hard to determine. The Jerusalem Bible (Koren Publishers) has “It is not me.” KJV, NKJV, NAS translates, “It is not in me.”

1091 כַּהֵנָּה (khâhennâh) - lit. “as they.”

1092 לָרָע (lâroa') - NKJV, NAS, translate it “ugliness.” NAS footnotes, “lit. badness.” KJV translates it quite literally with, “such as I never saw in all the land of Egypt for badness.”

1093 קִרְבֵּנָה (qirbenâh) - used for the inward parts (“entrails”) of sacrificed animals (e.g. Exodus 12:9; 29:13, 17), and for the “midst,” or inward part of humans (e.g. Genesis 18:12; 25:22; 1 Samuel 25:37; “within” NKJV), a city (e.g. Genesis 18:24; Amos 3:9; “within;” Isaiah 5:25, “midst”), land (Genesis 45:6 “in;” 48:16 “midst;” Amos 2:3 “midst”), a number of people (Genesis 24:3 “among;” Exodus 23:25 “midst;” Deuteronomy 31:17 “among”), etc.. NAS footnotes this more literal translation.

[24] And the thin heads of grain swallowed up the seven good heads of grain. So I told this to the magicians, but there was no one to explain it to me.”

[25] And Joseph said to Pharaoh, “The dreams<sup>1094</sup> of Pharaoh are one. The Gods, he has declared to Pharaoh what He is about to do. [26] The seven good cows are seven years, and the seven good heads of grain are seven years. The dreams are one.<sup>1095</sup> [27] And the seven thin and bad cows that came up after them are seven years. And the seven empty heads of grain scorched by the east wind are seven years of famine. [28] This is the thing that I have spoken to Pharaoh. The Gods, he has shown to Pharaoh what He is about to do. [29] Behold, seven years of great plenty are coming in all the land of Egypt. [30] Then seven years of famine will arise after them, and all the plenty in the land of Egypt will be forgotten;<sup>1096</sup> and the famine will devastate<sup>1097</sup> the land. [31] And the plenty in the land will not be known, because of the famine that is after it; for it will be very severe.<sup>1098</sup> [32] And as for<sup>1099</sup> the dreams being repeated twice to Pharaoh, it is because the matter is established by the Gods, and the Gods, he will hasten to do it.”<sup>1100</sup>

[33] “And now, let Pharaoh look for a discerning and wise man and set him over the land of Egypt. [34] Let Pharaoh do this, and let him appoint officers over the land, and collect a fifth<sup>1101</sup> of the land of Egypt in the seven years of plenty. [35] And let them gather all the food of these good years that are coming. And let them heap up grain under the hand of Pharaoh, and let them keep food in the cities. [36] And the food will be for a reserve for the land for the seven years of famine which will be in the land of Egypt, and the land will not be cut off<sup>1102</sup> in the famine.”

[37] And the word was good in the eyes of Pharaoh and in the eyes of all his servants. [38] And Pharaoh said to his servants, “Will we find as this man in whom is spirit of Gods?” [39] So Pharaoh said to Joseph, “Since Gods, he has made known to you all this, there is no one as discerning and wise as you. [40] You shall be over my house and upon your mouth all my people shall kiss.<sup>1103</sup> Only in the throne will I be greater than you.”

[41] And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” [42] And Pharaoh removed his signet ring from his hand and put it on Joseph’s hand. And he clothed him in garments of fine linen, and put a chain of gold around

1094 “dreams” is in the singular in the Hebrew (חֲלוֹם, chalom).

1095 חֶלֶם אֶחָד הוּא (chalom 'echâdh hu') - This sentence is all in the singular. More literally it reads, “The dream is one.”

1096 וְנִשְׁכַּח כָּל-הַשְּׂבָע בְּאֶרֶץ מִצְרָיִם (veniskach kol-hasâvâ' be'erets mitsrâyim) - This can also be translated, as the NKJV, “and all the plenty will be forgotten in the land of Egypt.” NIV translates it, “Then all the abundance of Egypt will be forgotten.”

1097 כָּלָה (khillâh) - This is the verb for being complete, or finished, or spent. The idea is complete devastation.

1098 כָּבֵד (khâvêd) - is more literally, “heavy” (e.g. Numbers 11:14; 2 Samuel 14:26; 1 Kings 12:11).

1099 וְעַל (ve'al) - more literally, “and upon.” These two words are not translated by the NKJV. These two words give the verse a slightly different nuance of expression. NAS has, “Now as for . . .” The NIV has, “The reason . . .” The KJV has “And for that . . .” The LXX has, “And concerning . . .” (περι δε, peri de).

1100 Here, again, we have God bringing both good and bad, plenty and devastation (Lamentation 3:38; Isaiah 45:7; Romans 11:36).

1101 חִמֵּשׁ (chimmêsh) - “collect a fifth” - this verb is in the singular, not plural (Piel 3ms).

1102 תִּכְרֹת (tikkârêl) - used for cutting (making) a covenant (e.g. Exodus 23:32; 34:12, 15), for cutting off things (e.g. Proverbs 10:31; Isaiah 22:25; Zechariah 9:10), for being cut off from life (e.g. Genesis 9:11; Exodus 31:14; Daniel 9:26), etc. (e.g. Numbers 11:33 “chewed,” Joshua 3:13, 16; Proverbs 2:22).

1103 וְשָׁק כָּל-עַמִּי (al-piykha yishaq kol-'ammiy) - This idiomatic phrase is similar to the command in Psalm 2:12, “Kiss the Son.” It is a phrase indicating the people’s submission to Joseph.

his neck. [43] And he made him ride in the second chariot which he had, and they cried out, “Avrekh;”<sup>1104</sup> and he set him over all the land of Egypt. [44] And Pharaoh said to Joseph, “I am Pharaoh, and apart from you no man may lift up his hand and foot in all the land of Egypt.”<sup>1105</sup>

[45] And Pharaoh called Joseph’s name Zaphnath-Paaneah.<sup>1106</sup> And he gave him Asenath,<sup>1107</sup> the daughter of Poti-Pherah,<sup>1108</sup> priest of On,<sup>1109</sup> for a woman. And Joseph went out over all the land of Egypt. [46] And Joseph was the son of thirty years when he stood before Pharaoh king of Egypt, and Joseph went out from before Pharaoh and went throughout all the land of Egypt.

[47] And in the seven years of plenty the earth yielded by the handfuls.<sup>1110</sup> [48] And he gathered up all the food of the seven years which were in the land of Egypt, and put the food in the cities. The food of the field which surrounded the city he put in its midst. [49] And Joseph heaped up grain as the sand of the sea, very much, until he stopped counting because it was immeasurable.

[50] And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. [51] And Joseph called the name of the firstborn Manasseh:<sup>1111</sup> “Gods, he has made me forget all my trouble and all my father’s house.” [52] And the name of the second he called Ephraim,<sup>1112</sup> “Because Gods, he has caused me to be fruitful in the land of my affliction.” [53] And the seven years of plenty which were in the land of Egypt finished. [54] And the seven years of famine began to come just as Joseph had said. And the famine was in all the lands, but in all the land of Egypt there was bread.

[55] Now when all the land of Egypt was famished, the people cried out to Pharaoh for bread, and Pharaoh said to all Egypt,<sup>1113</sup> “Go to Joseph. Whatever he says to you, do.” [56] And the famine was upon all the face of the earth. And Joseph

1104 אַבְרֵחַ ('avrêkh) - exact meaning unknown. KJV, NKJV, NAS translate it, “Bow the knee!” NIV translates it “Make way!” LXX has, “a herald made proclamation before him” (ἐκηρύξεν ἐμπροσθεν αὐτοῦ κηρυξ, ekaruksen emprosthen autou karuks) which appears to completely ignore the word.

1105 See Psalm 146:5-9; Acts 7:9-10.

1106 צַפְנַת פַּנְעַח (tsâphnat pa'nêach) - only mentioned here. According to BDB this is Egyptian for, “the god speaks and he lives.” Koehler has “the god has said: he will live.”

1107 אֲסֵנַת ('âsnat) - mentioned here and in Genesis 41:50 and 46:20.

1108 פּוֹתִי פְרָעִי (poti phera') - mentioned here and in Genesis 41:50 and 46:20.

1109 אֵן ('on) - “On” - means “strength,” e.g. Genesis 49:3 “my strength” אֹנִי ('oniy) mentioned also in Genesis 41:50 and 46:20, also a man's name in Numbers 16:1.

1110 לִקְמָטִיִּם (liqmâtsiym) - here it is in the plural, every where else it is only in the singular (“handful” Leviticus 2:2; 5:12; 6:15 [Hebrew text, 6:8]). KJV translates, “by handfuls.”

1111 מְנַשֶּׁה (menasheh) - This is a Piel participle and means “causing to forget.” The Hebrew word for “made me forget” is נָשִׁיחַ (nashaniy). There is one other man named Manasseh recorded in Scripture. He was a very wicked king, but the Lord saved him in the end (2 Chronicles 33). Yet, God still brought judgment upon Judah because of Manasseh’s evil deeds (2 Kings 24:3; Jeremiah 15:4; Exodus 20:5). Manasseh is also the name of the tribe descended from Joseph’s firstborn (e.g. Numbers 1:34-35). In the New Testament, Manasseh replaces Dan in Revelation 7:6.

1112 אֶפְרַיִם ('ephraïm) - exact meaning unclear. The Hebrew word for “caused me to be fruitful” is הִפְרִינִי (hiphraniy). “Ephraim” has something to do with being fruitful. This is the only person called by this name recorded in Scripture. It is also the name of the tribe of Ephraim, who were descendants of this man (e.g. Numbers 1:32-33). There is also the country of Ephraim where they lived (e.g. Joshua 17:15) which later became synonymous for the Northern kingdom (e.g. Hosea 5:3). There is also the city of Ephraim (John 11:54), and it is also the name of a gate in Jerusalem (e.g. 2 Kings 14:13).

1113 מִצְרַיִם (mitsrayim) - This is the same exact Hebrew word for the land of Egypt used in this same verse. Context depicts how it is to be translated.

opened all that was in them<sup>1114</sup> and sold grain to Egypt. And the famine became severe in the land of Egypt. [57] So all the earth came to Egypt, to Joseph, to buy grain, because the famine was severe in all the earth.

**42** [1] When Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why are you looking at one another?”<sup>1115</sup> [2] And he said, “Look, I have heard that there is grain in Egypt. Go down there and buy grain for us there, and we will live and not die.”<sup>1116</sup> [3] So Joseph’s ten brothers went down to buy grain from Egypt. [4] But Jacob did not send Benjamin, Joseph’s brother, with his brothers for he said, “Lest some harm<sup>1117</sup> happen to him.” [5] And the sons of Israel went to buy grain among those who were going,<sup>1118</sup> because the famine was in the land of Canaan.

[6] Now Joseph was the ruler<sup>1119</sup> over the land, and it was he who sold to all the people of the land; and Joseph’s brothers came and bowed down to him, nostrils<sup>1120</sup> to earth. [7] And Joseph saw his brothers and recognized them, but acted as a stranger to them, and spoke harshly to them.<sup>1121</sup> And he said to them, “Where do you come from?” And they said, “From the land of Canaan to buy food.” [8] So Joseph recognized his brothers, but they did not recognize him.<sup>1122</sup>

[9] And Joseph remembered the dreams<sup>1123</sup> which he dreamed about them, and he said to them, “You are spys.<sup>1124</sup> You have come to see the nakedness of the land.” [10] And they said to him, “No, my lord, but your servants have come to buy

1114 כָּל־אֲשֶׁר בָּהֶם (kâl-asher bâhem) - “all that was in them” - KJV, NKJV, NAS translate, “all the storehouses;” NIV, “the storehouses;” and LXX, “all the granaries” (παντας τους σιτοβολωνας, pantas tous sitobolovas). There is no word for “storehouses” or “granaries” in the Hebrew in this verse, although it is certainly implied by the context. The NKJV and NAS footnote the more literal rendering.

1115 Why *were* they looking at each other? We can only guess (Proverbs 30:5-6) that it had something to do with the famine.

1116 Although the famine was indeed in the land of Canaan (verse 5), Jacob and his family still had some sustenance (see Genesis 43:11). Yet, here it is evidenced that the famine was severe enough to be concerned with survival (“and we will live and not die”).

1117 אָסוֹן (âson) - found only here and in Genesis 42:38; 44:29 (NKJV “calamity”); and Exodus 21:22-23 (NKJV “harm”).

1118 בְּתוֹךְ הַבָּאִיִּם (betokh habbâ’iym) - “among those who were going” - This points to the crowd of people who were going down to Egypt to buy food, just as Genesis 41:57 declares.

1119 הַשְּׂלִיט (hashalliyt) - This is a different Hebrew word than is used in Genesis 45:8 & 26. There the Hebrew word for ruler is מֹשֶׁל (moshêl), which is a participle and is likewise used for a “ruler” (NKJV) in Proverbs 28:15. הַשְּׂלִיט (hashalliyt) is used likewise as a noun meaning “ruler” (NKJV) also in Ecclesiastes 7:19 and 10:5.

1120 More lit. “nostrils,” see footnote for Genesis 19:1. See also Genesis 37:5-8.

1121 We have seen godliness in Joseph up to this point (Genesis 39:2-3, 5, 7-12, 21, 23; 40:8; 41:16, 51-52). Did Joseph rightly act as a stranger and rightly deal harshly with his brothers? There is no authority (Scripture) to say that he didn’t.

1122 It had been approximately 21-22 years since they had last seen him. Joseph was 17 when his brothers sold him to the Ishmaelites (Genesis 37:2, 28), and he is now approximately 38-39 years old. We know this because Joseph was 30 when he stood before Pharaoh (Genesis 41:46), and at least nine more years (7 years of plenty and 2 years of famine) transpired until he revealed himself to his brothers (Genesis 45:6). Allowing for some time for their first visit to Egypt, some time to transpire (Genesis 43:2, 10), and then return to Egypt, Joseph was somewhere around 38-39 years old upon their first visit to Egypt. So, he not only may have looked different (being much older), but Joseph also spoke to them via an interpreter (Genesis 42:23) and was not speaking to them in Hebrew. Moreover, there could have been even other factors for why they did not recognize him (make-up, clothing, hair style, etc.). One thing is certain; God kept them from recognizing their brother (Romans 11:36).

1123 Genesis 37:5-10

1124 Why did Joseph accuse them of being spys? This action appears to be motivated by his remembrance of his dreams. Also, it appears he does this that he might test them as well (Genesis 42:15).

food. [11] We are all the sons of one man. We are honest.<sup>1125</sup> Your servants are not spys.”

[12] And he said to them, “No, for you have come to see the nakedness of the land.” [13] And they said, “Your servants are twelve brothers, and we are the sons of one man in the land of Canaan. And behold, the youngest is with our father today, and the one is no more. [14] And Joseph said to them, “It is what I said to you saying, ‘You are spys.’ [15] In this you will be tested. By the life of Pharaoh, you shall not leave from this place unless you bring your younger brother here. [16] Send one of you, and bring your brother, and you shall be imprisoned; and the truth of your words will be tested. And if not, by the life of Pharaoh, surely you are spys.”<sup>1126</sup>

[17] So he gathered them into prison for three days. [18] And Joseph said to them on the third day, “Do this and live. I fear the Gods. [19] If you are honest, let one of your brothers be imprisoned in the house of your prison, and you, go and bring grain for the famine of your houses. [20] Then bring your youngest brother to me, and your words will be confirmed; and you will not die.” So they did so.

[21] And they said each to his brother, “Truly, we are guilty concerning our brother - how we saw the distress of his soul when he sought mercy<sup>1127</sup> from us and we did not hear. Therefore, this distress has come upon us.”<sup>1128</sup> [22] And Reuben<sup>1129</sup> answered them saying, “Did I not speak to you saying, ‘Do not sin against the boy,’ and you did not listen?<sup>1130</sup> And also, his blood, behold, it is required.”<sup>1131</sup> [23] And they did not know that Joseph understood, because the interpreter was between them.<sup>1132</sup> [24] And he turned from them and wept, and returned to them and spoke to them. And he took from them Simeon and bound him before their eyes.

[25] So Joseph gave the command, and they filled their vessels with grain, and returned their silver each one to his sack,<sup>1133</sup> and gave to them provisions for the journey. Thus he did for them.

[26] So they loaded their donkeys with their grain and went from there. [27] And one of them opened his sack to give feed to his donkey at the encampment, and he

1125 Honest? Twenty two years ago they wanted to murder their brother, but instead they sold him; and then lied to their father about what happened (Genesis 37). Also, there is no indication they ever admitted this wickedness to their father, thus they had been keeping a lie for about 21-22 years.

1126 He could have simply revealed himself to his brothers, but instead, he puts them through some hardship (imprisonment) and fear.

1127 בְּהִתְחַנֵּנוֹ (behitchaneno) - from הָנַן (hanan) - to show favour, be gracious. This Hithpael form and the context indicates the favor is being sought, thus “he sought mercy.” More literally, it reads, “in his seeking mercy.”

1128 Evil men know they do wrong and are deserving of judgment (Romans 1:32; 2:14-15), but suppress (ignore) the truth on this and many other matters (Romans 1:18).

1129 Reuben sounds like the righteous one here, but Reuben nonetheless went along with the lie (Genesis 37:29-35), and he is the one who lay with his father’s concubine (Genesis 35:22) and was cursed for it (Genesis 49:3-4). Jacob later called him “unstable as water.”

1130 See Genesis 37:21-22 for what actually was said.

1131 This is an interesting statement by Reuben, because no blood was actually shed. Joseph was simply sold as a slave to the Ishmaelites.

1132 In other words, Joseph communicated with them through an interpreter.

1133 שָׂקִי (saqqo) - this is not the same Hebrew word as translated “their vessels” (NKJV “sacks”) earlier in the verse. The Hebrew word there is, כֶּלִיָּהֶם (kelêyhem).

saw his silver,<sup>1134</sup> and behold, it was in the mouth of his sack.<sup>1135</sup> [28] So he said to his brothers, “My silver has been returned, and also, look, it is in my sack!” And their hearts went out, and they trembled each one before his brother saying, “What is this Gods, he has done to us?”<sup>1136</sup>

[29] And they came to their father Jacob to the land of Canaan, and they told him all that had happened to them saying, [30] “The man who is lord of the land spoke with us harshly and took us for spys of the land. [31] And we said to him, ‘We are honest. We are not spys. [32] We are twelve brothers, the sons of our father.’<sup>1137</sup> One is no more and the youngest today is with our father in the land of Canaan.’ [33] And the man who was lord of the land said to us, ‘By this I will know that you are honest - leave your one brother<sup>1138</sup> with me and take *food* for the famine of your houses and go. [34] And bring your youngest brother to me. Then I will know that you are not spys, that you are honest, and I will give you your brother; and you may trade in the land.’”

[35] And it came to pass, when they emptied their sacks, behold, each bag, his silver<sup>1139</sup> was in his sack. When they saw the bags with their silver, they and their father were afraid. [36] And their father Jacob said to them, “You have bereaved me. Joseph is no more. Simeon is no more. And you would take Benjamin. All these things are against me.” [37] And Reuben spoke to his father saying, “Kill my two sons<sup>1140</sup> if I do not bring him to you. Put him in my hand and I will return him back to you.” [38] And he said, “My son will not go down with you, for his brother is dead and he is left alone.<sup>1141</sup> If harm happened to him on the way in which you went, you would bring down my gray hair in sorrow to the grave.”

**43** [1] Now the famine was severe<sup>1142</sup> in the earth. [2] And it came to pass, when they had finished eating the grain which they brought from Egypt, their father said to them, “Return and buy for us a little food.” [3] And Judah spoke to him saying, “The man solemnly warned us<sup>1143</sup> saying, ‘You shall not see my face without your brother with you.’ [4] If you send our brother with us, we will go down and buy food for you. [5] But if you do not send him, we will not go down; because the man said to us, ‘You shall not see my face without your brother with you.’”<sup>1144</sup>

[6] And Israel said, “Why did you cause harm<sup>1145</sup> for me by telling the man you

1134 כֶּסֶף (khaspo) - “his silver”

1135 אֲמַתְחוֹ (‘amtachto) - “his sack” - Here is another Hebrew word for sack.

1136 They are fearing retribution from the Lord (and rightly so, Exodus 34:7; e.g. Numbers 32:23; Proverbs 5:21-22).

1137 They all had one common father, but they did not all have the same mother (Genesis 35:22-26).

1138 אֲחִיכֶם הָאֶחָד (‘achiykhém hâ’echâd) - “brother” is in the singular, not plural as the KJV, NKJV, NAS, and NIV translate it. Jay P. Green (“leave one, your brother”) and LXX translate it in the singular (LXX, “leave one brother,” ἀδελφὸν ἐνα ἀφετε, adelphon hena aphete). The same form for “your brother” and translated (in the NKJV) in the singular can be found, for example, in Genesis 43:3, 5, 13-14. The plural form (אֲחֵיכֶם, ‘achêykhém) can be found, for example, in Leviticus 10:4; Numbers 18:6; Deuteronomy 1:16).

1139 כֶּסֶף (khaspo) - “his silver”

1140 This is a strange statement. It would accomplish nothing to do so, and would be evil.

1141 This “alone,” must be in reference of the two children Rachel bore.

1142 כָּבֵד (khâvêd) - is more literally, “heavy” (e.g. 2 Chronicles 10:11; Isaiah 1:4; Proverbs 27:3).

1143 הָעֵד הָעֵד בָּנוּ (hâ’êd hê’id bânu) - more literally, “warning, he warned us,” or “testifying, he testified against us.”

1144 Here is a clash of authority. Governmental authority verses parental authority, and the government wins out; and rightly so.

1145 הָרַעְתָּם (harê’othem) - Hiphil from רָעַע (ra’a) - to be evil, bad.



had another brother?” [7] And they said, “The man asked pointedly<sup>1146</sup> about us and our families saying, ‘Is your father still alive? Do you have a brother?’ And we told him according to these words. Could we have possibly known<sup>1147</sup> that he would say, ‘Bring your brother down?’”<sup>1148</sup>

[8] And Judah said to Israel his father, “Send the lad with me, and we will arise and go and live and not die, both we, and you, and also our children. [9] I myself will be surety for him. From my hand you may require him. If I do not bring him to you and set him before you, then I shall bear the blame of sinning against you forever.”<sup>1149</sup> [10] For if we had not lingered, surely by now we would have returned this second time.”<sup>1150</sup>

[11] So Israel their father said to them, “If it is so, then do this: Take from the produce<sup>1151</sup> of the land in your vessels and carry down a gift<sup>1152</sup> to the man - a little balm, and a little honey, spices, and myrrh, pistachio nuts, and almonds.”<sup>1153</sup> [12] And take in your hands double the silver, and return the silver that was returned in the mouth of your bags. Perhaps it was a mistake.”<sup>1154</sup> [13] So take your brother and arise and return to the man. [14] And may God Almighty<sup>1155</sup> grant you mercy before the man and send you, your other brother, and Benjamin. And I, if I am bereaved, I am bereaved.”<sup>1156</sup>

[15] So the men took this gift, and they took double the silver in their hands, and Benjamin, and arose and went down to Egypt and stood before Joseph. [16] When Joseph saw them with Benjamin, he said to the one over his house, “Bring the men to the house and slaughter an animal, and make ready; for the men will eat with me at noon.” [17] And the man did just as Joseph had said, and the man brought the men to Joseph’s house. [18] And the men were afraid when they were brought to Joseph’s house and they said, “It is because of the matter of the silver that was returned in our bags the first time. We have been brought in that he might assail us<sup>1157</sup> and fall upon us and to take us for slaves with our donkeys!”

[19] So they drew near to the man who was over Joseph’s house and spoke to

1146 שֶׁאֵל־הָאִישׁ (shâ’ol shâ’al-hâ’iysh) - more literally, “asking, the man asked.”

1147 הָיָאָדָע נָדַע (hayâdo’ nêda’) - more literally, “could knowing, we have known?”

1148 The earlier account does not agree with the account given by Israel’s sons. Note the earlier account (Genesis 42:7-15). The brothers freely and readily give the information about their younger brother. No doubt, it is under the pressure of being accused of being spys. But, nevertheless, there is no record of Joseph asking any such questions (“Is your father still alive? Do you have a brother?”), except for this account and what Judah says to Joseph in Genesis 44:19-20. It sounds like, from what Judah says to Joseph in Genesis 44:21-29, that there was more to the conversation than what is simply recorded here in Genesis 42. Either way, they still could not have known that he would say, “Bring your brother down.”

1149 חָטֵאתִי לְךָ כָּל־הַיָּמִים (châtâ’tiy lekha kol-hayyâmiym) - more literally, “I shall have sinned to you all the days.” This “all the days” is used in an eternal sense (e.g. Deuteronomy 5:29; Jeremiah 31:36; 32:39), in a earthly continual sense (e.g. Deuteronomy 4:10; 12:1; Job 1:5), and in a temporal daily sense (e.g. Judges 16:16).

1150 If it took them about a month of travel time (rough guess), then somewhere around two to three months may have passed.

1151 מִצְרָת (mizzimrat) - this word is only found here. The exact meaning is uncertain. The LXX translates it, “fruit” (καρπων, karpon).

1152 See Proverbs 18:16 & 21:14.

1153 They obviously had some other food there, but how much we do not know; for he tells them to take “a little.”

1154 מִשְׁגָּה (mishgeh) - This exact form is only used here. It comes from the root שָׁגָה (shagah) which means to go astray or error (e.g. Deuteronomy 27:18; Proverbs 20:1; 28:10).

1155 אֵל שַׁדַּי (’êl shadday) - “God Almighty”

1156 Jacob is forced, in a sense, to trust God.

1157 לְהִתְגַּלֵּל (lehitgolêl) - more literally, “to roll himself upon us” (NAS footnotes this).

him at the entrance of the house. [20] And they said, “Oh my Lord, we indeed came down<sup>1158</sup> the first time to buy food. [21] And it came to pass, when we came to the encampment and opened our bags, behold the silver of each one was in the mouth of his bag, our silver in its full weight. So we have brought it back in our hands. [22] And we have brought down other silver in our hands to buy food. We do not know who put our silver in our bags.”

[23] And he said, “Peace to you. Do not be afraid. Your Gods and Gods of your father, he has given you treasure in your bags. Your silver came to me.”<sup>1159</sup> And he brought out Simeon to them. [24] And the man brought the men to Joseph’s house and gave them water and washed their feet<sup>1160</sup> and gave feed to their donkeys. [25] Then they prepared the gift for Joseph’s coming at noon, for they heard that they would eat bread there. [26] So Joseph came to the house and they brought him the gift that was in their hands into the house; and they bowed down before him to the earth.

[27] And he asked them how they were doing,<sup>1161</sup> and said, “How is<sup>1162</sup> your father, the old man of whom you spoke. Is he still alive?” [28] And they said, “Your servant our father is fine.<sup>1163</sup> He is still alive.” And they bowed down and prostrated themselves. [29] And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, “Is this your little<sup>1164</sup> brother of whom you told me?” And he said, “Gods, be gracious to you my son.” [30] And Joseph hastened and sought to weep, because his compassion<sup>1165</sup> became tender<sup>1166</sup> for his brother; so he went into the chamber and wept there. [31] And he washed his face and went out and restrained himself and said, “Serve<sup>1167</sup> bread.”

[32] And they served him by himself, and them by themselves,<sup>1168</sup> and the Egyptians who ate with him by themselves, because the Egyptians are not able to eat bread with the Hebrews, for it is an abomination to the Egyptians.<sup>1169</sup> [33] And they sat before him, the firstborn according to his birthright and the younger

1158 יָרַד יָרָדְנוּ (ârod yâradnu) - more literally, “coming down, we came down.”

1159 Is the servant lying here? No, actually. Everything he says is true. He just leaves out the part about putting the money back in their bags himself.

1160 Washing feet appears to be par for the course in the past (Judges 19:21; Song of Solomon 5:3; Luke 7:44; John 13:12-14; 1 Timothy 5:10).

1161 לְשָׁלוֹם (leshâlom) - “how they were doing” is more literally rendered, “to peace.” - see likewise e.g. Exodus 18:7; Judges 18:15; 1 Samuel 10:4; 17:18, 22; 25:5; 30:21; 2 Samuel 8:10; 11:7; 1 Chronicles 18:10.

1162 הַשָּׁלוֹם (hashâlom) - “how is” is more literally translated, “how peace.”

1163 שְׁלוֹם לַעֲבָדְךָ לְאֵבִינִי (shâlom le’avdekha le’âviynu) - “Your servant our father is fine” is more literally, “peace is to your servant our father.”

1164 הַקָּטָן (haqqâthon) - this can be translated, little (e.g. 2 Samuel 12:3 NKJV), young (e.g. Genesis 42:13), or small (e.g. 1 Kings 17:13 NKJV).

1165 רַחֲמָיו (rachamâyv) - This is the same word used in Genesis 43:14 translated there “mercy” (רַחֲמִים, rachamiym), except here it is with the pronominal suffix.

1166 נִכְמְרוּ (nikhmeru) - one literal use of this term is used in Scripture and it is translated “hot” (NKJV) in Lamentations 5:10 (נִכְמְרוּ, nikhmaru). Other uses are found in 1 Kings 3:26 (“yearned” NKJV) and Hosea 11:8 (“stirred” NKJV).

1167 שִׁמּוּ (siymu) - this is a plural imperative indicating there was more than one server.

1168 This is an interesting arrangement. They are invited over as guest, but then eat off by themselves.

1169 Why? Apparently, because they were shepherds (Genesis 44:34).

according to his youth,<sup>1170</sup> and the men looked in astonishment at one another.<sup>1171</sup> [34] And he took portions to them from before him, but Benjamin's portion was five times<sup>1172</sup> greater than all of their portions. So they drank and were drunk<sup>1173</sup> with him.

**44** [1] And he commanded the one who was over his house saying, "Fill the men's bags with food as much as they can carry, and put the silver each in the mouth of his bag. [2] And put my cup, the silver cup, in the mouth of the bag of the youngest, and his grain silver." So he did according to the word that Joseph had spoken.

[3] In the morning light,<sup>1174</sup> the men were sent away, they and their donkeys. [4] When they went out of the city, and were not far away, Joseph said to the one who was over his house, "Arise, pursue after the men and overtake them and say to them, "Why have you returned bad for good?"<sup>1175</sup> [5] Is this not from which my Lord drinks and in which he practices sorcery?<sup>1176</sup> You have done bad in what you have done." [6] And he overtook them and spoke to them these words. [7] And they said to him, "Why does my lord speak according to these words? Far be it for your servants from doing according to this thing! [8] Look, silver which we found in our bags we returned to you from the land of Canaan, so how could we steal from the house of your lords<sup>1177</sup> silver or gold?<sup>1178</sup> [9] With whomever it is found from your servants, let him die;<sup>1179</sup> and we also will be my lord's servants."<sup>1180</sup> [10] And he

1170 In other words, Joseph had them seat according to the order in which they were born. This is intimate knowledge only an insider would know. It is no wonder they were dumbfounded.

1171 וַיִּתְּמְחוּ הָאֲנָשִׁים אִישׁ אֶל-רֵעֵהוּ (vayyitmehu hâ'anâshiyim 'iysh 'el-rê'êhu) - "and the men looked in astonishment at one another" - more literally, "and the men were astonished, each to his companion."

1172 חָמֶשֶׁת יָדוֹת (châmêsh yâdot) - "five times" - more literally, "five hands."

1173 יִשְׁכְּרוּ (yishkeru) - NAS and NIV translate, "drank freely." KJV and NKJV translate, "merry." Jay P. Green translates, "They drank and were drunken with him." The word used here is the same word used for Noah when he got drunk (Genesis 9:21; יִשְׁכָּר, yishkâr). It is also used in Deuteronomy 32:42; 1 Samuel 1:14; 2 Samuel 11:13; Isaiah 29:9; 49:26; 51:21; 63:6; Jeremiah 25:27; 48:26; 51:7, 39, 57; Lamentations 4:21; Nahum 3:11; and Habakkuk 2:15, always in the sense of drunkenness, either literally or figuratively. There are two more places this word is found in which it is not typically translated "drunk" (besides this passage in Genesis). The first is found in Haggai 1:6 where the NKJV translates, "You drink, but you are not filled with drink" (שָׁתוּ וְאֵין-לֶשְׁכֶּרָה, shâtho ve'êyn-leshâkherâh) - it can more literally be translated, "drinking, and it is not to drunkenness." And, of course, being "filled with drink" (as the NKJV has it) certainly equals "drunk" (which is the meaning of the word). The other word is found in the Song of Solomon 5:1 where the NKJV has, "Drink, yes, drink deeply, O beloved ones" (שָׁתוּ וְשִׁיכְרוּ דוּדִיִּם, shetu veshikhru dodiyim) - which can be translated more literally, "drink and be drunk, beloved ones." In other words, be drunk with love. Of course, what happens when you "drink deeply"? You get drunk. The noun form of this word (שִׁכְרָה, sâkhor) means "strong drink," or "intoxicating drink" (e.g. Isaiah 5:11, 22, 28:7), or "drunkard" as in Psalm 69:12 (Hebrew 69:13). The adjective form of this word (שִׁכְרוֹר, shikkor) means "drunken" (e.g. Jeremiah 23:9), "drunk" (e.g. 1 Samuel 1:13; 25:36), or "drunkard" (Proverbs 26:9; Isaiah 28:1, 3). "They were drunk with him" does *not* demand that Joseph himself got drunk. It also does *not* dictate that he did not. But it does show that *they* did.

1174 הַבֹּקֶר אֹר (habboqer 'or) - more literally, "The morning light."

1175 Here's another false accusation laid against them, the first being they were spys (Genesis 42:9, 14).

1176 נִחֵשׁ נִחֵשׁ (nachêsh yenachêsh) - "practices sorcery" - NKJV "practices divination" - see also verse 15 and footnote for Leviticus 19:26. There is also the Hebrew word קֶסֶם (qesem) which means "divination." For more on קֶסֶם (qesem) see footnote for Numbers 22:7.

1177 אֲדֹנֵיךָ ('adoneykhâ) "your lords" - see footnote for 1 Samuel 26:15.

1178 Good argument!

1179 This is certainly severe for theft. The law gave no such death penalty, except possibly when one was caught in the act (e.g. Exodus 22:1-4, 7-9; Leviticus 6:1-5).

1180 In the law, servitude for theft was only required if the thief had nothing to which repay (Exodus 22:3).

said, “Now also, let it be according to your words.”<sup>1181</sup> So, he whom is found with it, he will be my servant; and you will be free.”

[11] So they hastened and brought down to the ground each his bag, and opened each his bag. [12] And he searched, beginning with the oldest and finishing with the youngest. And he found the cup in Benjamin’s bag.<sup>1182</sup> [13] So they tore their clothes, and each one loaded his donkey; and they returned to the city.

[14] And Judah (and his brothers) came into the house of Joseph, and he was still there; and they fell down before him to the earth. [15] And Joseph said to them, “What is this deed which you have done? Did you not know that such a man as I surely practices sorcery?”<sup>1183</sup>

[16] And Judah said, “What shall we say to my lord? What shall we speak? And how shall we justify ourselves? The Gods, he has found out the iniquity of your servants.”<sup>1184</sup> Here we are, my lord’s servants. Both we and also the one in whose hand the cup was found.” [17] And he said, “Far be it for me from doing this. The man in whose hand the cup was found, he shall be my servant. And you, go up to your father in peace.”<sup>1185</sup>

[18] And Judah drew near to him and said, “Oh my lord, please let your servant speak a word in the ear of my lord, and let not your anger burn against your servant; for you are like Pharaoh.”<sup>1186</sup> [19] My Lord asked his servants saying, ‘Do you have a father or a brother?’ [20] And we said to my lord, ‘We have an old father and a boy of his old age, and his brother is dead.’<sup>1187</sup> And he is left alone of his mother,<sup>1188</sup> and his father loves him.’ [21] Then you said to your servants, ‘Bring him down to me so I may set my eyes upon him.’ [22] And we said to my lord, ‘The lad is not able to leave his father. If he leaves his father, he’<sup>1189</sup> will die. [23] But you said to your servants, ‘If your little brother is not brought down with you, you

1181 He says, “let it be according to your words,” but then makes it not the same as their words.

1182 This, no doubt, was a nightmare to them! The tearing of their clothes reveals how distraught they were. When people tore their clothes, this was an expression of severe distress. Other examples of this behavior can be found in Genesis 37:29, 34; Numbers 14:6; Joshua 7:6; Judges 11:35; 1 Kings 21:27; 2 Kings 5:7; 6:30; 19:1; 22:11; Job 1:20; 2:12; Esther 4:1; and Acts 14:14.

1183 Here again, we have the verb repeated for emphasis (נָחֵשׁ נָחֵשׁ, *nachêsh yenachêsh*). It is more literally, “practicing sorcery, he practices sorcery.” Did Joseph practice sorcery? Those who practice such things are an abomination to the Lord (Leviticus 19:26; Deuteronomy 25:16). So, did Joseph really practice sorcery? It is perhaps one of two possibilities, or both. 1. It is in the context of Joseph acting as a stranger to his brothers (Genesis 42:7), so it may be that he did not actually practice it, but wanted them to think so. Or, 2. There seems to be a proper practicing of sorcery, or divination (קֶסֶם *qesem*) described for a king, which Joseph was, for all practical purposes, in the authority of a king (Genesis 41:44; 44:18). Proverbs 16:10 declares, “**Divination [קֶסֶם *qesem*] is on the lips of the king; His mouth must not transgress in judgment.**” Note also Proverbs 21:1.

1184 They had done no wrong in regards to the money or cup. Therefore, this must be a reference to their sin against Joseph 22 years prior, although Judah does not say exactly what he is talking about.

1185 From what Jacob’s sons apparently told him the first time they were with Joseph (Genesis 44:22-29), Joseph would know quite definitively that this was not an option for them.

1186 Proverbs 20:2

1187 This is the implied lie they gave to their father, but they knew full well Joseph could easily still be alive. They didn’t kill him (as was planned), but sold him.

1188 Rachel, Joseph’s and Benjamin’s mother, was dead at this point. She died at Benjamin’s birth (Genesis 35:16-20). Benjamin never knew his mother.

1189 Context dictates “he” is the father (Genesis 42:38).

shall not again see my face.<sup>1190</sup> [24] So it was, when we went up to your servant my father, that we told him the words of my lord. [25] And our father said, 'Return. Buy a little food for us.' [26] And we said, 'We are not able to go down if our little brother is not with us. [27] And your servant my father said to us, 'You know that my woman bore me two sons. [28] And the one went out from me, and I said, "Surely he is torn to pieces,"<sup>1191</sup> and I have not seen him until now;<sup>1192</sup> [29] and you take also this one from before me,<sup>1193</sup> and harm happens to him, and you will bring down my gray hair to the grave in badness.<sup>1194</sup> [30] And now, if I go to your servant my father and the lad is not with us, since his soul is bound together in his soul, [31] so it will be, when he sees it, that there is no lad,<sup>1195</sup> he will die.<sup>1196</sup> So your servants will bring down the gray hair of your servant our father to the grave in sorrow.<sup>1197</sup> [32] For your servant became surety for the lad from being with<sup>1198</sup> my father saying, 'If I do not bring him back to you, then I shall bear the blame of sinning against my father forever.' [33] So now, please let your servant remain instead of the lad, a servant to my lord. And let the lad go up with his brothers. [34] For how can I go up to my father, and the lad be not with me, lest I see the badness<sup>1199</sup> that will be found with my father."

**45** [1] And Joseph was unable to restrain himself before all who stood before him, and he cried out, "Make everyone go out from before me!"<sup>1200</sup> So no one stood with him when he made himself known to his brothers. [2] And he wept aloud,<sup>1201</sup> and the Egyptians heard; and the house of Pharaoh heard. [3] And Joseph said to his brothers, "I am Joseph! Does my father still live?"<sup>1202</sup> And his brothers were unable to answer him because they were dismayed before him.<sup>1203</sup> [4] And Joseph said to his brothers, "Draw near to me please." And they drew near. And he said, "I am Joseph, your brother, whom you sold into Egypt."<sup>1204</sup> [5] And now, do not be grieved and do not be angry in your eyes because you sold me. Look, for Gods, he sent me before you for sustenance.<sup>1205</sup> [6] For these two years the famine has been in the land, and there are still five years in which there shall be no ploughing<sup>1206</sup>

1190 Joseph took quite a hard stand here, and appears to be trusting God for his father's life.

1191 טָרַף טָרַף (târoph torâph) - "torn to peices" - more literally, "torn, he was torn."

1192 עַד־הֵנָּה ('adh-hênâh) - "until now" - more literally, "until here."

1193 מֵעַם פָּנַי (mê'im pânay) - "from before me" - more literally, "from with my face."

1194 בְּרָעָה (berâ'âh) - "in badness" - The term used in Genesis 42:31 & 38 is בִּיגֻן (beyâghon) - "in sorrow."

1195 כִּי־אֵין הַנֶּעַר (kiy-'êyn hanna'ar) - more literally, "that there is no the lad."

1196 Can sorrow bring death? Yes (Proverbs 15:13; 17:22; 18:14; 2 Corinthians 7:10).

1197 בִּיגֻן (beyâghon) - "in sorrow."

1198 מֵעַם (mê'im) - "from being with" - more literally, "from with."

1199 בָּרָע (vârâ') - "the badness" - more literally, "in the badness"

1200 No doubt, this is an overwhelming moment!

1201 וַיִּתֵּן אֶת־קוֹלוֹ בִּבְכִי (vayittên 'et-qolo bikhi) - more literally, "and he gave his voice in weeping."

1202 At this point, Joseph would have no longer been using an interpreter, since "**no one stood with him when he made himself known to his brothers**" (verse 1), which indicates he addressed them in Hebrew here for the first time.

1203 Judah had just told Joseph that Joseph was dead (Genesis 44:20)!

1204 אֲשֶׁר־מִכְרַתֶּם אֹתִי מִצְרַיִמָּה (asher-mekhartem'otiy mitsrâyimâh) - more literally, "whom you sold me into Egypt."

1205 מִחְיָה (michyâh) - found also only in Leviticus 13:10 (see footnote for this verse), 24; Judges 6:4 ("sustenance" NKJV); 17:10 (NKJV "sustenance"); 2 Chronicles 14:13 (H12, NKJV "recover"); Ezra 9:8-9 (NKJV "revival," "revive").

1206 There is a serious advantage to knowing that the famine will continue. Knowing there is five more years of famine,

and harvesting. [7] So Gods, he sent me before you to place for you a remnant in the land, and to keep you alive by a great deliverance. [8] So now, it was not you who sent me here, but the Gods.<sup>1207</sup> And he made me a father to Pharaoh and Lord of all his house, and ruler in all the land of Egypt. [9] Hurry and go up to my father and say to him, 'Thus says your son Joseph, "Gods, he has made me Lord of all Egypt. Come down to me. Do not delay. [10] And you shall dwell in the land of Goshen,<sup>1208</sup> and be near to me, you, and your sons and the sons of your sons, and your flocks and your herds and all that you have. [11] And I will provide for you there, for there are still five years of famine, lest you be impoverished, you and your house and all that you have." ' [12] And behold, your eyes, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. [13] And you shall tell my father of all my honor in Egypt and all that you have seen. So hurry and bring my father down here."

[14] And he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. [15] And he kissed all his brothers and wept upon them, and afterwards his brothers talked with him. [16] And Pharaoh's house heard the report saying, "Joseph's brothers have come," and it was good in the eyes of Pharaoh and in the eyes of his servants. [17] And Pharaoh said to Joseph, "Say to your brothers, 'Do this. Load your animals<sup>1209</sup> and depart. Go to the land of Canaan. Take your father and your houses and come to me, and I will give you good things<sup>1210</sup> of the land of Egypt; and you shall eat the fat of the land. [19] And you are commanded - do this: Take for yourselves from the land of Egypt carts for your children and your women, and bring your father, and come. [20] And do not let your eyes pity<sup>1211</sup> your stuff,<sup>1212</sup> for the good things of all the land of Egypt are yours." [21] So the sons of Israel did so, and Pharaoh gave them carts according to the command<sup>1213</sup> of Pharaoh; and he gave them provisions for the journey.

[22] And to all of them he gave each a change of clothing, and to Benjamin he gave three hundred *pieces* of silver and five changes of clothing. [23] And to his father he sent these things: Ten male donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and food for his father for the journey. [24] And he sent his brothers and they departed. And he said to them, "Do not be troubled along the way."

[25] So they went up from Egypt and came to the land of Canaan to Jacob their father. [26] And they told him saying, "Joseph is still alive, and he is ruler over all

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they would not bother ploughing their fields; whereas, otherwise they would, hoping on some rain.

1207 This sentence is completely true, and what Joseph says in Genesis 50:20 is also completely true. We have here another example of God causing all things (Hebrews 2:10), even evil.

1208 גֹּשֶׁן (goshen) - an area in the land of Egypt (Genesis 46:28-29, 34; 47:1, 4, 6, 27; 50:8) that was clearly distinguishable from the area in which the Egyptians dwelt (Exodus 8:22 [Hebrew 8:18]; 9:26). Goshen is also the name for an area (Joshua 10:41; 11:16) and a city (Joshua 15:51) in the southern part of Judah.

1209 בְּעִירָכֶם (be'iyrechem) - "animals" - found also only in Exodus 22:5 (H4); Numbers 20:4, 8, 11.

1210 אֶת־טוֹב אֶרֶץ מִצְרַיִם (et-tuv 'erets mitsrayim) - more literally, "goods of the land of Egypt." Here the NKJV translates this "the best of the land of Egypt" whereas in verse 23 of this same chapter they translate a similar phrase, "the good things of Egypt" (מִטְוֵב מִצְרַיִם, mituv mitsrâyim).

1211 תַּחֲס (tâchos) - "pity" or to "look upon with compassion" is the basic idea of the word. This same exact form can be found in Deuteronomy 7:16 ("pity" NKJV) and Ezekiel 9:5 ("pity" NKJV).

1212 כֶּלִּיָּכֶם (kelêykhem) - NKJV translates this same word "stuff" in Joshua 7:11.

1213 פִּי (piy) - more literally, "mouth."

the land of Egypt.” And his heart fainted,<sup>1214</sup> because he did not believe them. [27] And they spoke to him all the words of Joseph which he had spoken to them, and when he saw the carts that Joseph sent to carry him, the spirit of Jacob their father revived. [28] And Israel said, “Enough!”<sup>1215</sup> My son Joseph is still alive. I will go and see him before I die.”

**46** [1] So Israel journeyed with all that he had and came to Beersheba, and offered sacrifices<sup>1216</sup> to Gods of his father Isaac.<sup>1217</sup> [2] And Gods, he spoke to Israel in the visions<sup>1218</sup> of the night and said, “Jacob, Jacob.” And he said, “Here I am.” [3] And he said, “I am the God,”<sup>1219</sup> Gods of your father.<sup>1220</sup> Do not fear to go down to Egypt, for I will make you a great nation<sup>1221</sup> there. [4] I will go down with you to Egypt, and I will also surely bring you up,<sup>1222</sup> and Joseph will put his hand upon your eyes.”<sup>1223</sup> [5] And Jacob arose from Beersheba, and the sons of Israel carried Jacob their father, and their children and their women, in the carts that Pharaoh had sent to carry him. [6] And they took their livestock and their goods which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his seed with him. [7] His sons and his son’s sons with him, his daughters<sup>1224</sup> and his sons daughters and all his seed he brought with him to Egypt.

[8] Now these are the names of the sons of Israel who came to Egypt, Jacob and his sons: the firstborn of Jacob, Reuben. [9] And the sons of Reuben were Hanoch, and Phallu,<sup>1225</sup> and Hezron,<sup>1226</sup> and Carmi.<sup>1227</sup> [10] And the sons of Simeon were

1214 יָפַח (yâphâg) - This is a difficult word to translate. KJV and TJB has “fainted,” NKJV has “stood still,” NAS “he was stunned” (with a footnote: “Lit. his heart grew numb”), NIV “Jacob was stunned,” Jay P. Green, “his heart froze up,” LXX “Jacob was amazed.” This same word is only found here and in Psalm 38:8 (Hebrew 38:9, NKJV “I am feeble”); 77:2 (Hebrew 77:3, NKJV “without ceasing”); and Habakkuk 1:4 (NKJV “powerless”).

1215 רַב (rav) - this word is a common word in the Old Testament meaning “much” (e.g. 1 Kings 10:2), “exceedingly” (e.g. Psalm 123:3), “great” (Genesis 6:5), or as here “enough,” depending on its context.

1216 Jacob is 130 years old here (Genesis 47:9), and he is still worshiping God.

1217 This is ten years after his father Isaac had died (Genesis 35:28-29; 47:9).

1218 “visions of the night” - a term for dreams (Job 33:15; Isaiah 29:7-8; Daniel 7:7, 13).

1219 What an awesome thing - to have God come and talk to you in a dream! Also, for “I am the God” - see also Psalm 46:10; 50:7; Isaiah 43:12; 45:22; 46:9.

1220 “Gods of your father” - God said this same thing to Isaac (Genesis 26:24) and Moses (Exodus 3:6).

1221 In 430 years (Exodus 12:40-41) God made him a great nation, 603,550 (Exodus 38:26; Numbers 1:45-46; 2:32; 11:21; ) strong, and this only includes twenty year olds and older males who were able to go to war. *This number does not include women and children under twenty.* Also, even after the 40 years of wondering in the wilderness, even after all 603,548 of the 603,550 men died (Numbers 14:28-35; Psalm 95:7-11), there was 601,730 men twenty years old and older who were able to go to war (Numbers 26:2; 51, 63-65). Again, this number does *not* include men not able to go to war, women, and those under twenty.

1222 A reference to the Exodus? Or, Genesis 47:30; 49:29-13?

1223 Perhaps a reference to Joseph being at Jacob’s death (Genesis 49:33-50:2).

1224 Dinah is the only daughter of Jacob that is mentioned by name (Genesis 30:21), but this verse makes it clear that Israel had more than one daughter.

1225 פַּלְלֹא (phallu) - KJV “Phallu,” NKJV, NAS, NIV, “Pallu.” This is the only man recorded in Scripture with this name, found here and in Exodus 6:14; Numbers 26:5, 8; and 1 Chronicles 5:3

1226 חֶצְרוֹן (hetsron) - this man is also found in Exodus 6:14; Numbers 26:6; and 1 Chronicles 5:3. The son of Perez is also named Hezron (Genesis 46:12; Numbers 26:21; 1 Chronicles 2:5, 9, 18, 21, 24-25; Ruth 4:18-19). Hezron is also a location in Joshua 15:3.

1227 כַּרְמִי (kharmiy) - found also in Exodus 6:14; Numbers 26:6; 1 Chronicles 5:3. Achan’s father was also called by this name (Joshua 7:1, 18; 1 Chronicles 2:7), and also one of Judah’s sons (1 Chronicles 4:1).

Jemuel,<sup>1228</sup> and Jamin,<sup>1229</sup> and Ohad,<sup>1230</sup> and Jachin,<sup>1231</sup> and Zohar, and Shaul, the son of a Canaanite woman. [11] And the sons of Levi were Gershon,<sup>1232</sup> Kohath,<sup>1233</sup> and Merari.<sup>1234</sup> [12] And the sons of Judah were Er, and Onan, and Shelah, and Perez, and Zerah (and Er and Onan died in the land Canaan), and the sons of Perez were Hezron and Hamul.<sup>1235</sup> [13] And the sons of Issachar were Tola,<sup>1236</sup> and Puvah,<sup>1237</sup> and Job,<sup>1238</sup> and Shimron.<sup>1239</sup> [14] And the sons of Zebulun were Sered,<sup>1240</sup> and Elon, and Jahleel.<sup>1241</sup> [15] These were the sons of Leah whom she bore to Jacob in Padan Aram, with Dinah his daughter. Every soul, his sons and daughters, were thirty three.<sup>1242</sup>

[16] And the sons of Gad were Ziphion,<sup>1243</sup> and Haggi,<sup>1244</sup> Shuni,<sup>1245</sup> and Ezbon,<sup>1246</sup> Eri,<sup>1247</sup> and Arodi,<sup>1248</sup> and Areli.<sup>1249</sup> [17] And the sons of Asher were

1228 יֵמוּעַל (yemu'êl) - This is the only man recorded in Scripture with this name (Exodus 6:15). He is also called Nemuel (נִמוּעַל, nemu'êl) in Numbers 26:12 and 1 Chronicles 4:24.

1229 יָמִין (yâmiyn) - Exodus 6:15; Numbers 26:12; 1 Chronicles 4:24. There is also a son of Ram by this name (1 Chronicles 2:27), and also a man named in Nehemiah 8:7 as one who was among those who helped the people understand the law.

1230 אֹהַד ('ohad) - only here and Exodus 6:15.

1231 יָכִין (yâkhiyn) - Exodus 6:15; Numbers 26:12. This name means “he will establish” (BDB p. 467) or “he will provide” (e.g. Job 38:41 with the same exact form) or “he will direct” (e.g. Proverbs 16:9 same form) depending on its context. It was the name of the right hand pillar by the vestibule of the temple (1 Kings 7:21; 2 Chronicles 3:17). There was also a priest by this name (Nehemiah 11:10).

1232 גֵּרְשׁוֹן (gêreshon) - found in Exodus 6:16-17; Numbers 3:17-18, 21, 25; 4:22, 38, 41; 7:7; 10:17; 26:57; Joshua 21:6, 21; 1 Chronicles 6:1 (Hebrew 5:27); and 23:6, also called Gershom (גֵּרְשֹׁם, gêreshom) in 1 Chronicles 6:16-17, 20, 43, 62, 71 (Hebrew 6:1-2, 5, 28, 47, 56); and 15:7. This is the only man named Gershon, but there are two others named Gershom, the son of Moses in Exodus 2:22; 18:3; 1 Chronicles 23:15-16; 26:24; and the son of Phinehas in Ezra 8:2.

1233 קְהָת (qehât) - This is the only man recorded with this name, and he is mentioned several times in Scripture (e.g. Exodus 6:18-19, 29; Numbers 3:19, 29; 4:2, 4, 15).

1234 מֵרָרִי (merâriy) - This is the only man recorded with this name, and he is mentioned several times in Scripture (e.g. Exodus 6:16, 19; Numbers 3:17, 20).

1235 חָמוּל (châmul) - only here and in Numbers 26:1; 1 Chronicles 2:5

1236 תּוֹלַעַ (tolâ') - only here and in Numbers 26:23; Judges 10:1; 1 Chronicles 7:1-2. This same Hebrew word used in the plural is found in Exodus 16:20 for “worms,” and in the singular in Isaiah 1:18 and Lamentations 4:5 for “scarlet.”

1237 פּוּבָּה (puvvâh) - only here and in Numbers 26:23; Judges 10:1 (פּוּאָה, pu'âh); 1 Chronicles 7:1 (פּוּאָה, pu'âh).

1238 יוֹב (yov) - only this man has this name and it is only found here. The Job of the book of Job is spelled different (אִיּוֹב, 'iyyov).

1239 שִׁמְרוֹן (shimron) - Numbers 26:24; 1 Chronicles 7:1. This is also the name of a city (Joshua 11:1; 12:20; 19:15).

1240 סֶרֶד (sered) - only here and in Numbers 26:26.

1241 יַחֲלֵאֵל (yachle'êl) - only here and in Numbers 26:26.

1242 If all the names are added up, there is a total of 34 names, including Dinah. If Er and Onan are not counted, since they died in the land of Canaan (as verse 12 says), then there is a total of 32 names. With this, it appears there is one more daughter (since it does say “daughters”) added to this number, but not named; thus giving a total of 33.

1243 צִפְיוֹן (tsiphyon) - only here and in Numbers 26:15 spelled a little differently (צִפְוֹן, tsephon) “Zephon.” There is also a location by this spelling (Zephon). See Exodus 14:2 and footnote.

1244 חַגִּי (chaggiy) “Haggi” (= “festive” see footnote for 2 Samuel 3:4) - only here and in Numbers 26:15.

1245 שׁוּנִי (shuniy) - only here and in Numbers 26:15.

1246 אֶצְבֹּן ('etsbon) - in Numbers 26:16 he is found with a different name, “Ozni” (אֶזְנִי, 'âzniy). Ezbon is also the name of Benjamin's grandson (1 Chronicles 7:7).

1247 עֵרִי ('êriy) - only here and Numbers 26:16.

1248 אֲרֹדִי ('arodiy) - only here and in Numbers 26:17 where he is called “Arod” (אֲרֹד, 'arod).

1249 אֲרֵלִי ('ar'êliy) - only here and Numbers 26:17.



Jimnah,<sup>1250</sup> and Ishuah<sup>1251</sup>, and Jishui,<sup>1252</sup> and Beriah,<sup>1253</sup> and Serah,<sup>1254</sup> their sister, and the sons of Beriah were Heber<sup>1255</sup> and Malchiel.<sup>1256</sup> [18] These were the sons of Zilpah whom White gave to Leah his daughter and she bore these to Jacob: sixteen souls.<sup>1257</sup>

[19] The sons of Jacob's woman Rachel were Joseph and Benjamin. [20] And to Joseph were born Manasseh and Ephraim in the land of Egypt, whom Asenath bore to him, the daughter of Poti-Pherah priest of On. [21] And the sons of Benjamin were Belah, and Becher,<sup>1258</sup> and Ashbel,<sup>1259</sup> Gera,<sup>1260</sup> and Naaman,<sup>1261</sup> Ehi,<sup>1262</sup> and Rosh,<sup>1263</sup> Muppim,<sup>1264</sup> and Huppim,<sup>1265</sup> and Ard.<sup>1266</sup> [22] These were the sons of Rachel whom she bore to Jacob, every soul, fourteen.

[23] And the sons of Dan were Hushim.<sup>1267</sup> [24] And the sons of Naphtali were Jahzeel,<sup>1268</sup> and Guni,<sup>1269</sup> and Jezer,<sup>1270</sup> and Shillem.<sup>1271</sup> [25] These were the sons of Bilhah, whom White gave to Rachel his daughter, and she bore these to Jacob,

1250 יִמְנָה (yimnâh) - (NAS, NIV, "Imnah") Numbers 26:44 (NKJV "Jimna," Hebrew is the same); 1 Chronicles 7:30 (NKJV "Imnah," Hebrew is the same). Also the father of Kore has this name in 2 Chronicles 31:14.

1251 יִשְׁוָה (yishvâh) - NAS, NIV, "Ishvah," only here and in 1 Chronicles 7:30.

1252 יִשְׁוִי (yishviy) - "Jishui"; NKJV "Isui"; NAS, NIV "Ishvi"; Numbers 26:44 (NKJV "Jesui" Hebrew is the same) 1 Chronicles 7:30 (NKJV "Ishvi" Hebrew is the same). Also, one of Saul's sons had this name (1 Samuel 14:49, NKJV "Jishui," Hebrew is the same).

1253 בְּרִיָּה (beriy'âh) - Numbers 26:44-45; 1 Chronicles 7:30-31. Also, a son of Ephraim has this name in 1 Chronicles 7:23, a son of Elpaal in 1 Chronicles 8:13, 16; and a son of Shimei in 1 Chronicles 23:10-11.

1254 שֶׂרַח (serach) - only here and in Numbers 26:46; 1 Chronicles 7:30.

1255 חֶבֶר (chever) - Numbers 26:45; 1 Chronicles 7:31-32. This is also the name of the husband of Debra (Judges 4:11, 17, 21; 5:24), the father of Sochoh (1 Chronicles 4:18), and a son of Elpaal (1 Chronicles 8:17). This same exact word is used for a "company" of priests in Hosea 6:9.

1256 מַלְכִּי־אֵל (malkiy'êl) - only here and Numbers 26:45; 1 Chronicles 7:31.

1257 נַפְשׁ (nâphesh) - "souls" - this is actually a singular noun, "soul". See footnote for Genesis 12:5.

1258 בֶּכֶר (bekher) - 1 Chronicles 7:6, 8. Also, the name of a son of Ephraim (Numbers 26:35; 1 Chronicles 7:20).

1259 אֲשָׁבֵל ('ashbêl) - only this man is found with this name, Numbers 26:38; 1 Chronicles 8:1.

1260 גֵּרָא (gêrâ') - Also, there is a son of Bela by this name (1 Chronicles 8:3, 5, 7). Ehud is called the son of Gera (Judges 3:15) and so is Shimei (2 Samuel 16:5; 19:16, 18; 1 Kings 2:8).

1261 נַעֲמָן (na'amân) - only here and Numbers 26:40; 1 Chronicles 8:4, 7. Also, this was the name of Naaman the leper of 2 Kings 5 (see also Luke 4:27).

1262 אֶחִי ('êchiy) - only found here.

1263 רֹאשׁ (ro'sh) - only here. This is also the Hebrew word for "head" (e.g. Genesis 3:15; 40:16; 48:14), "bitter" (e.g. Deuteronomy 32:32; Lamentations 3:5), and "venom" (Deuteronomy 32:33; Job 20:16 NKJV "poison").

1264 מִּפִּים (muppiym) - only here.

1265 חֻפִּים (chuppiym) - only here. Also, a son of Ir (Iri, 1 Chronicles 7:7) is called by this name in 1 Chronicles 7:12, and it appears to be this same person in 1 Chronicles 7:15.

1266 אֲרָד ('ârd) - Also, this is the name of a son of Bela (Numbers 26:40; 1 Chronicles 8:3 "Addar," אֲדָר, 'addâr).

1267 חֻשִּׁים (chushiym) - only here, but apparently also called שׁוּחָם (shuchâm) "Shuham" (Numbers 26:42). Also, this is the name of a son of Aher in 1 Chronicles 7:12, and the wife of Shaharaim in 1 Chronicles 8:8 & 11. It is also the same Hebrew word for "ready" (NKJV) in Numbers 32:17, lit. "hastening" (TT).

1268 יַחֲצִי־אֵל (yachtse'êl) - only here and in Numbers 26:48; 1 Chronicles 7:13 (יַחֲצִי־אֵל, yachatsiy'êl).

1269 גֻּנִי (guniy) - Numbers 26:48; 1 Chronicles 7:13. Also, there is the father of Abdiel with this name in 1 Chronicles 5:15.

1270 יֵצֵר (yêts'er) - only here and Numbers 26:49; 1 Chronicles 7:13. This is also the same Hebrew word used in Genesis 8:21 for "imagination" (i.e. what is framed in the mind), "cast" in Job 20:23, "stayed" in Isaiah 26:3, and "intent" in 1 Chronicles 28:9 (all NKJV).

1271 שְׁלֵם (shillêm) - only here and in Numbers 26:49. This same word is used for "recompense" in Deuteronomy 32:35.

every soul, seven.

[26] Every soul that came with<sup>1272</sup> Jacob to Egypt, those who came out of his loin,<sup>1273</sup> besides the women of Jacob's sons, every soul, 66, [27] and the sons of Joseph who were born to him in Egypt were two souls. Every soul<sup>1274</sup> of the house of Jacob that came to Egypt were 70.<sup>1275</sup>

[28] And he sent Judah before him to Joseph to point out before him to Goshen, and they came to the land of Goshen. [29] And Joseph made ready his chariot and went up to Goshen to meet his father Israel, and he presented himself to him and fell upon his neck and wept upon his neck a while. [30] And Israel said to Joseph, "Let me die now since I have seen your face, for you are still alive."

[31] And Joseph said to his brothers and to his father's house, "I will go up and I will speak to Pharaoh and I will say to him, 'My brothers and my fathers house who were in the land of Canaan have come to me. [32] The men are shepherds of flocks, for they have been men of livestock, and they brought their flocks and their herds and all that they have.' [33] And when it happens that Pharaoh calls you and says, 'What is your occupation?' [34] you will say, 'Your servants have been men of livestock from our youth until now, both we and our fathers.' For this reason, you will dwell in the land of Goshen, for an abomination of Egypt is every shepherd of flocks."

**47** [1] And Joseph went and spoke to Pharaoh and said, "My father and my brothers and their flocks and their herds and all that they possess, have come from the land of Canaan, and here they are in the land of Goshen." [2] And he took from among his brothers five men and presented them before Pharaoh. [3] And Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds of flocks, both we and our fathers." [4] And they said to Pharaoh, "We have come to sojourn in the land, because there is no pasture for the flocks of your servants; for the famine is severe in the land of Canaan. So now, please let your servants dwell in the land of Goshen." [5] So Pharaoh spoke to Joseph saying, "Your father and brothers have come to you. [6] The land of Egypt is before you. Have your father and your brothers dwell in the best<sup>1276</sup> of the land. Let them dwell in the land of Goshen, and if you know that there are competent men among them, make them chief herdsmen over what is mine."

[7] Then Joseph brought in his father Jacob and set him before Pharaoh, and Jacob blessed Pharaoh. [8] And Pharaoh said to Jacob, "How many days of years is your life?" [9] And Jacob said to Pharaoh, "The days of the years of my sojourning is 130 years. Few and bad have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their

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1272 more literally, "to Jacob," לֵיָעָקֹב (leya`aqov)

1273 יָרֵכְהוּ (yerêkho) - "his loins" KJV - NKJV "his body"; NAS "his direct descendants" - this is the same word for "his hip" in Genesis 32:25. See footnote therein.

1274 הַנֶּפֶשׁ (hanephesh) - "soul" - more literally, "the soul".

1275 There are 69 male names in this list. If the two females (Serah and Dinah) are added, with the one unnamed sister (see footnote for verse 15), and Er and Onan are dropped (being they died in Canaan, verse 12), the total comes to 70. Exodus 1:5 records 70 as well, but the LXX records 75, which may be why Stephen declares 75 in Acts 7:14.

1276 מַיְטָב (mêytav) - used also in Genesis 47:11; Exodus 22:5 (Hebrew 22:4); 1 Samuel 15:9, and 15. This is not the same word used in Genesis 45:18 & 20 (טוֹב, tuv).

sojourning.<sup>1277</sup> [10] And Jacob blessed Pharaoh and went out from before Pharaoh. [11] And Joseph settled his father and his brothers, and gave them a possession in the land of Egypt in the best of the land in the land of Rameses,<sup>1278</sup> just as Pharaoh had commanded. [12] So Joseph provided his father and his brothers and all his father's house bread for the mouths of the children.<sup>1279</sup>

[13] Now there was no bread in all the land because the famine was very severe, and the land of Egypt and the land of Canaan languished because of the famine. [14] And Joseph gathered all the silver that was found in the land of Egypt and in the land of Canaan, for the grain which they bought, and Joseph brought the silver to the house of Pharaoh.

[15] So the silver was spent<sup>1280</sup> from the land of Egypt and from the land of Canaan, and all Egypt came to Joseph saying, "Give us bread." And, "Why should we die before you, for the silver has ceased." [16] So Joseph said, "Give your livestock and I will give to you for your livestock, if the silver has ceased."<sup>1281</sup> [17] So they brought their livestock to Joseph, and Joseph gave them bread for the horses and herds of sheep and herds of cattle and for the donkeys, and he refreshed<sup>1282</sup> them with bread for all their livestock in that year.

[18] So, that year finished, and they came to him in the second<sup>1283</sup> year, and said to him, "We will not hide from my lord that the silver is spent and the herds of animals are my lord's. There is nothing left before my lord, except our bodies and our lands. [19] Why should we die before your eyes, both we and our lands. Buy us and our lands for bread, and we and our lands will be servants to Pharaoh, and give seed; and we will live and not die; and the land will not be desolate." [20] So Joseph bought all the land of Egypt for Pharaoh, for everyone of the Egyptians sold his field;

1277 Jacob's father Isaac lived to be 180 years old (Genesis 35:28). His grandfather Abraham lived to be 175 years old (Genesis 25:7). His great grandfather Terah lived to be 205 years old (Genesis 11:26). His great, great grandfather Nahor lived to be 148 years old (Genesis 11:25). His great, great, great grandfather Serug lived to be 230 years old (Genesis 11:23). His 4 times great grandfather Reu lived to be 239 years old (Genesis 11:21). His 5 times great grandfather Peleg lived to be 239 years old (Genesis 11:19). His 6 times great grandfather Eber lived to be 464 years old (Genesis 11:17). His 7 times great grandfather Shelah lived to be 433 years old (Genesis 11:15). His 8 times great grandfather Cainan lived to be 460 years old (Genesis 11:12-13 LXX, see footnote). His 9 times great grandfather Arphaxad lived to be 465 years old (Genesis 11:13). His 10 times great grandfather Shem lived to be 602 years old (Genesis 11:11). His 11 times great grandfather Noah lived to be 950 years old (Genesis 9:29). At 130 years old, truly, Jacob's age had not attained to the age of his fathers, *any* of them. His final age (147, Genesis 47:28) fell short by one year of attaining to the same age as Nahor his great, great grandfather. With Jacob at 130 years old, the year Jacob stood here before Pharaoh was 712 AF, 2368 SC, 1890 BCL (see also footnote for Genesis 47:28).

1278 רַעְמֶסֶס (ra'mesês) - a location in Egypt, mentioned also in Exodus 1:11 (רַעְמֶסֶס, ra'amsês); 12:37; Numbers 33:3, and 5. This locating of the Israelites took place approximately in the year 712 AF, 2368 SC, 1890 BCL. This last number is obtained via the addition of the 483 years of Daniel 9:25 (69x7); plus 70 years of 2 Chronicles 36:20-23; plus 427 years of the kings in 2 Chronicles 9:30 (1 Kings 6:1) through 2 Chronicles 36:11; plus 480 years of 1 Kings 6:1; plus 430 years of Exodus 12:40. 1890 BCL is *long* before the historical Ramesses I of 1320-1318 B.C..

1279 לֶחֶם לְפִי הַטָּף (lechem lephiy hatâph) - "bread for the mouths of the children" - NKJV has, "according to the number in their families." NAS reads, "with food, according to their little ones." NIV translates, "with food, according to the number of their children." Jay P. Green has, "with bread for the mouth of the little ones."

1280 This is amazing! The famine is so severe, all the money in the land of Egypt and Canaan was all gone. They had no more money to buy food.

1281 Joseph does not begin a welfare program. He makes the people pay for their food. This is how he dealt with the Egyptians (minus the priests, verse 22). For his family, he simply provided for them (verse 12).

1282 יְנַהֵלֵם (ynahalêm) - usually used for "guide" or "lead" to a good place (e.g. Exodus 15:13; Psalm 23:2; Isaiah 40:11; 49:10). Here, context dictates "refresh."

1283 In other words, the next year.

because the famine was strong upon them. So the land became Pharaoh's.

[21] And the people, he moved them to the cities from one end of the border of Egypt to the other end. [22] Only the land of the priests he did not buy, because the priests had a portion from Pharaoh; and they ate their portion that Pharaoh gave them. Therefore, they did not sell their lands. [23] And Joseph said to the people, "Behold, I have bought you today, and your lands, for Pharaoh. Here<sup>1284</sup> is seed for you, and you shall sow<sup>1285</sup> the land. [24] And it shall come to pass, in the harvest that you will give a fifth to Pharaoh, and four of the parts<sup>1286</sup> shall be for you for seed of the field and for your food and for those in your houses and for food for your children." [25] And they said, "You have saved our lives! Let us find favor in the eyes of my lord and we shall be servants to Pharaoh." [26] And Joseph made it a statute over the land of Egypt to this day.<sup>1287</sup> A fifth is Pharaoh's. Only the land of the priests is for themselves. It is not Pharaoh's.

[27] So Israel dwelt in the land of Egypt in the land of Goshen, and they had possessions in it and were fruitful and multiplied exceedingly. [28] And Jacob lived in the land of Egypt 17 years. So the days of Jacob, the years of his life, were 147 years.<sup>1288</sup>

[29] When the days of Israel drew near to die,<sup>1289</sup> he called to his son Joseph and said to him, "Please, if I have found favor in your eyes, please place your hand under my thigh,<sup>1290</sup> and deal with me kindly and truly and please do not bury me in Egypt; [30] but let me lie with my fathers.<sup>1291</sup> So, you shall carry me up from Egypt and bury me in their burial place." And he said, "I will do according to your word." [31] And he said, "Swear to me." So he swore to him. And Israel bowed himself on the head of the bed.

**48** [1] And it came to pass, after these things, it was said to Joseph, "Behold, your father is sick."<sup>1292</sup> And he took his two sons with him, Manasseh and Ephraim. [2] And it was told to Jacob and said, "Behold, your son Joseph has come to you." So Israel strengthened himself and sat up upon the bed.<sup>1293</sup> [3] And Jacob said<sup>1294</sup>

1284 אֵלֶּה (hê) - This word is only found here and in Ezekiel 16:43 (NKJV "surely") and Daniel 2:43 (NKJV "just").

1285 This instruction to sow the land indicates they were in the last year of the famine.

1286 חַיָּיָדוֹת (hayyâdot) - more literally, "hands."

1287 If Moses wrote this, then "this day" would mean that the statute lasted at least 430 years (Exodus 12:40).

1288 Jacob died in 729 AF, 2385 SC, 1873 BCL when Joseph was approximately 56 years old (Genesis 41:46; 45:6). Thus, Joseph outlived his father by 54 years (Genesis 50:22).

1289 This is near the end of the 17 years Jacob was in Egypt, which is the time frame of chapters 48, 49, and most of chapter 50.

1290 Abraham did this as well (Genesis 24:2).

1291 Why was this important to Israel? It never says. But, it was important enough for him to mention it again when he died (Genesis 49:29-33).

1292 As the context of chapters 48 and 49 depicts, this sickness was unto death.

1293 From Genesis 49:33 it can be seen Jacob had sat up with his feet down.

1294 Genesis 48-49 are Jacob's last words.

to Joseph, “God Almighty<sup>1295</sup> appeared to me<sup>1296</sup> at Luz<sup>1297</sup> in the land of Canaan and blessed me. [4] And He said to me, ‘Behold, I will make you fruitful and multiply you and make you an assembly of peoples, and I will give this land to your seed after you, an everlasting possession.’ [5] And now, your two sons who were born to you in the land of Egypt before I came to you in Egypt, they are mine. Ephraim and Manasseh are as Rueben and Simeon. They are mine.<sup>1298</sup> [6] And your offspring whom you beget after them shall be yours according to the name of their brothers, and they shall be named in their inheritance. [7] And as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was yet a distance of land to go to Ephrath. And I buried her there on the way to Ephrath, that is, house of Bread.”<sup>1299</sup>

[8] And Israel saw the sons of Joseph and said, “Who are these?” [9] And Joseph said to his father, “They are my sons whom Gods, he has given me in this place.” And he said, “Please bring them to me, and I will bless them.”

[10] And the eyes of Israel were dim<sup>1300</sup> from old age, and he was not able to see.<sup>1301</sup> And he drew near with them to him and he kissed them and embraced them. [11] And Israel said to Joseph, “I did not expect to see your face, but behold, Gods, he has shown me also your offspring!”<sup>1302</sup> [12] And Joseph brought them from beside his knees and he bowed down with his nose to the earth.<sup>1303</sup>

[13] And Joseph took the two of them, Ephraim on his right from Israel’s left, and Manasseh on his left from Israel’s right, and he drew near to him.<sup>1304</sup> [14] And Israel stretched out his right hand and placed it upon Ephraim’s head, and he was the younger, and his left hand upon Manasseh’s head, crossing his hands, for Manasseh was the firstborn. [15] And he blessed Joseph and said, “The Gods before whom my fathers Abraham and Isaac walked, the Gods, he who has pastored me from my existence<sup>1305</sup> to this day, [16] the Messenger who has redeemed me from all bad, bless the lads. And let my name be called in them,<sup>1306</sup> and the name of my

1295 אֵל שַׁדַּי (’el shadday) - found also in Genesis 17:1; 28:3; 35:11; 43:14; Exodus 6:3; and Ezekiel 10:5. In the New Testament “God Almighty” is only found in the book of Revelation in 4:8; 11:17; 15:3; 16:7; 21:22 (ο θεος ο παντοκρατωρ, ha theos ha pantokrator) and 16:14; 19:15 (του θεου του παντοκρατορος, tou theou tou pantokratoros). 2 Corinthians 6:18 has “Lord Almighty” (κυριος παντοκρατωρ, kurios pantokrator) and Revelation 1:8 simply “the Almighty” (ο παντοκρατωρ, pantokrator). “The Almighty” (שַׁדַּי, shadday) is found several places in the Old Testament, particularly in Job (e.g. Job 6:14).

1296 What an awesome thing! God Almighty appeared to him!

1297 Genesis 28:12-19, Luz = Bethel (Genesis 28:19).

1298 What does he mean by saying, “they are mine”? See verse 16 and 1 Chronicles 5:1.

1299 בֵּית לֶחֶם (bêyt lâchem) - “house of Bread” - “Bethlehem” NKJV, etc.

1300 כָּבֵדוּ (kâvedu) - more literally, “heavy.”

1301 This “not able to see” is tempered by verse 8. Obviously, in one sense he could see, but in another he could not. Also, see verse 11. Jacob speaks of seeing Joseph’s offspring.

1302 זַרְעֶךָ (zar’ekha) - more literally, “your seed.”

1303 Joseph gives some serious honor to his father here by bowing down.

1304 Manasseh was Joseph’s first born (Genesis 41:51-52). From the wording here and later (verse 17-18), Joseph’s positioning of his sons on the right and the left was intentional.

1305 מֵעוֹדִי (mê’odiy) - more literally, “from my continuance.” This same word usage is found also in Numbers 22:30 (מֵעוֹדֶךָ, mê’odekha). There the donkey argues with Balaam with the idea of, more literally, “from your continuance.” (NKJV “ever since I became yours,” NAS “all your life,” NIV “you have always”).

1306 Ephraim and Manasseh are counted as tribes of Israel. For example, they are counted as two tribes of the twelve (with Levi not counted) in Numbers 1:32-35; 26:28-37, and in their armies (Numbers 2:18-20), and leaders of each tribe (Numbers 34:23-24, 29).

fathers, Abraham and Isaac, and let them multiply into a multitude in the midst of the earth.”

[17] Now Joseph saw that his father placed his right hand upon Ephraim’s head and it was bad in his eyes, and he took hold of his father’s hand to remove it from Ephraim’s head to Manasseh’s head. [18] And Joseph said to his father, “Not so, my father. For this is the firstborn. Put your right hand upon his head.” [19] But his father refused and said, “I know, my son. I know. He also will be a people and he also will be great, but his younger brother will be greater than him and his seed will become a multitude<sup>1307</sup> of the nations.”<sup>1308</sup> [20] So he blessed them that day saying, “In you Israel will bless saying, ‘Gods, may he make you as Ephraim and Manasseh.’” So he set Ephraim before Manasseh.<sup>1309</sup>

[21] And Israel said to Joseph, “Behold, I am dying,<sup>1310</sup> and Gods, he will be with you, and bring you back to the land of your fathers. [22] And I will give to you one portion<sup>1311</sup> above your brothers, which I took from the hand of the Amorite<sup>1312</sup> with my sword and my bow.”<sup>1313</sup>

**49** [1] And Jacob called his sons and said, “Gather together and I will tell you what will happen to you in the latter days. [2] Gather together and hear, sons of Jacob, and listen to Israel your father. [3] Reuben, you are my firstborn, my strength and the beginning of my vigor, the excellency of dignity and the excellency of might. [4] Reckless<sup>1314</sup> as water, you shall not excel, because you went up to your father’s resting places;<sup>1315</sup> then you defiled, he went up to my bed.”<sup>1316</sup>

[5] “Simeon and Levi are brothers, instruments of violence are their weapons.<sup>1317</sup> [6] Let not my soul enter their council. Let not my honor be united to their assembly.<sup>1318</sup> Because, in their anger they killed a man, and in their will<sup>1319</sup> they

1307 מֵלֵא (melo') - the basic idea is “fullness” (e.g. Exodus 9:8 NKJV “handfuls;” Deuteronomy 33:16; Ecclesiastes 4:6 used twice). It is used in a similar way as here in Isaiah 31:4 for a “mass” or multitude of shepherds.

1308 מֵלֵא הַגּוֹיִם (melo'-haggoyim) - more literally, “the fullness of the nations” (as Jay P. Green has it).

1309 Manasseh is the tribe that replaces Dan in Revelation 7:6.

1310 After Israel finished this discourse (Genesis 48-49), he died (Genesis 48:33).

1311 שֵׁכֶם (shekhem) - more literally, “shoulder” (e.g. the same word is used in Genesis 9:23). This is also the name of the location of Shechem (e.g. Genesis 12:6).

1312 This is a collective noun. It can be translated either “Amorite” or “Amorites.”

1313 Although, in the narrative of Genesis, Jacob himself is never seen doing battle, it is evident from this verse that he did wage war, at the very least, with the Amorite.

1314 פָּחַז (pachaz) - “unstable” NKJV, NAS “uncontrolled” with footnote, “lit. recklessness.” The verb form of this word is translated reckless in Judges 9:4 (NKJV).

1315 מִשְׁכְּבֵי (mishkevêy) - This can be translated “bed,” but the word used later (יְצוּיָי, yetsu'iy) also means “bed,” but the English language has no good synonym for bed without additional meanings added to it (like mattress, etc.). Therefore, this first bed was translated “resting places,” first, because it describes the basic idea of the word, and second, because it is indeed in the plural form.

1316 Note 1 Chronicles 5:1: **Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father’s bed [יְצוּיָי אָבִי, yetsu'êy 'âviyv] his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright.** So, Reuben lost his birthright due to his sin, and this also explains Israel’s earlier actions regarding Ephraim and Manasseh (Genesis 48:5).

1317 מְכֻרְתֵּיהֶם (mekhêrotêyhem) - exact meaning unknown. This is the only place this word is found. NKJV translates, “their dwelling place;” KJV, “their habitations;” NAS, NIV, “their swords.”

1318 Psalm 1:1

1319 רְצוֹן (retsonâm) “their will” from רָצוֹן (râtsôn) - see footnote for רָצוֹן (râtsôn) in Leviticus 1:3 “for his acceptance.”

hamstrung<sup>1320</sup> an ox.<sup>1321</sup> [7] Cursed be their anger for it is fierce, and their wrath for it is cruel. I will divide them in Jacob, and scatter them in Israel.”<sup>1322</sup>

[8] “Judah, as for you, your brothers shall praise you. Your hand shall be on the neck of your enemies. The sons of your father shall bow down to you. [9] A lion’s cub is Judah. From the prey, my son, you will go up. He will kneel down. He will stretch out as a lion,<sup>1323</sup> and as a lion,<sup>1324</sup> who shall arouse him? [10] The scepter shall not depart from Judah, nor the one who decrees from between his feet, until Shiloh<sup>1325</sup> comes; and to him shall be the obedience of the peoples. [11] Binding his male donkey to the vine, and to the choice vine the colt of his female donkey, he washed his clothing in wine, and his attire<sup>1326</sup> in the blood of grapes, [12] eyes red<sup>1327</sup> from wine and teeth white from milk.”<sup>1328</sup>

[13] “Zebulun shall dwell by the shore of the sea,<sup>1329</sup> and he shall become a shore<sup>1330</sup> of ships; and his border shall be beside Sidon.”

[14] “Issachar is a donkey of bone<sup>1331</sup> lying down between the two sheepfolds.<sup>1332</sup> [15] He saw that rest was good, and that the land was pleasant. He bowed his shoulder to bear a burden, and became a worker of forced labor.”

1320 עִקְרוּ ('iqqeru) – “they hamstrung” NKJV; “lamed” NAS; “they digged” KJV – This verb is in the Piel form and is found only in this form for hamstringing also only in Joshua 11:6 & 9 (KJV “houghed” their horses); 2 Samuel 8:4; 1 Chronicles 18:4. The only other places this word is found is Ecclesiastes 3:2 & Zephaniah 2:4 in the Qal form for “pluck up” (KJV) and “rooted up” (KJV).

1321 שׁוֹר (shor) – “ox” NKJV; “oxen” NAS; “wall” KJV – The word for wall is שׁוֹר (shur, e.g. Genesis 49:22), but that is not what is used here.

1322 In this “blessing” (Genesis 49:28) he cursed Simeon and Levi. An example of their violence is found in Genesis 35:25-26.

1323 אַרְיֵה ('aryêh) - This is a different Hebrew word for lion than the one following.

1324 לָבִיא (lâviy) - This is another Hebrew word for lion.

1325 שִׁילֹה (shiyloh) - This is the only place in the Hebrew Old Testament this exact word with this exact spelling is found, and it appears to be speaking of Christ. The rest of the times “Shiloh” appears in the English Bible it is the location (BDB “9 ½ miles NNE. of Bethel”) where God set up His tabernacle after Israel came in and conquered the land (except for “Taanath Shiloh” Joshua 16:6). For example, in Joshua 18:1; Judges 18:31; and 1 Samuel 1:3 the spelling is שִׁלֹה, shiloh; and in Judges 21:19; 1 Samuel 1:24; Psalm 78:60; and Jeremiah 7:12 the spelling is שִׁלֹ, shilo. Even though the spelling in these examples are slightly different, they are all speaking of the same location. Shiloh is also found in Joshua 18:8-10; 19:51; 21:2; 22:9, 12; Judges 21:12, 21; 1 Samuel 1:9; 2:14; 3:21; 4:3-4, 12; 14:3; 1 Kings 2:27; 14:2, 4; Jeremiah 7:14; 26:6, 9; 41:5.

1326 סוּתָה (sutoh) - This is the only place this word is found.

1327 חַכְלִיִּי (chakhliyyi) - This is the only place this word is found. The noun form of this word is used in one place (Proverbs 23:29) and there it speaks of the effects of lingering long at the wine (Proverbs 23:30) which produces “redness” (חַכְלִילוּת, chakhliylut) of eyes (KJV, NKJV, NAS) or “bloodshot” eyes (NIV).

1328 NKJV & NIV, “His eyes are redder than wine, and his teeth whiter than milk,” although both pronouns “his” are not in the Hebrew text. This verse was translated as above, because of the word חַכְלִיִּי (chakhliyyi) being a reference to eyes effected by wine. NAS translates, “His eyes are dull from wine, and his teeth white from milk.” KJV translates, “His eyes shall be red with wine, and his teeth white with milk.”

Also, an interesting verse in light of this verse can be found in Jeremiah 23:9.

1329 Zebulun inherited a section in Northern Israel by the sea (Joshua 19:10-16; Matthew 4:13-15).

1330 חֹף (choph) - This is the same word for “shore” earlier in this same verse. This word can also be found in Deuteronomy 1:7; Joshua 9:1; Judges 5:17; Jeremiah 47:7; and Ezekiel 25:16.

1331 גָּרֵם (gârem) - used also in 2 Kings 9:13 (NAS “bare,” i.e. bony); Job 40:18; Proverbs 17:22; and 25:15.

1332 הַמִּשְׁפָּתַיִם (hammishpetâyim) - “the two sheepfolds” - NAS “the sheepfolds”; NKJV, KJV “two burdens”; NIV “two saddlebags” - exact meaning unknown. The word is dual and is used in only one other place, Judges 5:16; there translated “sheepfolds” (NKJV, KJV, NAS - footnote “saddlebags”), NIV “campfires” (footnote “saddlebags”). Another word in which the exact meaning is unknown and is near the spelling of this word is, שֶׁפְּחַתַּיִם (shephattâyim) and it is used in Psalm 68:13 (Hebrew 68:14). It is translated “sheepfolds,” probably because of its context of “flocks.”

[16] “Dan will judge<sup>1333</sup> his people as one of the tribes of Israel. [17] Dan shall be a snake upon the way, a viper upon the path that bites heels of a horse and its rider falls back. [18] I wait for your salvation, LORD.”

[19] “Gad, a troop shall attack him,<sup>1334</sup> but he shall attack the heel.”<sup>1335</sup>

[20] “From Asher, his bread shall be robust, and he shall give delicacies<sup>1336</sup> of a king.”

[21] “Naphtali is a doe<sup>1337</sup> sent forth. He gives words of beauty.”<sup>1338</sup>

[22] “Joseph is a fruitful son,<sup>1339</sup> a fruitful son by a spring. Daughters<sup>1340</sup> march over the wall. [23] And owners of arrows were bitter against him, and shot, and bore a grudge<sup>1341</sup> against him, [24] but his bow remained firm, and the arms of his hands agile.<sup>1342</sup> From the hands of the Mighty One of Jacob,<sup>1343</sup> from there is the Shepherd, the Stone<sup>1344</sup> of Israel. [25] From God of your father, may he help you, and with the Almighty, may he bless you. Blessings from heaven above. Blessings of the deep which lie below. Blessings of the breasts and of the womb. [26] The blessings of your father are stronger than the blessings of my conception,<sup>1345</sup> up to the boundary of the everlasting hills. They<sup>1346</sup> shall be to the head of Joseph, and to the crown<sup>1347</sup> of the separate one<sup>1348</sup> of his brothers.”

[27] “Benjamin is a wolf that tears.<sup>1349</sup> In the morning he shall eat the prey, and

1333 דַּן יָדִינ (dân yâdiyn) - “Dan will judge” in the Hebrew appears to be a play on words (Dan yadiyn), along with verse 19 (see footnote).

1334 גַּד גִּדּוּד יְגוּדֶנּוּ (gâd gedud yegudennu) - “Gad, a troop shall attack him.”

1335 “He shall attack the heel” indicates triumph by Gad as he attacks the heel of his fleeing enemy.

1336 מַשְׂדֵּנֵי-מֶלֶךְ (ma’adannêy-melek) - “delicacies of a king” - the word for delicacies (מַשְׂדֵּנֵי, ma’adannêy) is found also in Proverbs 29:17 (KJV, NKJV, NAS, NIV, “delight”) and Lamentation 4:5 (NKJV, NAS, NIV “delicacies”).

1337 אֵילָה (ayyâlâh) - this is the female noun for deer, thus, “doe.”

1338 אִמְרֵי-שֹׁפֵר (imrêy-shâpher) - “words of beauty”

1339 בֶּן (bên) - NAS footnotes “Lit., son.” Jay P. Green translates “son.”

1340 בָּנוֹת (banot) - NAS footnotes, “Lit., daughters.”

1341 יִשְׁטַמְחֻהוּ (yystemuhu) - used in Genesis 27:41 (NAS “bore a grudge,” NIV “held a grudge”); 50:15 (NAS “bear a grudge,” NIV “holds a grudge”); Job 16:9 (NAS footnote, “Lit., borne a grudge”); 30:21; Psalm 55:3 (Hebrew 55:4, NAS “bear a grudge”).

1342 NAS - “his bow remained firm, and his arms were agile.”

1343 אֲבִיר יַעֲקֹב (aviyr ya’aqov) - “the Mighty One of Jacob” found only here and Psalm 132:2, 5; Isaiah 49:26; 60:16; and Isaiah 1:24 (the Mighty One of Israel, אֲבִיר יִשְׂרָאֵל, aviyr yisrâ’êl).

1344 See Psalm 118:22 (Isaiah 8:14; 28:16; Matthew 21:42-44 [Mark 12:10; Luke 20:17-18] Acts 4:11; Romans 9:32-33; 1 Peter 2:4, 7-8); Daniel 2:34-35, 45; Zechariah 3:9; John 1:42 (Joshua called Simon a stone); and Revelation 4:3.

1345 הוֹרֵי (horay) - Here we have the infinitive of הָרָה (harah), to conceive, become pregnant, with the first person suffix giving the idea of literally “my conception.” Jay P. Green translates “my offspring,” NKJV, NAS, “my ancestors,” NIV “ancient mountains.” The ambiguity of “my offspring” and “my ancestors” comes from the fact that it is literally “my conception” and this brings into question whether Jacob was speaking of his forefathers or his offspring. According to BDB, the NIV translation comes from an *assumption* of the word being an ancient form of the Hebrew word for mountain (הָר, har) with an *addition* of a vowel change, which would make it a plural construct form (הוֹרֵי-עַד, horêy-’ad) making it “ancient mountains.”

1346 i.e. the blessings

1347 קֶדְקֶד (qodqod) - “crown,” i.e. “head,” as in e.g. Psalm 7:16 (“his crown,” NKJV, קֶדְקֶד); 68:21 (“scalp” NKJV).

1348 נִזְיָר (neziyr) - “separate one” - KJV “him that was separate from;” NKJV “him who was separate from;” NAS “the one distinguished among” - used likewise in Deuteronomy 33:16. This is the word for “Nazirite” as in Numbers 6:2, 13, 18-21; Judges 13:5, 7; 16:17; Amos 2:11-12; Lamentation 4:7 (NKJV). נִזְיָר (neziyr) is also used in Leviticus 25:5 & 11 for “untended vine” (NKJV). See also footnote for Leviticus 25:5.

1349 NAS footnotes “Lit., a wolf that tears.”



in the evening he shall divide the spoil.”

[28] All these are the twelve tribes of Israel, and this is what their father spoke to them. And he blessed them each according to his blessing; he blessed them. [29] And he commanded them and said to them, “I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, [30] in the cave that is in the field of Machpelah which is before Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a burial place. [31] There they buried Abraham and Sarah his woman. There they buried Isaac and Rebekah his woman. And there I buried Leah. [32] The field and the cave that is in it were purchased from the sons of Heth.”

[33] And Jacob finished commanding his sons, and he gathered his feet to the bed, and died,<sup>1350</sup> and was gathered to his people.<sup>1351</sup>

**50** [1] And Joseph fell upon his father’s face, and wept over him, and kissed him. [2] And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. [3] And they fulfilled for him forty days, for so the days of those who are embalmed are fulfilled. And Egypt wept for him seventy days.

[4] When the days of his weeping past, Joseph spoke to the house of Pharaoh saying, “Please, if I have found favor in your eyes, please speak in the ears of Pharaoh saying, [5] ‘My father made me swear saying, “Behold, I am dieing. In my grave which I dug<sup>1352</sup> for myself in the land of Canaan, bury me there.” So now, please let me go up and bury my father, and I will return.” [6] And Pharaoh said, “Go up and bury your father as he made you swear.”

[7] So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, [8] and all the house of Joseph and his brothers and his father’s house. Only their children, and their flocks and their herds they left in the land of Goshen. [9] And both chariots and horsemen went up with him, and it was a very great company.

[10] And they came to the threshing floor of Atad<sup>1353</sup> which is beyond the Jordan, and they lamented there with a great and very heavy lamentation. And he observed for his father seven days of mourning. [11] And the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, and they said, “This is a heavy mourning<sup>1354</sup> for the Egyptians.” Therefore, its name was called, Mourning<sup>1355</sup> of Egypt,<sup>1356</sup> which is beyond the Jordan.

[12] So his sons did for him just as he commanded them. [13] And his sons carried him to the land of Canaan and buried him in the cave of the field of

1350 Jacob died at 147 years old (Genesis 47:28) in 729 AF, 2385 SC, 1873 BCL.

1351 Matthew 22:31-32; Hebrews 12:23

1352 Apparently, Jacob dug a grave for himself in the cave of Machpelah.

1353 **הָאֲתָד** (hâ’âtâd) - This word means bramble or thorn, used in this way only in Judges 9:14-15 and Psalm 58:9 (Hebrew 58:10), and is used for a location only here and in the following verse.

1354 **אֵבֶל** (âvel) “mourning”

1355 “Mourning” - same word as above “mourning.”

1356 **אֵבֶל מִצְרַיִם** (âvel mitsraiym) “Mourning of Egypt” **ΛXX Πένθος Αἰγύπτου** (Penthos Aiguptou) “Mourning of

Egypt”; NKJV, etc. “Abel Mizraim” = “Mourning of Egypt” - **אֵבֶל** (âvel) “Mourning” is used for a location, and different locations, also in Numbers 33:49; Judges 11:33; 1 Samuel 6:18; 2 Samuel 20:14-15, 18; 1 Kings 4:12; 15:20; 19:16; 2 Kings 15:29; 2 Chronicles 16:4. BDB speculates (?) = “meadow” when used for a location, but even includes this location in Genesis 50:11. But, context here is clearly mourning.

Machpelah which Abraham purchased with the field for property for a burial place from Ephron the Hittite, before Mamre. [14] And after he buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

[15] When the brothers of Joseph saw that their father was dead, they said, “Perhaps Joseph will bear a grudge<sup>1357</sup> against us, and surely repay us for all the bad that we did to him.” [16] And they commanded<sup>1358</sup> Joseph saying, “Your father commanded before his death saying, [17] ‘Thus you shall say to Joseph, “O<sup>1359</sup> please forgive the transgression of your brothers and their sin; for they did you bad.”’ So now, please forgive the transgression of the servants of Gods of your father.” And Joseph wept when they spoke to him.

[18] And his brothers also went and fell before him and said, “Behold, we are your servants.” [19] And Joseph said to them, “Do not fear. For am I in the place of Gods? [20] As for you, you meant bad against me. Gods, he meant it for good, in order to make it as it is this day, to keep alive many people. [21] So now, do not fear. I will provide for you and your children.” So he comforted them and spoke unto their heart.<sup>1360</sup>

[22] So Joseph dwelt in Egypt, he and his father’s house, and Joseph lived 110 years.<sup>1361</sup> [23] And Joseph saw to Ephraim’s third generation. Also, the sons of Machir,<sup>1362</sup> the son of Manasseh, were born<sup>1363</sup> upon Joseph’s knees.

[24] And Joseph said to his brothers, “I am dying, and Gods, he will surely visit you, and bring you up from this land to the land that He swore to Abraham, to Isaac, and to Jacob.” [25] And Joseph made the sons of Israel swear saying, “Gods, he will surely visit you, and you shall bring up my bones from this place.”<sup>1364</sup> [26] So Joseph died, being the son of 110 years, and they embalmed him; and he was

1357 יָשֵׁטְמֵנוּ (yistemênu) - NKJV has “hate,” NAS “bear a grudge,” NIV “holds a grudge.” This word is also found in Genesis 27:41 (NKJV “hate,” NAS “bore a grudge,” NIV “held a grudge”); 49:23 (NKJV “hate,” NAS “harassed,” NIV “hostility”); Job 16:9 (NAS footnote, “Lit., borne a grudge”); 30:21; Psalm 55:3 (Hebrew 55:4, NAS “bear a grudge”).

1358 צָוִי (ytsavvu) - KJV has “sent a messenger,” NKJV “sent *messengers*,” NAS “sent *a message*” with footnote, “Lit., commanded,” NIV has “sent word.” The word used here is indeed the word for commanded and it is the same word used later in the verse for “your father commanded” (צָוָה, ‘āviykha tsivvâh). Both wording meaning and context justifies the translation of “commanded,” since it was a command of their father that they were relating. Now, whether this was an actual command, or they lied about it to save themselves, the text does not reveal.

1359 אָנָּה (‘ānnâ) - KJV has “I pray thee now,” NKJV, NAS “I beg you,” NIV “I ask you.” This same word is used in Exodus 32:31 (KJV, NKJV, NIV “Oh,” NAS “Alas”), Nehemiah 1:5, 11 (KJV, NAS “I beseech thee,” NKJV “I pray,” NIV “O”); Psalm 118:25 (KJV, NAS “I/we beseech thee,” NKJV “I pray,” NIV “O”); Daniel 9:4 (KJV, NKJV, NIV “O,” NAS “Alas, O”).

1360 יְדַבֵּר עַל־לִבָּם (ydabbêr ‘al-libbâm) - Jay P. Green has “to their hearts.” Also, NKJV footnotes, “Lit. to their hearts.” NAS footnotes “Lit., to their heart.” It is more literally, “upon” or “unto their heart.”

1361 If there is no lag time in the time between Joseph standing before Pharaoh (Genesis 41:46) and the fulfillment of Pharaoh’s dream (Genesis 41), in other words, if Pharaoh’s dream began to immediately be fulfilled (which Genesis 41:32 seems to indicate), then Joseph would have been born when Jacob was 91 (Genesis 37:2). Joseph would have been 39 years old when he revealed himself to his brothers (Genesis 45:6), and, having outlived his father by 54 years, this would make the year of Joseph’s death to be approximately 783 AF, 2439 SC, 1819 BCL.

1362 מַכִּיר (mâkhiyr) - this man is mentioned several times in Scripture (e.g. Numbers 26:29; 27:1; 32:39, 40). Also, the son of Ammiel has this name as well (2 Samuel 9:4-5; 17:27).

1363 יָלְדוּ (uldu) - This is the Hebrew verb for giving birth or begetting. KJV and NKJV are quite interpretive with, “brought up upon Joseph’s knees” (KJV), and “brought up on Joseph’s knees” (NKJV). NAS translates more literally, “born on Joseph’s knees.” NIV has, “placed at birth on Joseph’s knees.”

1364 Genesis 15:16; Hebrews 11:22

put in an ark<sup>1365</sup> in Egypt.

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1365 אָרוֹן ('âron) “ark” - This is not a specific word. Context dictates “coffin” here. Elsewhere, it is translated “ark” (e.g. Exodus 25:10; Joshua 3:6; 1 Samuel 5:7) and “chest” (2 Kings 12:9-10; 2 Chronicles 24:8, 10-11).



# Exodus<sup>1</sup>

## And These Are The Names<sup>2</sup>

**1** [1] And these are the names of the sons of Israel who came to Egypt with Jacob. They came, each one and his household. [2] Reuben, Simeon, Levi, and Judah,<sup>3</sup> [3] Issachar, Zebulun, and Benjamin,<sup>4</sup> [4] Dan and Naphtali, Gad and Ashur.<sup>5</sup> [5] And every soul who came from the loins of Jacob were seventy souls,<sup>6</sup> and Joseph was in Egypt.

[6] And Joseph died, and all his brothers, and all that generation. [7] And the sons of Israel were fruitful and swarmed and multiplied and became very very numerous, and the land was filled with them.

[8] Now a new king arose over Egypt who did not know Joseph.<sup>7</sup> [9] And he said to his people, "Behold, the people of the sons of Israel are many and more numerous than us. [10] Come let us deal shrewdly with him,<sup>8</sup> lest he multiply, and it happen, when war is encountered, he also join up with those who hate us and war against us and go up from the land." [11] So they set captains of slaves over him in order to afflict him with their burdens. So he built storage cities for Pharaoh, Pithom<sup>9</sup> and Raamses.<sup>10</sup> [12] And the more they afflicted him, the more he multiplied, and the more he abounded; and they were in dread of<sup>11</sup> the sons of Israel.

[13] So the Egyptians severely<sup>12</sup> worked the sons of Israel. [14] And they made

1 This is the title from the LXX (ΕΞΟΔΟΣ, exodos) which means "going out" or "going away," or "departure." It is used in the Greek NT in Luke 9:31 for Christ's "departure" (NAS, NIV) and in Hebrews 11:22 for the "departure" of the children of Israel from Egypt. What is recorded in Exodus, the departure of Israel out of Egypt, is one of the most repeatedly mentioned acts of God recorded in Scripture (e.g. Psalm 78:1-14, 40-53; 80:8; 81:7-12 [Meribah, Exodus 17:5-7]; 105:23-38; 106:7-13, 19-23; Psalm 114; 135:8-9; 136:10-15; Jeremiah 16:14-15 [same 23:7-8]; 32:17-21; Ezekiel 20:5-17 [interesting also are verses 18-26]; Hosea 12:13 [Moses noted as a prophet]; Micah 6:3-4; Acts 7:17-36; Hebrews 3:16; Jude 5). The Exodus is part of the very foundation of God's dealings with Israel and also the rest of the world, since salvation is of the Jews (John 4:22; Romans 11).

2 וְאֵלֶּה שְׁמוֹת (ve'élleh shemot) - This is the Hebrew title, which are the first words in the Hebrew text. Exodus is also simply called שְׁמוֹת (shemot), "names."

3 These first four follow the birth order (Genesis 29:32-35).

4 These three are in order of birth, in and of themselves, but in this list they are not in order, because the names following came before these (Genesis 30).

5 These four are in order of their birth, but are not in order of birth in this list. If they were in birth order, they would have been placed before Issachar, Zebulun, and Benjamin.

6 נַפְשׁ (nâphesh) - "souls" - this is actually in the singular "soul" - see footnote for Genesis 12:5.

7 Acts 7:18

8 לוֹ (lo) - This entire verse, and verses 11 and 12, refers to the people of the sons of Israel (verse 9) in the singular masculine.

9 פִּתּוֹם (pitom) - only found here.

10 רַעַמְסֵס (ra'amsês) - Genesis 47:11 records the Israelites settled in the land of Rameses (רַעַמְסֵס, ra'mesês), and here it records they built a city and it was called Raamses, spelled slightly different.

11 יָקֻטּוּ מִפְּנֵי (yâqutsu mippenêy) - "they were in dread of" - more literally, "they abhorred from the face of" - מִפְּנֵי (mippenêy) is "from the face of" and יָקֻטּוּ (yâqutsu) is "they abhorred" which is from קִיט (quts) which is also only found in Genesis 27:46 ("I am weary"); Leviticus 20:23 (abhor); Numbers 21:5 (loathes); 22:3 (sick with dread); 1 Kings 11:25 (abhorred); Proverbs 3:11 (detest); Isaiah 7:6 (trouble), 16 (dread);

12 בִּפְרֹךְ (bephârekh) - This word (פֶּרֶךְ, pherekh) is used only five other times (verse 14; Leviticus 25:43, 46, 53; Ezekiel

their lives bitter in hard labor, in mortar and in brick and in every labor in the field, with all their work which they severely worked them.

[15] And the King of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah<sup>13</sup> and the name of the second was Puah,<sup>14</sup> [16] and he said, “When you midwife the Hebrew women and look upon the stones,<sup>15</sup> if he is a son, then you shall kill him, but if she is a daughter, then she shall live.” [17] But the midwives feared the Gods and did not do as the king of Egypt had spoken to them, but let the boys live. [18] And the king of Egypt called for the midwives and said to them, “Why have you done this thing and let the boys live?” [19] And the midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are lively. Look, before the midwives come to them, they give birth.”

[20] And Gods, he dealt well with the midwives, and the people multiplied, and became very numerous. [21] And so it was, because the midwives feared the Gods, he made houses for them. [22] And Pharaoh commanded all his people saying, “Every son born, you shall cast him into the river, and every daughter you shall let live.”<sup>16</sup>

**2** [1] And a man from the house of Levi went and took a daughter of Levi. [2] And the woman conceived and bore a son<sup>17</sup> and saw him, that he was good,<sup>18</sup> so she hid him three months. [3] When she was no longer able to hid him, she took for him a papyrus<sup>19</sup> ark and covered it with asphalt and pitch, and set the boy in it, and set it in the reeds upon the edge<sup>20</sup> of the river. [4] And his sister stood afar off to know what would be done to him.<sup>21</sup>

[5] And the daughter of Pharaoh came down to bathe at the river, and her girls<sup>22</sup>

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34:4), and speaks of the harsh conditions in which the Israelites served.

13 שִׁפְרָה (shiphrah) - this name means “beautiful.” This identical word is used in Job 26:13 for a fair or beautiful sky (NAS footnote, “Lit., made beautiful”).

14 פּוּאָה (pu'âh) - only found here. There is also “Puah” פּוּאָה (pu'âh), see Judges 10:1 and footnote.

15 הָאֲבָנִים (hâ'avnâyim) - This word is the dual (plural, two) form of the Hebrew word for stone (אֶבֶן, 'even) and more literally means “stones.” This same exact word (i.e. exact spelling) is found one other place, Jeremiah 18:3. There the meaning of the word and the context depicts it refers to the two stones of a potter's wheel, but even there, it could be translated “stones” as well. NAS footnotes Jeremiah 18:3 with, “Lit., pair of stone discs.” BDB admits to the “prob.” (probable) meaning of a midwife's stool here for Exodus 1:14, and Koehler and Baumgartner admit to the uncertainty of the meaning of the word. They give, “Ex 1:16 unc.: stones of the birth-stool,” and even give as an option, “the (female) genitals.”

16 The context depicts that Pharaoh's command was for his people to kill every Hebrew son that was born. It does not fit the context of Pharaoh's expressed concern (Exodus 1:9-10) for him to command his people to kill their own sons. But, this command in verse 22 is consistent with the command in verse 16, if the command was for Pharaoh's people to kill the Hebrew sons who were born.

17 Moses was born in 1062 AF, 2718 SC, 1540 BCL (Exodus 7:7; 12:40; see footnote for Genesis 47:9).

18 Acts 7:20 records that Moses was “well pleasing to God” (NKJV) as an infant. The KJV for Acts 7:20 says he was “exceedingly fair.” The NAS says he was “lovely in the sight of God.” The NIV says he was “no ordinary child.” The Greek is ἀστέιος τῷ θεῷ (asteios to theo). The KJV and NIV completely leave out the word “God” (theo) in Acts 7:20. The Greek word ἀστέιος (asteios) is used one other place in the NT, and there (Hebrews 11:23, ἀστειον, asteion) it is translated, “beautiful” (NKJV, NAS), “proper” (KJV), “no ordinary” (NIV, “no ordinary child”).

19 גֹּמֶא (gome') - used also in Job 8:11; Isaiah 18:2; and 35:7.

20 שֵׁפַת (sephat) - more literally, “lip.”

21 Some serious trust in God is displayed here for the life of their child!

22 נַעֲרֵתִיָּה (na'aretyhâ) - this is the common word for young girl. Maiden (אִמְאָתָה, 'amâtâh) is used later in the verse.

walked along the side<sup>23</sup> of the river. And she saw the ark in the midst of the reeds, and sent her maiden and she took it. [6] And she opened it, and saw him, the boy. And behold the lad cried, and she had compassion<sup>24</sup> upon him and said, “This is from the children of the Hebrews.”

[7] And his sister said<sup>25</sup> to the daughter of Pharaoh, “Shall I go and call a nursing woman for you from the Hebrew women so she can nurse the boy for you?” [8] And the daughter of Pharaoh said to her, “Go.” So the young woman went, and called the boy’s mother. [9] And the daughter of Pharaoh said to her, “Take this boy away and nurse him for me, and I will give you your wages.” So the woman took the boy and nursed him. [10] And the boy grew and she brought him to Pharaoh’s daughter and he became her son. And she called his name Moses,<sup>26</sup> and said, “Because I drew him from the water.”

[11] And it came to pass in those days, when Moses had grown, he went out to his brethren, and looked upon their burdens. And he saw an Egyptian man striking a Hebrew man from his brothers. [12] And he turned this way and that way<sup>27</sup> and saw that there was no one, so he struck the Egyptian and hid him in the sand.<sup>28</sup> [13] And he went out the next day, and behold, two Hebrew men were fighting. And he said to the guilty one, “Why are you striking your companion?” [14] And he said, “Who appointed you a prince and judge over us? Do you intend to kill me as you killed the Egyptian?” So Moses feared and said, “Surely the matter is known.” [15] When Pharaoh heard about this matter, he sought to kill Moses. So Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and sat down by a well.

[16] Now the priest of Midian<sup>29</sup> had seven daughters. And they came and drew water and filled the troughs to water their father’s flock. [17] And shepherds came and drove them away. But Moses stood up and delivered them, and watered their flock.

[18] And they came to Reuel<sup>30</sup> their father and he said, “Why did you hasten to come today?” [19] And they said, “An Egyptian man delivered us from the hands of the shepherds, and also, drawing water, he drew for us and watered the flock.” [20] And he said to his daughters, “And where is he? Why is this you have left the man? Call him, and let him eat bread.” [21] And Moses was content to dwell with the

23 יָד (yad) - more literally, “hand.”

24 תַּחֲמוֹל (tachmol) - The compassion here includes the idea of sparing the child’s life (Exodus 1:16, 22), which is how this word can be used. For example, this word is used in 1 Samuel 15:3, 9, and 15 where God told Saul not to spare any of the Amalekites or anything they owned, but in disobedience to this, Saul spared Agag (1 Samuel 15:9) and some of the animals (1 Samuel 15:15).

25 She obviously was not too far off (Exodus 2:4).

26 מֹשֶׁה (mosheh) - This is the only man in Scripture with this name. It appears to mean “drawn out one” (from מִשָּׁה, mashah). The English spelling (Moses) appears to come from the LXX, μωσσης (mousas).

27 וַיִּפֶּן כֹּה וָכֹה (vayyiphen koh vâkhoh) - more literally, “And he turned here and here.”

28 Scripture never condemns Moses for this, and never calls it murder. Acts 7:24-25 indicates it was actually godly what Moses did. He delivered the oppressed (Job 29:17; Psalm 94:16).

29 Exodus 18:1, 9-24 appears to indicate this priest was a priest of Yehvah.

30 רְעֻאֵל (re’u’el) - He is mentioned by this name here and in Numbers 10:29. Elsewhere he has the name Jethro (יֶתְרוֹ [yitro]) in Exodus 3:1; 4:18a (יֶתֶר [yeter]); 4:18b; 18:1-2, 5-6, 9-10, and 12.

man, and he gave Zipporah<sup>31</sup> his daughter to Moses. [22] And she bore a son, and he called his name Gershom,<sup>32</sup> for he said, “I have been a sojourner in a foreign land.”

[23] And it came to pass, in those many days,<sup>33</sup> the king of Egypt died, and the sons of Israel groaned from the labor,<sup>34</sup> and they cried out, and their cry for help went up to the Gods from the labor. [24] And Gods, he heard their groaning, and Gods, he remembered His covenant with Abraham with Isaac and with Jacob. [25] And Gods, he saw the sons of Israel, and Gods, he acknowledged<sup>35</sup> them.

**3** [1] Now Moses was tending the flock of Jethro<sup>36</sup> his father-in-law, the priest of Midian. And he drove the flock behind the wilderness, and came to the mountain of the Gods,<sup>37</sup> to Horeb.<sup>38</sup> [2] And messenger<sup>39</sup> of Yehovah<sup>40</sup> appeared to him in a flame of fire from the midst of the bush.<sup>41</sup> And he looked, and behold, the bush was burning with fire, but the bush was not consumed.<sup>42</sup> [3] And Moses said, “I will turn aside now and see this great sight, why the bush does not burn.”

[4] And Yehvah saw that he turned aside to look, so Gods, he called to him from

31 צִפּוֹרָה (tsipporâh) – “Zipporah” – found also only in Exodus 4:25; 18:2. This appears to be a female form for “bird,” yet the word for bird, צִפּוֹר (tsippor) is feminine (e.g. Deuteronomy 14:11). Moses also married an Ethiopian woman (Numbers 12:1) and a Kenite (Judges 1:16; 4:11). The Hebrew word for “Kenite” (קֵינִי [qêyniy]) is from the name “Cain” (קַיִן [qayin]), the same name as the “Cain” of Genesis 4.

32 גֵּרְשֹׁם (gêreshom) - This name appears to mean “sojourner there.” It is found for this man also in Exodus 18:3; 1 Chronicles 23:15-16; 26:24; and Judges 18:30. There is also a son of Levi with this name in 1 Chronicles 6:16, 17, 20, 43, 62, 71 (Hebrew, 1 Chronicles 6:1-2, 5, 28, 47, 56); and 15:7, who is also called גֵּרְשֹׁן (gêreshon, e.g. Exodus 6:16-17; Numbers 3:17-18, 21, 25; 4:22). There is also a son of Phinehas by the name of Gershom in Ezra 8:2.

33 Somewhere within 40 years (Acts 7:30).

34 הָעֲבֹדָה (hâ'avodâh) - KJV, NKJV, and NAS translate this word “bondage.” This word is used for simple general work (labor, e.g. Psalm 104:23), the work or service of God (e.g. Joshua 22:27), or the work of a slave (as here). The NIV translates this “slavery.” LXX uses the plural form of the word for works or tasks, ἐργων (ergon). In the Hebrew this word is in the singular form.

35 יָדָע (yêda') - or “knew them.”

36 יֶתְרוֹ (yithro) - Here he is called Jethro, but in the previous chapter he is called Reuel (רְעוּאֵל [re'u'êl]). See the footnote for Exodus 2:18.

37 הַר הָאֱלֹהִים (har hâ'elohiym) - “the mountain of God” - Horeb is called the mountain of God (Exodus 4:27; 18:5; 24:13; 1 Kings 19:8) and “mountain of Yehvah” הַר יְהוָה (har-yehvâh, Numbers 10:33). Bashan, “A mountain of God is the mountain of Bashan” הַר־אֱלֹהִים הַר־בָּשָׁן (har-elohiym har- bâshân, Psalm 68:15[H16] see also vs 16[H17]), and Zion “the mountain of Yehvah” הַר־יְהוָה (har-yehvâh, Isaiah 2:3; 30:29; Micah 4:2; Zechariah 8:3). There is also the “holy mountain of God” הַר קֹדֶשׁ אֱלֹהִים (har qodesh 'elohiym) in Ezekiel 28:14, 16.

38 חֹרֵב (chorêv) - Horeb is the same location as Mount Sinai. Compare Exodus 3:1-2 with Acts 7:30 and compare Exodus 19:1-2, 11, 18, 20, 23 (and context, including chapter 20) with Deuteronomy 4:10, 15; 5:2 (and context) and Psalm 106:19 (see also Malachi 4:4). Also compare Exodus 24:12-18; 31:18; chapter 32 and Deuteronomy 9:8-21.

39 For other occurrences of the messenger of Yehvah, see also Genesis 16:13; 21:17; 22:11-12; Exodus 23:20-22; Numbers 22:31-35; Judges 2:1-4; 6:11-24; 13:22; 1 Kings 19:7; 2 Kings 1:3-4, 15; 19:35; 1 Chronicles 21; Zechariah 12:8.

40 יְהוָה (Yehovah) “Yehovah”

41 הַסִּנְיָה (hasseneh) - used also in verse 3-4 and Deuteronomy 33:16. This bush is mentioned in the NT in Mark 12:26; Luke 20:37; Acts 7:30, and 35.

42 Our God, who is a consuming fire (Hebrews 12:29), did not consume this bush. Note also He is called everlasting burnings (Isaiah 33:14-15). For more on God being fire, see footnote for Deuteronomy 4:24.



the midst of the bush and said, “Moses, Moses.” And he said, “Here I am.” [5] And he said, “Do not come near here, remove<sup>43</sup> your sandals from upon your feet, for the place that you are standing upon is holy ground.” [6] And he said, “I am Gods of your father, Gods of Abraham, Gods of Isaac, and Gods of Jacob.”<sup>44</sup> And Moses hid his face, for he was afraid from looking<sup>45</sup> at the Gods.

[7] And Yehvah said, “I have certainly seen the affliction of my people who are in Egypt, and I have heard their cry from before their<sup>46</sup> taskmasters, for I know their<sup>47</sup> pains. [8] So I have come down<sup>48</sup> to deliver them<sup>49</sup> from the hand of Egypt, and to bring them<sup>50</sup> up from that land to a good and spacious<sup>51</sup> land, to a land flowing milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. [9] And now, behold, the cry of the sons of Israel has come to me, and also I have seen the oppression with which the Egyptians oppress<sup>52</sup> them. [10] So now, come, and I will send you to Pharaoh, and bring out<sup>53</sup> my people the sons of Israel from Egypt.”

[11] And Moses said to the Gods, “Who am I that I should go to Pharaoh, and that I should bring out the sons of Israel from Egypt?”<sup>54</sup> [12] And he said, “Surely, I will be with you. And this will be a sign for you, when I send you, when you bring out the people from Egypt, you<sup>55</sup> shall serve the Gods upon this mountain.” [13] And Moses said to the Gods, “Behold, when I come to the sons of Israel and I say to them, ‘Gods of your fathers, he has sent me to you,’ and they say to me, ‘What is his name?’ what shall I say to them?” [14] And Gods, he said to Moses, “I am who I am.”<sup>56</sup> And he said, “Thus you shall say to the sons of Israel, ‘I am’<sup>57</sup> has sent me to you.”

[15] And Gods, he said again to Moses, “Thus you shall say to the sons of Israel,

43 שָׁל (shal) “remove” - used also in Deuteronomy 19:5 where an axe head “slips” from the handle, and in Deuteronomy 28:40 where olives “drop” off the tree. It is also used in Deuteronomy 7:1 (NKJV “cast out”) and verse 22 (NKJV “drive out”) and 2 Kings 16:6 (NKJV “drove”) for the removal of people. In Joshua 5:15 it is used in the same way as in Exodus 3:5.

44 See Matthew 22:23-32. Even though these men had been dead for hundreds of years, Jesus revealed, speaking in the context of the resurrection, that Abraham, Isaac, and Jacob were not dead, but alive.

45 מֵהַבִּיט (mêhabbiyt) - “from looking” - This is an infinitive construct with the prepositional prefix “from.” The context fits this more literal translation, because Moses had been looking at God (Exodus 3:2-3); and now he was afraid to look.

46 נֹגְשָׁיו (nogesâyv) - This is more literally, “his taskmasters.”

47 מַכְאוֹבָיו (makh'ovâyv) - This is more literally, “his pains.”

48 This is an act of humility, Psalm 113:4-6.

49 לְהַצִּילוֹ (lehatsiylo) - This is more literally, “to deliver him.”

50 לְהַעֲלֹתוֹ (leha'aloto) - This is more literally, “to bring him up.”

51 רֶחָבָה (rechâvâh) - This same word (same spelling) is used in Job 11:9 for “broader” (NKJV), and Psalm 119:96 for “broad” (NKJV).

52 And who made them do so? God, Psalm 105:23-25.

53 הוֹצֵא (hotsê') - “bring out” - This is an imperative making it a command.

54 See Numbers 12:3. Acts 7:23-25 shows Moses was quite ready to be used by God to deliver the Hebrews. But here, forty years later, this verse and Exodus 4:13 indicates Moses had aborted the idea.

55 תַּעֲבֹדֶנּוּ (ta'avdun) - The “you” here is masculine plural.

56 אֶהְיֶה אֲשֶׁר אֶהְיֶה ('ehyeh 'asher 'ehyeh) - This can also be translated, “I will be who I will be,” as the same Hebrew word (אֶהְיֶה, 'ehyeh) is translated “I will be” in Exodus 3:12; 4:12 and 15. God needs no introduction. He is who He is, and we had all better fear! The song of Moses is quite apropos, Revelation 15:3-4.

57 אֶהְיֶה ('ehyeh) - Jesus noted Himself as “I am” in John 8:24, 58.

‘Yehvah, Gods of your fathers, Gods of Abraham, Gods of Isaac, and Gods of Jacob has sent me to you.’ This is my name to eternity, and this is my memorial from generation to generation. [16] Go, and gather the elders of Israel and say to them, ‘Yehvah Gods of your fathers, he has appeared to me, Gods of Abraham, Isaac, and Jacob, saying, “I have surely observed you and what has been done to you in Egypt. [17] And I have said, ‘I will bring you up from the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites to a land flowing milk and honey.” [18] And they will listen to your voice and you will come, you and the elders of Israel, to the king of Egypt, and you<sup>58</sup> will say to him, ‘Yehvah Gods of the Hebrews, he has met with us. So now, please let us go a three days journey into the wilderness and let us sacrifice to Yehvah our Gods.’ [19] But I know that the king of Egypt will not allow you to go, not even by a strong hand. [20] And I will stretch out my hand and strike Egypt in all my wonders which I will do in its midst, and after that he will send you away. [21] And I will give this people grace in the eyes of the Egyptians, and it shall be, when you go, you will not go empty. [22] But each woman shall ask from her neighbor and from the sojourner in her house, articles of silver, and articles of gold and clothing, and you shall put them upon your sons and your daughters; and you shall plunder the Egyptians.”

**4** [1] And Moses answered and said, “But suppose they do not believe me and do not listen to my voice, because they say, “Yehvah did not appear to you.” [2] And Yehvah said to him, “What’s this in your hand?” And he said, “A rod.”<sup>59</sup> [3] And he said, “Throw it to the ground.” So he threw it to the ground, and it became a snake; and Moses fled from before it. [4] Then Yehvah said to Moses, “Stretch out your hand and grab it by its tail” (and he stretched out his hand and caught it, and it became a rod in his palm), [5] “that they may believe that Yehvah Gods of your fathers, Gods of Abraham, Gods of Isaac, and Gods of Jacob, he has appeared to you.”

[6] And Yehvah said to him again, “Please bring your hand into your bosom.” So he brought his hand into his bosom and brought it out. And behold, his hand was leprous<sup>60</sup> as snow. [7] And he said, “Return your hand into your bosom.” So he returned his hand into his bosom, and brought it out from his bosom. And behold, it was restored like his other flesh. [8] “So it will be, if they do not believe you, and do not heed the message of the first sign, so they may believe the message of the latter sign. [9] And it shall be, if they do not believe even these two signs, and do not listen to your voice, then you shall take water from the river, and pour it out on the dry ground, and the water that you took from the river shall become blood on the dry ground.”<sup>61</sup>

[10] And Moses said to Yehvah, “O my Lords, I am not a man of words,<sup>62</sup> neither

58 אַמַּרְתֶּם ('amartem) - This “you” is plural.

59 מַטֵּה (match) - This is not a specific term. For example, it is used for a shepherd’s rod (as here, and in Genesis 38:18, 25), the rod Jonathan had when he dipped into some honey (1 Samuel 14:27:43), a staff (provision or supply) of bread (e.g. Leviticus 26:26; Psalm 105:16; Ezekiel 4:16), a branch (e.g. Ezekiel 19:11-12, 14), and a tribe (Exodus 31:2; Leviticus 24:11; Numbers 1:4).

60 For a description of leprosy, see Leviticus 13:1-3, 8, 10-14, 16-20, 29-30, 35-36, 42-44 (45-46).

61 Two out of the three signs, the Egyptian magicians were able to duplicate (Exodus 7:8-12, 22).

62 Paul was likewise not a man words, so to speak (1 Corinthians 2:1; 2 Corinthians 11:5-6).

recently, nor in time past, nor since you have spoken to your servant. For I am heavy of mouth and heavy of tongue.” [11] And Yehvah said to him, “Who has made man’s mouth? Or who has made the mute, or the deaf, or the seeing, or the blind?<sup>63</sup> Have not I Yehvah? [12] So now, go and I will be with your mouth<sup>64</sup> and teach<sup>65</sup> you what you shall say.” [13] And he said, “O my Lords, please send by the hand of whomever you shall send.”<sup>66</sup> [14] So the anger<sup>67</sup> of Yehvah burned against Moses and he said, “Is not Aaron<sup>68</sup> the Levite your brother? I know that he can speak well.<sup>69</sup> And also, behold, he is coming out to meet you. When he sees you, he will be glad in his heart. [15] Now you shall speak to him and you shall put the words in his mouth, and I will be with your mouth and with his mouth; and I will teach you what you shall do. [16] And he will speak for you to the people. So it shall be, he shall be as a mouth for you, and you shall be to him as Gods. [17] And you shall take this rod in your hand with which you shall perform with it<sup>70</sup> the signs.”

[18] So Moses went and returned to Jether<sup>71</sup> his father-in-law and said to him, “Please let me go and return to my brethren who are in Egypt, and let me see if they are still alive.” And Jethro said to Moses, “Go in peace.” [19] And Yehvah said to Moses in Midian, “Go, return to Egypt, for all the men who sought your life are dead.”

[20] So Moses took his woman and his sons and mounted them upon the donkey<sup>72</sup> and he returned to the land of Egypt. And Moses took the rod of the Gods in his hand. [21] And Yehvah said to Moses, “When you go back to Egypt, all the wonders that I put in your hand, see that you do them before Pharaoh. But I will harden<sup>73</sup> his heart and he will not send the people away. [22] And you shall say to Pharaoh, ‘Thus says Yehvah, “Israel is my firstborn.”<sup>74</sup> [23] So I say to you, send away my son that he may serve me. But if you refuse to send him away, behold I will kill your son, your firstborn.”’”

63 Lamentations 3:37-38; Romans 11:36; Revelation 15:3-4

64 Psalm 94:17-18; 118:6-9; Romans 8:31

65 God promises particular instruction for Moses, but this is something God regularly does. He teaches (Job 33:14-30; 35:10-11; 36:22; Psalm 25:8-9; 94:8-13; Isaiah 28:23-29; 48:17-19).

66 In other words, please send someone else.

67 He who is slow to anger (Psalm 103:8; 145:8; Nahum 1:3), got angry, and rightly so (Psalm 145:17); because Moses was resisting God’s command and not heeding His words.

68 אַהֲרֹן (‘aharon) - This is the only one with this name recorded in Scripture, and he is mentioned many times. Aaron was 3 years older than Moses (Exodus 7:7). Somehow Aaron escaped Pharaoh’s decree (Exodus 1:16, 22), either by the fact that the decree was made after he was born, or some other means.

69 דַּבֵּר יְדַבֵּר (dabbêr yedabbêr) - more literally, “speaking he speaks.”

70 בּוֹ (bo) - “with it” - more literally, “in it.”

71 יֶתֶר (yeter) - “Jether”; NKJV, KJV, NAS “Jethro” - this is a different spelling than the later “Jethro” (יֶתְרוֹ, yitro) in this verse.

72 With his wife and two children on one donkey, this appears to imply the boys were not very big (old), but Moses had been gone from Egypt for 40 years and was 80 years old. Exodus 4:24-26 seems to indicate, possibly, a younger child; although this is inconclusive.

73 This verse, plus Exodus 7:3, 13-14, 22; and 8:15 reveal that God hardened Pharaoh’s heart before it is recorded that Pharaoh hardened his heart (see also Romans 9:18).

74 בְּכוֹרִי (vekhoriy) - “my firstborn” - Ephraim is also His firstborn (Jeremiah 31:9) and He says He will make David His firstborn (Psalm 89:20-27). Moreover, Christ is literally the firstborn (Hebrews 1:6; Psalm 2:7 [Isaiah 57:15; Micah 5:2; Hebrews 13:8]), over all creation (Colossian 1:15) and literally the firstborn from the dead (Colossians 1:18; Revelation 1:5; 13:8). Note also 1 Corinthians 1:24/Proverbs 8:22-25; Romans 8:29; Hebrews 12:23. For an example of firstborn status, see Deuteronomy 21:16-17.

[24] And it came to pass, on the way at the encampment, that Yehvah met him and sought to kill<sup>75</sup> him. [25] But Zipporah took a flint<sup>76</sup> and cut off the foreskin of her son, and made it touch<sup>77</sup> his feet; and said, “Surely you are a bridegroom<sup>78</sup> of blood to me.” [26] So he withdrew<sup>79</sup> from him. Then she said, “A bridegroom of blood!” because of the circumcision.

[27] And Yehvah said to Aaron, “Go into the wilderness to meet Moses.” So he went and met him at the mountain of the Gods, and kissed him. [28] And Moses told Aaron all the words of Yehvah who had sent him, and all the signs that he commanded him.

[29] So Moses and Aaron went and gathered together all the elders of the sons of Israel. [30] And Aaron spoke all the words that Yehvah spoke to Moses, and he did the signs in the sight<sup>80</sup> of the people. [31] And the people believed when they heard<sup>81</sup> that Yehvah had observed the sons of Israel, and that he had seen their affliction. So they bowed down and worshipped.

**5** [1] And afterward Moses and Aaron came and said to Pharaoh, “Thus says Yehvah Gods of Israel, ‘Send my people away that they may hold a feast to me in the wilderness.’ [2] And Pharaoh said, “Who is Yehvah that I should listen to his voice to send Israel away. I do not know Yehvah, and I will also not send Israel away.” [3] And they said, “Gods of the Hebrews has visited us. Please let us go a three days journey into the wilderness, and we will sacrifice to Yehvah our Gods; lest he fall upon us with pestilence or with the sword.” [4] And the king of Egypt said to them, “Moses and Aaron, why do you let the people loose<sup>82</sup> from their works?<sup>83</sup> Go to your burdens.”<sup>84</sup>

[5] And Pharaoh said, “The people of the land are many now, and you make them rest from their burdens.” [6] So Pharaoh commanded on that day the taskmasters

75 This is unlike 1 Samuel 2:25. There, God ensured they would be killed. Here, Zipporah is able to intervene.

76 צֶרֶךְ (tsor) - KJV and NKJV “sharp stone,” NAS “flint,” NIV “flint knife.” This word is also used in Joshua 5:2-3 (NKJV, NAS, NIV “flint,” KJV “sharp”); Job 22:24 (KJV, NKJV, NAS “stones,” NIV “rocks”); Ezekiel 3:9 (KJV, NKJV, NAS, NIV “flint”).

77 תִּגַּע (tagga) - The basic idea of the word is to touch (e.g. Exodus 12:22 [NKJV “strike,” i.e. touch]; 19:13; Leviticus 5:2; 7:21; 12:4; 22:6; 1 Kings 6:27; Job 4:5; Isaiah 6:7).

78 חָתָן (chatan) - translated “bridegroom” (NKJV) is also found in Psalm 19:5; Isaiah 61:10; 62:5; Jeremiah 7:34; 16:9; 25:10; 33:11; Joel 2:16.

79 יָרַח (yireph) - this word is used similarly in Judges 8:3 where “their anger toward him *subsided*” (NKJV). The word there is translated “subsided.”

80 לְעֵינֵי הָעָם (le'ênêyhâ`âm) - more literally, “to the eyes of the people.”

81 Moses told them what the Lord told him to tell them (Exodus 3:16).

82 תִּפְּרוּ'וּ (taphriy'u) - NAS footnotes, “Lit., loose.” This Hebrew word is only used one other place in the Hiphil form (as here) in 2 Chronicles 28:19 where it speaks of a lack of moral restraint. Other places this Hebrew word is found is in Exodus 32:25; Leviticus 10:6; 13:45; 21:10; Number 5:18; Judges 5:2; Job 15:4; Proverbs 1:25; 4:15; 8:33; 13:18; 15:32; 29:18; Ezekiel 24:14; and 32:25. See footnote for Exodus 32:25 & **Leviticus 10:6**.

83 מִמֵּעֲשָׂיו (mimma`asâyv) - more literally, “from his works” (NAS footnotes, “Lit., works”). The suffix is singular masculine, thus it is more literally “his.” As in Exodus 1:10-12, “the people” (הָעָם, hâ`âm) are referred to in the singular masculine.

84 לֵךְ לְעִבְדֶּיךָ (lekhu lesivlotêykhem) - “Go to your burdens.” NAS footnotes, “Lit., burdens.” The Hebrew word for “burdens” here is always used in the plural form and is found only here and in Exodus 1:11 (NKJV “burdens”); 2:11 (NKJV “burdens”); 5:5 (NKJV “labor”); and 6:6-7 (NKJV “burdens”).

of the people and their<sup>85</sup> officers saying, [7] “You shall no longer give straw to the people to make the bricks as formerly, in time past.<sup>86</sup> Let them go and gather straw for themselves. [8] And the quota of the bricks which they made formerly in time past,<sup>87</sup> you shall put upon them. You shall not withdraw from it. Because they are idle, therefore they cry out saying, ‘Let us go sacrifice to our Gods.’ [9] Let the work be heavy upon the men, and let them work in it; and let them not regard false words.” [10] So the taskmasters of the people and their<sup>88</sup> officers went out and spoke to the people saying, “Thus says Pharaoh, ‘I will not give straw to you. [11] You, go and get straw for yourself from wherever you may find it, for not a thing from your work will be withdrawn.’ [12] So the people were scattered in all the land of Egypt to gather stubble for straw. [13] And the taskmasters pressed them saying, ‘Finish your work, the matter of the day in its day,<sup>89</sup> as when there was straw.’ [14] And the officers of the sons of Israel whom the taskmasters of Pharaoh had put over them were beaten and asked, ‘Why did you not finish your task to make brick both yesterday and today as before?’<sup>90</sup> [15] And the officers of the sons of Israel came and cried out to Pharaoh saying, ‘Why are you dealing thus with your servants? [16] No straw is given to your servants, and they say to us “Make bricks.” And behold, your servants are beaten, and your people sin.’ [17] And he said, “You are idle! Idle! Therefore you say, “Let us go sacrifice to Yehvah. [18] So now, go, work, and straw will not be given to you, and the quota of bricks you shall give.”

[19] And the officers of the sons of Israel saw they were in trouble in the saying, “You shall not withdraw from your bricks, the quota<sup>91</sup> of the day in its day.” [20] And they met Moses and Aaron standing to meet them when they came out from Pharaoh. [21] And they said to them, “Yehvah look upon you and judge, because you have made our scent<sup>92</sup> to stink<sup>93</sup> in the eyes of Pharaoh and in the eyes of his servants to put a sword in their hand to kill us.” [22] So Moses returned to Yehvah and said, “My Lords, why have you caused evil to this people? Why is this that you sent me?<sup>94</sup> [23] From the time I came to Pharaoh to speak in your name, he has caused evil to this people, and you have certainly not delivered<sup>95</sup> your people.”

**6** [1] And Yehvah said to Moses, “Now you will see what I will do to Pharaoh. For with a strong hand he will send them away, and with a strong hand he will drive them out from his land.” [2] And Gods, he spoke to Moses and said to him, “I am

85 שְׂטָרָיו (shoterâyv) - more literally, “his officers” - The singular masculine suffix is used here, which, in the context (see particularly verse 14) refers to the people (see footnote for verse 4).

86 כְּתִמּוֹל שְׁלֶשֶׁם (kitmol shilshom) - “as formerly, in time past” - more literally, “as yesterday, three days ago.” See footnote for Genesis 31:2.

87 תִּמּוֹל שְׁלֶשֶׁם (temol shilshom) - This is the same kind of wording as in verse 7 minus the “as.”

88 More literally, “his officers.” See footnote for verse six.

89 דְּבַר-יוֹם בְּיוֹמוֹ (devar-yom beyomo) - the matter of the day in its day - NAS footnotes “Lit., the matter of a day in its day.”

90 כְּתִמּוֹל שְׁלֶשֶׁם (kitmol shilshom) - “as before” - see footnote for verse 7.

91 דְּבַר-יוֹם בְּיוֹמוֹ (devar-yom beyomo) - more literally, “the matter of the day in its day.” See footnote for verse 13.

92 רֵיחָנוּ (rêychênu) - “scent” - used, for example, also in Genesis 8:21; 27:27; and Jeremiah 48:11.

93 הִבְאִשְׁתֵּם (hiv'ashtem) - see footnote for Genesis 34:30. NKJV footnotes, “Lit. our scent to stink . . .”

94 לָמָּה זֶה שְׁלַחְתָּנִי (lâmmâh zeh shelachtâny) - more literally, “Why is this you sent me?”

95 לֹא-הִצַּלְתָּ (hatsêl lo'-hitsaltâ) - more literally, “delivering, you have not delivered.”

Yehvah. [3] And I appeared to Abraham, to Isaac, and to Jacob, as<sup>96</sup> God Almighty, but by my name Yehvah<sup>97</sup> I was not known to them.<sup>98</sup> [4] And also I established my covenant with them to give<sup>99</sup> them the land of Canaan, the land of their sojourning in which they sojourned. [5] And I also have heard the groaning of the sons of Israel whom the Egyptians compel them to work, and I have remembered my covenant. [6] Therefore say to the sons of Israel, 'I am Yehvah and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their labors; and I will redeem you with an outstretched arm and with great judgments. [7] And I will take you for a people to myself, and I will be your Gods.<sup>100</sup> And you will know that I am Yehvah your Gods who brought you out from under the burdens of the Egyptians. [8] And I will bring you to the land that I lifted my hand<sup>101</sup> to give it to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession.<sup>102</sup> I am Yehvah.'"

[9] So Moses spoke thus to the sons of Israel, but they did not listen to Moses, because of shortness<sup>103</sup> of spirit<sup>104</sup> and because of the hard labor.<sup>105</sup> [10] And Yehvah spoke to Moses saying, [11] "Go in, speak to Pharaoh king of Egypt that he send<sup>106</sup> the sons of Israel out of his land." [12] And Moses spoke before<sup>107</sup> Yehvah saying, "Behold, the sons of Israel have not listened to me. So, how will Pharaoh hear me; I am foreskinned<sup>108</sup> lips?" [13] And Yehvah spoke to Moses and to Aaron and gave them a command for the sons of Israel and for Pharaoh king of Egypt to bring out the sons of Israel from the land of Egypt.

96 בָּאֵל (be'el) - more literally "in God."

97 יְהוָה (yehvah) - "Yahweh" according to what is thought to be ancient Hebrew pronunciation.

98 This is an interesting statement by the Lord, since Genesis 14:22; 15:2, 8; 22:14; 24:3, 7; 26:22; 27:27; 28:16, 21; 30:30; and 32:9 record Abraham, Isaac, and Jacob calling the Lord, Yehvah (יְהוָה, yehvah), and Genesis 15:7; 18:14, 19; 22:16; and 28:13 record God speaking to Abraham and Jacob and He refers to Himself as Yehvah (יְהוָה, yehvah). Also, Sarai calls the Lord, Yehvah, in Genesis 16:2 and 5 when speaking to Abraham. Yet, here God says they did not know Him by that name! See Exodus 3:13-15.

99 See Hebrews 11:13.

100 See Deuteronomy 7:6-11.

101 נָשָׂאתִי אֶת־יָדִי (nâsâ'tiy 'eth-yâdiy) - i.e. swore. NKJV and NAS footnote, "Lit. lifted up my hand."

102 מוֹרָשָׁה (morâshâh) - KJV and NKJV "heritage," NAS and NIV "possession." This word is found also in Deuteronomy 33:4; Ezekiel 11:15; 25:4, 10; 33:24; 36:2-3, 5; and 36:3.

103 קָצֵר (qotser) - this particular noun form of the word is only found here. The verb form is used, for example, in Psalm 89:47 ("Remember how short my time is." NKJV), Isaiah 28:20 ("For the bed is too short" NKJV), 50:2 ("Is My hand shortened" NKJV), and 59:1 ("the Lord's hand is not shortened" NKJV). NKJV and NAS footnotes, "Lit. shortness." When combined with רוּחַ (ruach), as it is here (קָצֵר רוּחַ, qotser ruach) it can mean shortness of breath or shortness of spirit (i.e. impatience). An example of the later can be found in Proverbs 14:29 (קִצְרֵ רוּחַ, qetsar-ruach) where it clearly means impatience ("short of spirit," as the NKJV and NAS footnotes) since it is contrasted with being slow to wrath. The context here indicates that the sons of Israel had a case of "shortness of spirit" (i.e. impatience) being that matters were getting worse not better for them.

104 רוּחַ (ruach) - this can be translated "breath" (e.g. Job 19:17) or "spirit" (e.g. Psalm 32:2) or "wind" (e.g. Job 1:19) depending on the context.

105 עֲבֹדָה (avodâh) - KJV, NKJV, NAS, and NIV translate this word "bondage." This word is used for simple general work (labor, e.g. Psalm 104:23), the work or service of God (e.g. Joshua 22:27), or the work of a slave (as here). LXX uses the plural form of the word for works or tasks, εργων (ergon). In the Hebrew this word is in the singular form.

106 וַיִּשְׁלַח (viyshallach) - LXX translates quite literally with, "that he send."

107 Moses was before the Lord! Actually, everyone is before the Lord (Job 34:21; Proverbs 5:21; 15:3), and some acknowledge it and live it (e.g. 1 Kings 17:1; 18:15; 2 Kings 3:14; 5:16).

108 עָרַל ('aral) - "forskinsed"

[14] These are the heads of the houses of their fathers: The sons of Reuben, the firstborn of Israel, were Hanoch, and Pallu, Hezron, and Carmi. These are the families of Reuben. [15] And the sons of Simeon were Jemuel, and Jamim, and Ohad, and Jachin, and Zohar, and Shaul the son of the Canaanite woman. These are the families of Simeon. [16] And these are the names of the sons of Levi<sup>109</sup> according to their generations: Gershon, and Kohath, and Merari. And the years of the life of Levi were 137 years. [17] The sons of Gershon were Lebni<sup>110</sup> and Shimi<sup>111</sup> according to their families. [18] And the sons of Kohath were Amram,<sup>112</sup> and Izhar,<sup>113</sup> and Hebron,<sup>114</sup> and Uzziel.<sup>115</sup> And the years of the life of Kohath were 133 years. [19] And the sons of Merari were Mahli<sup>116</sup> and Mushi.<sup>117</sup> These were the families of the Levites according to their generations.

[20] And Amram took for himself Jochebed, his aunt,<sup>118</sup> for a woman,<sup>119</sup> and she

109 This genealogy follows the birth order of Reuben (the firstborn), Simeon (the second born), and Levi (the third born, Genesis 29:32-34).

110 לִבְנִי (livniy) - This is the only man in Scripture with this name. He is mentioned also in Numbers 3:18; 1 Chronicles 6:2, 5, and 14.

111 שִׁמִּי (shim'iy) - NKJV has "Shimi" although elsewhere it has "Shimei" (e.g. Numbers 3:18). This man is also mentioned in Numbers 3:18; 1 Chronicles 6:17 (Hebrew 6:2); 23:7; 9-10, and there are several other men by this name. Shimei's third cousin, the son of Libni the son of Mahli, was given this name (1 Chronicles 6:29[H6:14], compare with Exodus 6:16-17). Also a distant relative of Shimei was given this name (the son of Zimmah, 1 Chronicles 6:42, Hebrew 6:27). David's nephew was called by this name (2 Samuel 21:21 see footnotes). The man who cursed David as he fled from Absalom was called by this name (2 Samuel 16:5, 7, 13; 19:17, 9, 22, 24; 1 Kings 2:8, 36, 38-42, 44). There is also a son of Elah by this name (1 Kings 4:18; this is perhaps the same man in 1 Kings 1:8), a son of Pedaiiah (1 Chronicles 3:19), a son of Zacchur (1 Chronicles 4:26-27), a son of Gog (1 Chronicles 5:4), a son of Jeduthun (1 Chronicles 25:3, 17), a Ramathite in 1 Chronicles 27:27, a son of Heman (2 Chronicles 29:14), the brother of Cononiah (2 Chronicles 31:12-13), a Levite in Ezra 10:23, a son of Hashum (Ezra 10:33), another of Israel (Ezra 10:25) in Ezra 10:38, and the grandfather of Mordecai (Esther 2:5).

112 עֲמֵרָם ('amrām) - Amram is identified as the father of Moses and Aaron in verse 20. He is also noted in Numbers 3:19; 26:58-59; 1 Chronicles 6:2-3, 18 (Hebrew 5:28-29; 6:3); 23:12-13; and 24:20. Also, there is the son of Bani in Ezra 10:34 who is called by this name.

113 יִצְהָר (yitzhâr) - This is the only man by this name in Scripture. He is mentioned also in verse 21, Numbers 3:19 (NKJV "Izchar," although the Hebrew is no different); 16:1; 1 Chronicles 6:2, 18, 38 (Hebrew 5:28; 6:3, 23); 23:12, and 18.

114 חֶבְרוֹן (chevron) - This man is also mentioned in Numbers 3:19; 1 Chronicles 6:2, 18 (Hebrew 5:28; 6:3); 15:9; 23:12, and 19. There was also a son of Mareshah of the lineage of Caleb who was called by this name (1 Chronicles 2:42-43). Hebron is also a location (e.g. Genesis 13:18; 23:2, 19).

115 עֲזִיזֵ'ֶל ('uzziy'el) - This man is also mentioned in verse 22, Leviticus 10:4; Numbers 3:19, 30; 1 Chronicles 6:2, 18 (Hebrew 5:28; 6:3); 15:10; 23:12, 20; and 24:24. There was also a captain of the sons of Simeon called by this name (1 Chronicles 4:42), a son of Bela (1 Chronicles 7:7), a son of Heman (1 Chronicles 25:4), a son of Jeduthun (2 Chronicles 29:14); and a goldsmith, a son of Harhaiah (Nehemiah 3:8).

116 מוּשִׁי (mushi) - This is the only man in Scripture by this name. He is mentioned also in Numbers 3:20; 1 Chronicles 6:19, 47 (Hebrew 6:4, 32); 23:21, 23; 24:26, and 30.

117 מַחֲלִי (machliy) - This man is also mentioned in Numbers 3:20; 1 Chronicles 6:19, 29 (Hebrew 6:4, 14); 23:21; 24:26, 28; and Ezra 8:18. This man's nephew was also called by this same name. See 1 Chronicles 6:47 (Hebrew 6:32, compare with Exodus 6:19); 23:23; and 24:30.

118 דּוֹדָתוֹ (dodâto) - KJV, NKJV, NAS, and NIV translate this as "his father's sister." This word is more literally, "his aunt." Of course, this is equivalent to "his father's sister," but the word for father (אָב, 'av) and the word for sister (אָחוֹת, 'achot) in the Hebrew are not there, as it is in Leviticus 18:12 and 20:19, "your father's sister" (אָחוֹת־אָבִיךָ, 'achot-'aviykha). Jay P. Green translates דּוֹדָתוֹ (dodâto) "his aunt."

119 What Amram did was later forbidden in the law (Leviticus 18:12; 20:19). Numbers 26:59 clearly identifies Amram's wife (Jochebed) as "the daughter of Levi." She was Kohath's sister.

bore him Aaron and Moses. And the years of the life of Amram were 137 years.<sup>120</sup>

[21] And the sons of Izhar were Korah, and Nepheg,<sup>121</sup> and Zichri.<sup>122</sup> [22] And the sons of Uzziel were Mishael,<sup>123</sup> and Elzaphan,<sup>124</sup> and Zithri.<sup>125</sup>

[23] And Aaron took Elisheba,<sup>126</sup> the daughter of Amminadab,<sup>127</sup> the sister of Nahshon,<sup>128</sup> for himself for a woman, and she bore to him Nadab,<sup>129</sup> and Abihu,<sup>130</sup> Eleazar,<sup>131</sup> and Ithamar.<sup>132</sup> [24] And the sons of Korah were Assir,<sup>133</sup> and Elkanah,<sup>134</sup> and Abiasaph.<sup>135</sup> These are the families of the Korahites.

[25] And Eleazar, Aaron's son, took for himself from the daughters of Putiel<sup>136</sup> for a woman for himself, and she bore to him Phinehas.<sup>137</sup> These were the heads the

120 See Genesis 15:13-16. Four generations are listed here (Levi, Kohath, Amram, Moses).

121 נִפְגַּי (nepheg) - Only found here. There is also a son of David with this name (2 Samuel 5:15; 1 Chronicles 3:7; 14:6).

122 זִיכְרִי (zikhriy) - This man is only mentioned here. Others with this name are: a son of Shimei (1 Chronicles 8:19, see verse 21 as well), a son of Shashak (1 Chronicles 8:23, see verse 25), a son of Jeroham (1 Chronicles 8:27), a son of Asaph (1 Chronicles 9:15), a son of Joram (1 Chronicles 26:25), the father of Eliezer (1 Chronicles 27:16), the father of Amasiah (2 Chronicles 17:16), the father of Elishaphat (2 Chronicles 23:1), a mighty man of Ephraim (2 Chronicles 28:7), the father of Joel (Nehemiah 11:9), and the son of Minjamen (Nehemiah 12:17).

123 מִישָׁאֵל (miyshâ'êl) - This man is also mentioned in Leviticus 10:4 where it is clear he is Moses' and Aaron's first cousin. This was also Meshach's Hebrew name (Daniel 1:6-7, 11, 19; 2:17), and there is also a Mishael mentioned in Nehemiah 8:4.

124 אֶלְזָפָן (el'tsâphân) - found also in Leviticus 10:4. See also footnote for Numbers 3:30.

125 סִטְרִי (sitriy) - found only here.

126 אֵלִישֶׁבַע ('eliysheva') - Only found here in the Hebrew. LXX transliterates this ἐλισαβεθ (elisabeth) which is very close to Luke 1:7 (ἐλισαβετ, elisabet) transliterated into English as Elizabeth.

127 אַמִּינָדָב ('ammiynâdâv) - found also in Numbers 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:19-20; and 1 Chronicles 2:10. There is also a son of Kohath by this name in 1 Chronicles 6:22 (Hebrew 6:7), and the chief son of Uzziel (1 Chronicles 15:10-11).

128 נַחֲשׁוֹן (nachshon) - found also in Numbers 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:20; 1 Chronicles 2:10-11; Matthew 1:4; and Luke 3:32.

129 נָדָב (nâdâv) - found also in Exodus 24:1, 9; 28:1; Leviticus 10:1; Numbers 3:2, 4; 26:60-61; 1 Chronicles 6:3 (Hebrew 5:29); and 24:1-2. There is also the son of Jeroboam who reigned in his place (1 Kings 14:20; 15:25, 27, 31), a son of Shammai (1 Chronicles 2:28, 30), and a brother of Gibeon (1 Chronicles 8:30 (see also verse 29); and 9:36).

130 אַבִּיהוּ ('aviyhu') - This appears to mean, "he is my father." He is found also in Exodus 24:1, 9; 28:1; Leviticus 10:1; Numbers 3:2, 4; 26:60-61; 1 Chronicles 6:3 (Hebrew 5:29); and 24:1-2. These two brothers, Nadab and Abihu, are the two who worshipped God in the wrong way in Leviticus 10 and God toasted both of them!

131 אֵלְעָזָר ('el'âzâr) - This name appears to mean "God is help." He is mentioned many times in the OT (e.g. Exodus 28:1; Leviticus 10:6, 12, 16; Judges 20:28). Others with this name are: a son of Abinadab (1 Samuel 7:1), a mighty man of David (2 Samuel 23:9; 1 Chronicles 11:12), a son of Mahli (1 Chronicles 23:21-22; 24:28), a son of Phinehas (Ezra 8:33; Nehemiah 12:42), and a son of Parosh (Ezra 10:25), and a son of Eliud (Matthew 1:15).

132 אִיתָמָר ('iytâmâr) - This is the only man recorded in Scripture with this name. He is mentioned in Exodus 28:1; 38:21; Leviticus 10:6, 12, 16; Numbers 3:2, 4; 4:28, 33; 7:8; 26:60; 1 Chronicles 6:3 (Hebrew 5:29); 24:1-6; and Ezra 8:2.

133 אַסִּיר ('assiy) - This is the only man in Scripture with this name. He is mentioned also in 1 Chronicles 6:22-23, and 37 (Hebrew 6:7-8, 22).

134 אֶלְקָנָה ('elqânâh) - This man is only mentioned here. Others mentioned by this name are: the father of Samuel (1 Samuel 1:1, 4, 8, 19, 21, 23; 2:11, 20; 1 Chronicles 6:27, 34 [Hebrew 6:12, 19]); a son of Assir (1 Chronicles 6:23 [Hebrew 6:8]), a son of Zuph (1 Chronicles 6:35 [Hebrew 6:20]), a son of Amasai (1 Chronicles 6:36 [Hebrew 6:21]), a mighty man of David (1 Chronicles 12:6; see also 12:1-2), a son of Asa (1 Chronicles 9:16), a door keeper for the ark (1 Chronicles 15:23), and a man who was second to king Ahaz (2 Chronicles 28:7).

135 אַבִּי'אַסָּף ('aviy'âsâph) - This name means "my father has gathered." This is the only man in Scripture with this name.

136 פּוּתִי'אֵל (putiy'êl) - only found here.

137 פִּינְחָס (piynchâs) - according to BDB and Koehler and Baumgartner this is from an Egyptian word meaning "negro." This man was godly (Numbers 25:7, 11; 31:6; Joshua 22:13; 30-32; 24:33; Judges 20:28; 1 Chronicles 6:4, 50; 9:20; Ezra



fathers of the Levites according to their families.<sup>138</sup>

[26] These are the Aaron and Moses whom Yehvah said to them, “Bring out the sons of Israel from the land of Egypt according to their armies.” [27] They are the ones who spoke to Pharaoh king of Egypt to bring out the sons of Israel from Egypt. These are Moses and Aaron.

[28] And it came to pass, on the day Yehvah spoke to Moses in the land of Egypt, [29] that Yehvah spoke to Moses saying, “I am Yehvah. Speak to Pharaoh king of Egypt all that I say to you.” [30] And Moses said before Yehvah, “Behold, I am forskinned<sup>139</sup> lips, so how will Pharaoh listen to me?”

**7** [1] And Yehvah said to Moses, “Look, I have made you Gods to Pharaoh and Aaron your brother will be your prophet. [2] You shall speak all that I command you and Aaron your brother shall tell Pharaoh to send the sons of Israel from his land. [3] And I will harden Pharaoh’s heart and multiply my signs and my wonders in the land of Egypt. [4] But Pharaoh will not listen to you.<sup>140</sup> And I will put my hand in Egypt and bring out my armies, my people the sons of Israel, from the land of Egypt with great judgments.<sup>141</sup> [5] And the Egyptians will know that I am Yehvah<sup>142</sup> when I stretch out my hand upon Egypt and bring out the sons of Israel from their midst.

[6] So Moses and Aaron did as Yehvah commanded them,<sup>143</sup> thus they did. [7] And Moses was the son of 80 years and Aaron was the son of 83 years when they spoke to Pharaoh.

[8] And Yehvah spoke to Moses and to Aaron saying, [9] “When Pharaoh speaks to you saying, ‘Show a miracle for yourselves,’ then you shall say to Aaron, ‘Take your rod and cast it before Pharaoh, and let it become a serpent.’”

[10] So Moses and Aaron went in to Pharaoh and did just as Yehvah commanded. And Aaron cast his rod before Pharaoh and before his servants and it became a serpent. [11] And Pharaoh called for the wise men and sorcerers,<sup>144</sup> and the magicians<sup>145</sup> of Egypt also did so with their enchantments. [12] And they each threw down his rod and they became serpents.<sup>146</sup> But Aaron’s rod swallowed up their rods.<sup>147</sup> [13] And Pharaoh’s heart grew hard, and he did not listen to them as Yehvah had said.

[14] And Yehvah said to Moses, “The heart of Pharaoh is hard.<sup>148</sup> He refuses to send the people away. [15] Go to Pharaoh in the morning. Behold, he is going out

7:5; 8:2, 33; Psalm 106:30). The other Phinehas in Scripture was wicked (1 Samuel 1:3; 2:34; 4:4, 11, 17, 19; 14:3).

138 The Hebrew word for “houses” (NKJV) or “households” (NAS) is not in the Hebrew. The KJV translates, “the fathers of the Levites,” NIV, “the heads of the Levite families” dropping “fathers” altogether.

139 עָרָל (‘aral) - “forskinning”

140 אַלֵּיכֶם (‘alêkhem) - the “you” here is plural.

141 See Exodus 7:14-11:9; and 12:29-30. There are a total of 10 plagues, and then the final judgment is found in Exodus 14.

142 “will know that I am Yehvah” - This statement is made to both those God curses and those He blesses (e.g. Exodus 6:7; 7:17; 8:22; 10:2; 14:4, 18; 16:12; 29:43-46; 31:13; Deuteronomy 29:2-6; Isaiah 49:23; Ezekiel chapter 6; 7:4, 9, 27; 11:10). Eventually, all will know that He is lord (Philippians 2:10-11).

143 Hebrews 3:2, 5.

144 מְכַשְׁפִּים (mekhashshephiym) “sorcerers” - see footnote for Deuteronomy 18:10.

145 חֹרְטְמֵי מִצְרַיִם (chartummêy mitsrayim) - “magicians of Egypt” - see footnote for Genesis 41:8.

146 See also Deuteronomy 13:1-5.

147 1 John 4:4

148 כָּבֵד (kâvêd) - more literally, “heavy.”

to the water. And you shall stand to meet him by the bank of the river. And the rod that turned into a snake, you shall take in your hand. [16] And you shall say to him, ‘Yehvah Gods of the Hebrews has sent me to you saying, “Send my people away and let them serve me in the wilderness.” And behold, you have not listened until now. [17] Thus says Yehvah: “By this you shall know that I am Yehvah.<sup>149</sup> Behold, I will strike the waters that are in the river with the rod that is in my hand, and they will be turned to blood.<sup>150</sup> [18] And the fish that are in the river will die, and the river will stink; and the Egyptians will loathe<sup>151</sup> to drink from the water of the river.””

[19] And Yehvah said to Moses, “Say to Aaron, ‘Take your rod and stretch out your hand over<sup>152</sup> the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, and they shall become blood. And there shall be blood in all the land of Egypt, both in wood and in stone vessels.”

[20] So Moses and Aaron did so, just as Yehvah commanded. So he lifted up the rod and struck the waters that were in the river before the eyes of Pharaoh and the eyes of his servants, and all the water that was in the river turned to blood. [21] And the fish that were in the river died, and the river stank; and the Egyptians were unable to drink water from the river. So the blood was in all the land of Egypt. [22] And the magicians of Egypt did so with their enchantments, and the heart of Pharaoh grew hard; and he did not listen to them, just as Yehvah had said.

[23] And Pharaoh turned and went into his house, and his heart was not moved even by this. [24] And all the Egyptians dug around the river for water to drink, because they were not able to drink from the water of the river. [25] And seven days were fulfilled after Yehvah struck the river.

**8** [1,H7:26]<sup>153</sup> And Yehvah said to Moses, “Go in to Pharaoh and say to him, ‘Thus says Yehvah, send my people away that they may serve me. [2,H7:27] And if you refuse to send them away, behold, I will smite all your territory with frogs. [3,H7:28] And the river will swarm with frogs, and they shall go up and come into your house, and into your bedroom, and upon your bed, and into the houses of your servants, and on your people, and in your ovens, and in your kneading bowls. [4,H7:29] And the frogs<sup>154</sup> will go up on you, and your people, and on all your servants.”

[5,H1] And Yehvah said to Moses, “Say to Aaron, ‘Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.” [6,H2] So Aaron stretched out his hand over the waters<sup>155</sup> of Egypt, and the frogs came up and covered the land of Egypt. [7,H3] And the

149 By this plague, Pharaoh knew that God is Yehvah, yet he still hardened his heart against him.

150 See also Revelation 8:8; 11:6; and 16:3-6.

151 נִלְוָה (nil'u) - KJV and NKJV, “loathe;” NAS, “find difficulty;” NIV and LXX, “not be able;” Green, “become weary of.” It is more literally, “be weary,” used, for example, in Genesis 19:11 (weary); Proverbs 26:15 (wearies); and Isaiah 1:14 (weary), but context seems to indicate the idea of loathe.

152 עָלָה ('al) - This can also be translated “against” (e.g. Genesis 14:15).

153 In the Hebrew text, this is 7:26. In chapter 9 the verses line back up being the same in both the English and the Hebrew.

154 This would be quite disgusting. Along with an abundance of frog urine and dung, it would no doubt be difficult to walk without squashing frogs. Psalm 78:45 says the frogs “destroyed them” (see also Psalm 105:30). The only other reference to frogs in the Bible is found in Revelation 16:13.

155 Exodus 7:25 notes seven days had passed since God turned the water into blood. Now, there is water again in Egypt.

magicians did so with their enchantments,<sup>156</sup> and the frogs came up upon the land of Egypt.

[8,H4] And Pharaoh called for Moses and Aaron, and he said, “Entreat Yehvah that he might remove the frogs from me and my people, and I will send the people that they might sacrifice to Yehvah.” [9,H5] And Moses said to Pharaoh, “Assume the honor over me for when I pray for you and your servants and your people to cut off the frogs from you and from your houses. Only in the river will they remain.

[10,H6] And he said, “Tomorrow.” So he said, “Let it be according to your word, that you may know that there is none like Yehvah our Gods.”<sup>157</sup> [11,H7] And the frogs shall turn aside from you, and from your houses, and from your servants, and from your people. Only in the river shall they remain.”

[12,H8] So Moses and Aaron went out from<sup>158</sup> Pharaoh, and Moses cried out to Yehvah concerning the matter of the frogs which he put on Pharaoh. [13,H9] And Yehvah did according to the word of Moses, and the frogs died out of the houses, out of the courtyards, and out of the fields. [14,H10] And they heaped them up, heaps and heaps, and the land stank. [15,H11] When Pharaoh saw that there was relief, he hardened his heart and did not listen to them, just as Yehvah had said.

[16,H12] And Yehvah said to Moses, “Say to Aaron, “Stretch out your rod and strike the dust of the earth, and it will become lice”<sup>159</sup> in all the land of Egypt.”

[17,H13] And they did so, and Aaron stretched out his hand with the rod and struck the dust of the earth, and it became lice on man and beast. All the dust<sup>160</sup> of the earth became lice in all the land of Egypt. [18,H14] And the magicians did so with their enchantments to bring forth lice, but they could not.<sup>161</sup> So the lice were on man and beast. [19,H15] And the magicians said to Pharaoh, “This is the finger”<sup>162</sup> of Gods!” But the heart of Pharaoh grew hard, and he would not listen to them, just as Yehvah had said.

[20,H16] And Yehvah said to Moses, “Rise early in the morning, and stand before Pharaoh. Behold, he will be going out to the water. And you shall say to him, ‘Thus says Yehvah, “Send away my people that they might serve me. [21,H17] For if you will not send my people away, behold, I will send on you, and on your servants, and

<sup>156</sup> This is the last miracle the magicians are able to match.

<sup>157</sup> **There is none like Yehvah our God.** See Isaiah 40:12-18a, 21-28; 43:10-13; 44:6-7; 45:5-7; 46:9-10 (false gods, Isaiah 41:21-24). All things come from Him (Romans 11:36; Hebrews 2:10), including all life (Job 34:14-15; Acts 17:25, 28). There is nothing that exists that does not and did not come from Him. Time did not exist until He created it (John 1:2-3; 2 Timothy 1:9). All things continue to exist because of Him (Hebrews 1:3). He is infinite in power (Jeremiah 32:17; Luke 1:37), infinite in understanding (Psalm 147:5), infinite in size (1 Kings 8:27; 2 Chronicles 2:6; 6:18). He inhabits eternity (Isaiah 57:15). He is set apart from His creation (Psalm 113:4-6). He alone is holy (1 Samuel 2:2; Revelation 15:4). He alone does great wonders (Psalm 136:4). He alone is wise (Romans 16:27; 1 Timothy 1:17; Jude 25). He alone has immortality (John 5:26; 1 Timothy 6:16). He is the only Potentate (1 Timothy 6:15, *δυναστης*, *dunastas*, used in Luke 1:52 “mighty” and Acts 8:27 “great authority”). In other words, He is the only Sovereign. He rules all (Psalm 103:19; Revelation 1:5). His name alone is exalted (Psalm 148:13). He is the only one with the name Yahweh (Psalm 83:18). He alone is God (Psalm 86:10). And if anyone is safe, He alone is the one who makes them safe (Psalm 4:8).

<sup>158</sup> מֵעִם (mê'im) - more literally, “from with.”

<sup>159</sup> קִנָּיִם (khinnim) - KJV and NKJV translate, “lice.” NAS and NIV translate “gnat.” The exact meaning is unknown.

<sup>160</sup> “All the dust” - this is massive!

<sup>161</sup> God limits what they can do, as he limits Satan (e.g. Job 1:12; 2:6; Luke 22:31).

<sup>162</sup> God’s finger mentioned elsewhere in Scripture can be found in Exodus 31:18; Deuteronomy 9:10; Psalm 8:3; Luke 11:20; Mark 7:33; and John 8:6.

on your people, and on your houses, the swarms of flies.<sup>163</sup> And the houses of the Egyptians will be filled with swarms of flies, and also the ground upon which they are.<sup>164</sup> [22,H18] And I will make a distinction in that day with the land of Goshen where my people dwell in it, that no swarms of flies will be there; so that you may know that I am Yehvah in the midst of the land. [23,H19] And I will put a ransom<sup>165</sup> between my people and your people. Tomorrow this sign shall be.””

[24,H20] And Yehvah did so. Heavy swarms of flies came into the house of Pharaoh, and the houses of his servants, and in all the land of Egypt. The land was ruined because of the swarms of flies. [25,H21] And Pharaoh called for Moses and Aaron and said, “Go, sacrifice to your Gods in the land. [26,H22] And Moses said, “It is not right to do so, for we would be sacrificing an abomination of the Egyptians to Yehvah our Gods. If we sacrifice an abomination of the Egyptians before their eyes, will they not stone us? [27,H23] We will go a three days journey in the wilderness, and sacrifice to Yehvah our Gods, just as said to us. [28,H24] And Pharaoh said, “I will send you away and you shall sacrifice to Yehvah your Gods in the wilderness. Only the distance, you shall not go far.<sup>166</sup> Intercede for me.”

[29,H25] And Moses said, “Behold, I am going out from<sup>167</sup> you, and I will entreat Yehvah, that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow. Only let not Pharaoh deceive again<sup>168</sup> so as to not send the people away to sacrifice to Yehvah.”

[30,H26] So Moses went out from<sup>169</sup> Pharaoh, and prayed to Yehvah. [31,H27] And Yehvah did according to the word of Moses, and the swarms of flies departed from Pharaoh, from his servants, and from his people. Not one remained.<sup>170</sup> [32,H28] But Pharaoh hardened his heart this time also, and did not send the people away.<sup>171</sup>

**9** [1] And Yehvah said to Moses, “Go in to Pharaoh and say to him, ‘Thus says Yehvah Gods of the Hebrews: “Send my people away that they may serve me. [2] For if you refuse to send them away, and you still hold onto them, [3] behold, the hand of Yehvah<sup>172</sup> will be on your livestock that is in the field, on the horses, on the

163 הָעָרֹב (he'ârov) - KJV, NKJV, and NIV translate, “swarms of flies.” LXX has “dog-fly.” NAS has “swarms of insects.” The exact meaning is unknown.

164 גַּם הָאֲדָמָה אֲשֶׁר־הֵם עָלֶיהָ (gham hâ'adâmâh'asher-hêm `âleyhâ) - more literally, “also the ground which they are upon it.”

165 פְּדוּת (phedut) - This word is also used in Psalm 111:9 (NKJV “redemption”); 130:7 (NKJV “redemption”) and Isaiah 50:2 (NKJV “redeem”). NAS footnotes, “Lit., set a ransom.”

166 Pharaoh does not understand the ultimate goal, that is, for the Israelites to leave Egypt for good. God keeps him in the dark on this, as He does so often with the wicked (e.g. Isaiah 6:9-12; Daniel 12:10; Luke 10:21-22; 23:8-9; John 2:13-20; 12:37-41).

167 מֵעִמָּךְ (mê'immâkh) - more literally, “from with you.”

168 Exodus 8:8b

169 מֵעִם (mê'im) - more literally, “from with.”

170 That's amazing! God makes the clean up miraculous as well.

171 Pharaoh is doing exactly as God wants him to do, even though, Pharaoh is doing evil (Lamentations 3:38; Romans 11:36).

172 “hand of Yehvah” - is seen in wrath as here (e.g. Exodus 16:3; Deuteronomy 2:15; Psalm 75:8; Isaiah 50:11), in mercy (e.g. 2 Samuel 24:14; Ezra 7:6; Acts 11:21; 13:11), in power (e.g. Joshua 4:24; 1 Kings 18:46; Isaiah 43:13; 1 Peter 5:6), in creation (Isaiah 38:13; 66:2), in swearing (e.g. Deuteronomy 32:39-41; Isaiah 49:22; Ezekiel 20:5-10), in protection (e.g. Exodus 33:22-23; John 10:28), in revelation (2 Kings 3:15), in sovereign control (Proverbs 21:1; Ecclesiastes 9:1; Jeremiah 18:1-9), and in unity (2 Chronicles 30:12).

donkeys, on the camels, on the oxen, and on the sheep - a very severe pestilence.<sup>173</sup> [4] And Yehvah will make a distinction between the livestock of Israel and the livestock of Egypt, and nothing shall die from all that belongs to the sons of Israel.”” [5] And Yehvah set an appointed time saying, “Tomorrow, Yehvah will do this thing in the land.” [6] And Yehvah did this thing the next day, and all the livestock of Egypt died. But from the livestock of the sons of Israel, not one died. [7] And Pharaoh sent, and indeed, not even one from the livestock of Israel<sup>174</sup> died. But the heart of Pharaoh was hard, and he did not send the people away.

[8] And Yehvah said to Moses and Aaron, “Take for yourselves handfuls of ash from a furnace, and let Moses throw it toward the heavens in the eyes of Pharaoh. [9] And it will become dust<sup>175</sup> upon all the land of Egypt, and it will become boils breaking out into sores upon man and beast in all the land of Egypt.” [10] So they took ash from the furnace and stood before Pharaoh, and Moses threw it toward the heavens. And it became boils of sores breaking out on man and beast. [11] And the magicians were not able to stand before Moses because of the boils; for the boils were on the magicians and on all the Egyptians. [12] And Yehvah hardened the heart of Pharaoh, and he did not listen to them, just as Yehvah had said to Moses.

[13] And Yehvah said to Moses, “Rise early in the morning and stand before Pharaoh and say to him, ‘Thus says Yehvah Gods of the Hebrews, “Send my people away that they may serve me. [14] For at this time I will send all my plagues to your heart, and on your servants, and on your people, that you may know that there is none like me in all the earth.”<sup>176</sup> [15] Now if I would have sent my hand and struck you and your people with pestilence, you would have been destroyed from the earth. [16] But for this purpose I have raised you up,<sup>177</sup> in order to show you<sup>178</sup> my power, and that my name might be declared<sup>179</sup> in all the earth.”<sup>180</sup> [17] You still lift yourself up against my people by not sending them away.”<sup>181</sup> [18] Behold, about this time tomorrow I will cause a very heavy hail to rain down, such as has not been in Egypt since the day of its founding until now. [19] So now, send your livestock and all that

173 Why are the animals killed? What did they do? God does have compassion on animals (e.g. Jonah 4:11), and a righteous man has regard for his animal (Proverbs 12:10). Yet, God brings punishment on animals (e.g. Deuteronomy 13:12-15; Jeremiah 7:17-20; Joel 1:15-18), and animals die as man dies (Ecclesiastes 3:18-20). Are the beasts evil (Leviticus 26:6)? In Isaiah 27:1 it appears Leviathan is (see also Job 41; Psalm 74:13-14; and 104:26). But, the bottomline is, animals die because of man (Genesis 3:17; Romans 8:20-21).

174 יִשְׂרָאֵל (yisrâ'el) - NKJV translates this “Israelites,” but it is just the word “Israel.” See also footnotes for Leviticus 24:10.

175 אֶבְחָק ('âbhâq) - used also in Deuteronomy 28:24 (NKJV dust); Isaiah 5:24 (NKJV dust); 29:5 (NKJV find dust); Ezekiel 26:10 (NKJV dust); and Nahum 1:3 (NKJV dust).

176 “none like me in all the earth” - Naaman recognized this (2 Kings 5:15). See also Psalm 33:8; 47:2, 7; 66:4; 96:9-13; Isaiah 40:12-17; Habakkuk 2:20.

177 הָעִמַּדְתִּיךָ (he'emadtiykha) - more literally, “caused you to stand up,” or it can be translated, “established you.”

178 הָרָאֵתְךָ אֶת־כֹּחִי (har'otekha 'et-kochiy) - NKJV has “show My power in you,” NAS and NIV, “show you my power.” It is more literally, “show you my power.” Yet, LXX for Exodus 9:16 and the Greek in Romans 9:17 both have “show my power in you” (ενδειξωμαι εν σοι την δυναμιν μου, endeixomai en soi tan dunamin mou).

179 סַפֵּר (sappêr) - This word has the idea of the retelling of something, as it is used in Genesis 24:66; Judges 6:13; 7:13; etc.. It is obviously used in this sense here as well.

180 “in all the earth” - see also Deuteronomy 2:25 “under the whole heaven”; Psalm 98:3 (Hebrews 4:2)

181 This is amazing. God hardens Pharaoh’s heart so that he’ll do what God wants him to do, and the Lord basically tells him this; then in the very next sentence, God finds fault with Pharaoh for doing exactly what God has made him to do. This is the reality of Romans 9:17-20. See also Deuteronomy 5:29 and 29:2-4.

you have in the field into safety. Every man and beast that is found in the field that is not gathered into the house, the hail will come down upon them and they will die.”

[20] He who feared the word of Yehvah<sup>182</sup> from the servants of Pharaoh, caused his servants and his livestock to flee to the houses. [21] And he who did not set his heart to fear the word of Yehvah left his servants and his livestock in the field.

[22] And Yehvah said to Moses, “Stretch out your hand toward the heavens, and let there be hail in all the land of Egypt, on man, and on beast, and on every herb of the field in the land of Egypt.” [23] So Moses stretched out his rod toward the heavens, and Yehvah gave sounds<sup>183</sup> and hail; and fire went on the earth. And Yehvah rained down hail upon the land of Egypt. [24] So there was hail and fire taking hold of itself<sup>184</sup> in the midst of the very heavy hail of which there was none like it in all the land of Egypt from the time it became a nation. [25] And the hail struck in all the land of Egypt, all that was in the field, from man to beast. And the hail struck every herb of the field and broke every tree of the field. [26] Only in the land of Goshen where the sons of Israel dwelt there was no hail.

[27] And Pharaoh sent and called for Moses and Aaron and said to them, “I have sinned this time. Yehvah is righteous, and I and my people are the wicked ones.

[28] Entreat Yehvah, and let it be enough sounds of Gods and hail; and I will send you; and you will no longer stay.” [29] So Moses said to him, “When I go out of the city, I will spread out my palms to Yehvah. The sounds will cease and the hail will no longer be, that you may know that the earth is Yehvah’s.<sup>185</sup> [30] And you and your servants, I know that you<sup>186</sup> do not yet fear before Yehvah Gods.”

[31] Now the flax and the barley were struck, because the barley was in the head<sup>187</sup> and the flax was in bud. [32] But the wheat and the spelt were not struck, because they come later.

[33] And Moses went out of the city from Pharaoh, and spread out his palms to Yehvah. And the sounds and the hail ceased, and the rain was not poured on the earth. [34] And Pharaoh saw that the rain, and the hail, and the sounds had ceased, so he sinned again and hardened his heart, he and his servants. [35] So the heart of Pharaoh grew hard and he did not send the sons of Israel away, just as Yehvah said by the hand of Moses.

**10** [1] And Yehvah said to Moses, “Go in to Pharaoh, for I have hardened his heart and the hearts of his servants, so that I might put these signs of mine in his midst. [2] And, so that you might recount it in the ears of your sons and your son’s sons, how I abused<sup>188</sup> the Egyptians, and set my signs among them, that you might

182 “He who feared the word of Yehvah” - Were these people saved? Not enough information is given to determine either way. Indeed, those who fear God and work righteousness are accepted by God (Acts 10:35), but people can also fear God (2 Kings 17:24, 41), yet not fear Him (2 Kings 17:34).

183 קָלוֹת (qolot) - more literally, “voices,” or “sounds.”

184 מִתְלַקֶּחֶת (mitlaqqachat) - KJV and NKJV have “mingled,” NAS “flashing continually” with footnote, “Lit., taking hold of itself.” NIV “flashed.”

185 “the earth is Yehvah’s” - See also Exodus 19:5; Job 41:10-11; Psalm 24:1; 50:10-12; Ezekiel 18:4; and 1 Corinthians 10:26-28.

186 תִּירְאוּן (tiyr'un) - the “you” here is plural, referring to both Pharaoh and his servants.

187 אֵבִיב (’âviyv) - “head” i.e. head of grain - See also footnote for Exodus 13:4 & Leviticus 2:14.

188 הִתְעַלְלֵתִי (hit'allalti) - KJV has, “I have wrought,” NKJV “mighty things I have done,” NAS “I made a mockery,”

know that I am Yehvah.”

[3] So Moses and Aaron went in to Pharaoh and said to him, “Thus says Yehvah Gods of the Hebrews, ‘How long will you refuse to humble yourself before me? Send my people away that they may serve me. [4] For if you refuse to send my people away, behold, tomorrow I will bring locust into your territory. [5] And they will cover the eye<sup>189</sup> of the earth, and no one will be able to see the earth. And they will eat the remainder of what escaped of what was left to you from the hail. And they shall eat every sprouting tree that is yours in the field. [6] And they shall fill your houses and the houses of all your servants and the houses of all the Egyptians - which neither your fathers, nor your father’s fathers have seen, since the day they were on the earth until this day.” And he turned and went out from Pharaoh.

[7] And servants of Pharaoh said to him, “How long will this one be a snare to us? Send the men and let them serve Yehvah their Gods. Do you not yet know that Egypt is destroyed?” [8] So Moses and Aaron were brought back to Pharaoh and he said to them, “Go. Serve Yehvah your Gods. Who and who are the ones going?” [9] And Moses said, “We will go with our lads and our old, with our sons and our daughters. With our sheep and our cattle, we will go, for the feast of Yehvah we will have.”<sup>190</sup> [10] And he said to them, “So Yehvah will be with you, when I send you and your children away! Look! For evil is before your faces!<sup>191</sup> [11] Not so! Go now, the men, and serve Yehvah, for you desire it.” And he drove them from before Pharaoh.

[12] And Yehvah said to Moses, “Stretch out your hand over the land of Egypt with locusts,<sup>192</sup> and let them go up upon the land of Egypt and eat every herb of the land, all that the hail left.” [13] So Moses stretched out his rod over the land of Egypt, and Yehvah drove an east wind<sup>193</sup> on the land all that day and all night. When it was morning, the east wind brought the locusts. [14] And the locusts went up over all the land of Egypt. And the locusts rested in all the territory of Egypt, very heavily. Before it, there were no such locusts like it, and after it there will be no such thing. [15] And they covered the eye<sup>194</sup> of all the land, and the land grew dark. And they ate every herb of the land, and all the fruit of the trees that the hail had left. So there was nothing green left on the trees, nor on the herb of the field in all the land of Egypt.<sup>195</sup>

[16] So Pharaoh hastened to call for Moses and Aaron and he said, “I have sinned against Yehvah your Gods and against you. [17] So now, please forgive my sin only this once, and entreat Yehvah your Gods that he might remove from me this death only.” [18] So he went out from Pharaoh and prayed to Yehvah. [19] And Yehvah

NIV “I dealt harshly,” LXX “I have mocked.” See how the word is used elsewhere in Numbers 22:29 (NKJV abused); Judges 19:25 (NKJV abused); 1 Samuel 6:6 (did mighty things); 31:4 (NKJV abuse); 1 Chronicles 10:4 (NKJV abuse); and Jeremiah 38:19 (NKJV abuse).

189 עַיִן (‘êyn) - “eye.” This word is also used in this same way in Exodus 10:15; Numbers 22:5 and 11.

190 כִּי־חַג־יְהוָה לָנוּ (kiy chagh-yehvah lânu) - more literally, “for the feast of Yehvah to us.” NKJV and NAS have, “for we must hold a feast to the Lord.” Gay P. Green translates, “For it is a feast of Jehovah to us.”

191 פְּנֵיָם (penêykhem) - the second masculine plural suffix indicates the more literally rendering of the plural “faces.”

192 בְּאַרְבֶּה (bâ’arbeh) - more literally, “in locusts.”

193 The “east wind” means the wind is coming from the east. This can be seen from verse 19 where there is a west wind, and it is clearly blowing from the west; because it blows the locust east of Egypt into the Red Sea.

194 עַיִן (‘êyn) - “eye.” See footnote for Exodus 10:5.

195 See also Psalm 78:46 and 105:34-35.

turned a very strong west wind, and carried the locusts and thrust them into the Sea of Reeds.<sup>196</sup> Not one locust remained in all the territory of Egypt. [20] But Yehvah hardened Pharaoh's heart, and he did not send the sons of Israel away.

[21] And Yehvah said to Moses, "Stretch out your hand toward the heavens, and let there be darkness over the land of Egypt, and let him feel darkness."<sup>197</sup> [22] So Moses stretched out his hand toward the heavens and there was thick darkness in all the land of Egypt for three days. [23] They did not see each other,<sup>198</sup> and they did not rise each one from his place for three days. But for all the sons of Israel there was light in their dwellings. [24] And Pharaoh called for Moses and he said, "Go, serve Yehvah, only keep back your sheep and cattle. Let your children also go with you." [25] But Moses said, "You must also put in our hands sacrifices and burnt offerings that we may do so to Yehvah our Gods. [26] And also our livestock will go with us. Not a hoof shall remain, for we will take from ours to serve Yehvah our Gods. And we do not know what we will serve Yehvah until we get there." [27] But Yehvah hardened Pharaoh's heart, and was not willing to send them away.

[28] And Pharaoh said to him, "Get away from me!"<sup>199</sup> Take heed to yourself in regards to seeing my face again! For in the day you see my face, you shall die!"<sup>200</sup> [29] And Moses said, "You have rightly spoken. I will never again see your face."

**11** [1] And Yehvah said to Moses, "I will bring one more plague upon Pharaoh and upon Egypt. Afterwards, he will send you away from here. When he sends you away, he will surely completely drive you out. [2] Please speak in the ears of the people, 'Let each man ask from his neighbor, and each woman from her neighbor, articles of silver and articles of gold.'" [3] And Yehvah gave the people favor in the eyes of the Egyptians. Also the man Moses was very great in the land of Egypt in the eyes of the servants of Pharaoh and in the eyes of the people.

[4] And Moses said,<sup>201</sup> "Thus says Yehvah, 'At midnight, I will go out into the midst of Egypt. [5] And all of the firstborn of the land of Egypt shall die. From the firstborn of Pharaoh who sits upon his throne, to the firstborn maidservant who is behind the handmill, and every firstborn animal. [6] And there will be a great outcry in all the land of Egypt, which there has never been any like it, nor shall there be any like it again. [7] But for the sons of Israel, not a dog shall move its tongue, against man or beast, that you may know that Yehvah distinguishes between Egypt and the sons of Israel. [8] And all these your servants shall go down to me and bow down to me saying, 'Leave, you and all the people who are at your feet!' And afterwards, I will leave.'" And he went out from Pharaoh in burning<sup>202</sup> anger.

[9] And Yehvah said to Moses, "Pharaoh will not listen to you, in order to multiply

196 יָמַהּ סוּף (yammâh suph) - "Sea of Reeds" - see footnote for Exodus 13:18.

197 וַיִּחֶשׂ חֹשֶׁק (veyâmêsh choshekh) - more literally, "and he will feel darkness." BDB has, "that one may feel (the) darkness."

198 אִישׁ אֶת־אָחִיו (i'ish 'eth-'âchiyv) - more literally, "each one his brother."

199 לֵךְ מֵעָלַי (lêkh mê'âlâyi) - more literally, "Go from upon me!"

200 He could have said this long before here, but Proverbs 21:1 stands true.

201 This discourse is continued from chapter 10. This is evident from verse 8 where it states, that Moses went out from Pharaoh.

202 חָרִי (choriy) - NAS and NIV translate "hot." This word is also found in Deuteronomy 29:24 (Hebrew 29:23, NKJV "heat"); 1 Samuel 20:34 (NKJV "fierce"); 2 Chronicles 25:10 (NKJV "great"); Isaiah 7:4 (NKJV "fierce"); and Lamentations 2:3 (NKJV "fierce").



my wonders<sup>203</sup> in Egypt. [10] So Moses and Aaron did all these wonders<sup>204</sup> before Pharaoh, and Yehvah hardened Pharaoh's heart; and he did not send the sons of Israel away from his land.

**12** [1] And Yehvah spoke to Moses and Aaron in the land of Egypt saying, [2] "This month<sup>205</sup> is for you the head<sup>206</sup> of the months. It is for you the first<sup>207</sup> of the months of the year. [3] Speak to all the congregation of Israel saying, 'On the tenth of this month, every man shall take for himself one of the flock,<sup>208</sup> according to the house of his father, one of the flock for the household. [4] If the household is too small for the one of the flock, let him and his neighbor next to his house take it according to the number of the souls according to what each one would eat;<sup>209</sup> you shall calculate<sup>210</sup> concerning the one of the flock. [5] The one of the flock for you shall be a perfect male, the son of a year. You shall take it from the lambs or from the goats. [6] And you shall keep it until the fourteenth day of this month, and the whole assembly of the congregation of Israel shall slaughter it between the evenings.<sup>211</sup> [7] And they shall take from the blood and put it upon the two doorposts and upon the lintel of the houses in which they eat it. [8] And they shall eat the flesh on that night, roasted in fire. And they shall eat it with unleavened bread with bitter herbs. [9] You shall not eat it raw, nor in no way boil it in water, but roasted in fire - its head with its legs and its entrails. [10] You shall not leave any of it until morning,<sup>212</sup> and what is left over from it until morning you shall burn in the fire. [11] And thus you shall eat it: with your hips girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is Yehvah's Passover.<sup>213</sup>

[12] And I will pass through the land of Egypt on that night, and I will strike all

203 מִוִּפְתָּי (mophetay) - more literally, "my wonder" singular.

204 מִוִּפְתֵּימ (mophetiym) - here it is plural.

205 This is the month of Abib (see Exodus 13:4 and footnote). The first month is also called Nisan נִסָּן (nisan) in Esther 3:7. The second month is Ziv (זִיב, ziv, 1 Kings 6:1), the third Sivan (סִיבָּן, siyvan, Esther 8:9). The fourth, fifth, and sixth are not recorded. The seventh is Ethanim (אֶתָּנִימ, 'êthâniym, 1 Kings 8:2), the eighth, Bul (בּוּל, bul, 1 Kings 6:38), the ninth, Chislel (כִּסְלֵב, khislêv, Zechariah 7:1), the tenth, Tebeth (טֵבֶת, têtêv, Esther 2:16), the eleventh, Shebet (שֶׁבֶט, shevât, Zechariah 1:7), and the twelfth, Adar (אֲדָר, 'adhâr, Esther 3:7).

206 רֹאשׁ (ro'sh) - more literally, "head." It can be translated "first" or "beginning" as well.

207 רִאשׁוֹן (ri'shon) - first

208 שֶׁה (seh) - There is no English parallel for this Hebrew word. It is a general Hebrew term for an animal that is part of a flock. "One from the flock" is the closest expression possible in English. Verse 5 makes it clear the animal spoken of here can be a lamb or a kid, and it shows that the Hebrew term is for an animal of the flock (sheep and goats). It is not specifically either a lamb or kid.

209 לֶפִי אֲכָלוֹ (lephi 'âkhalo) - more literally, "according to the mouth of his eating."

210 Why? See verse 10.

211 בֵּינָהּ עֶרְבַיִם (bêyn hâ'arbâyim) - more literally, "between the evenings." We have here the word for "between" (בֵּין, bêyn), and then the dual form of the word for "evening." The idea is between the two evenings, thus twilight (or sunset) as the afternoon evening gives way to the evening of the night. Note also Numbers 9:3-5; Leviticus 23:32, and the often occurring phrase "unclean until evening" (Leviticus 11:24-25, 27-28; 15:5-8, 10-11; Deuteronomy 23:10-11; etc.).

212 This same thing is stated in Exodus 34:25 and Deuteronomy 16:4.

213 פֶּסַח (pesach) - "Passover" - besides in this chapter, details are mentioned also in Exodus 34:25; Leviticus 23:5-7; Numbers 9:2-14; 28:16-25; 33:3; Deuteronomy 16:1-8; Ezekiel 45:21. 1 Corinthians 5:7 declares Christ to be our Passover.

the firstborn in the land of Egypt, from man to beast, and on all the gods<sup>214</sup> of Egypt I will execute judgments. I am Yehvah. [13] And the blood will be for you for a sign upon the houses where you are. And I will see the blood, and I will pass over<sup>215</sup> you; and the plague will not be on you for destruction when I strike in the land of Egypt. [14] And this day will be for you a memorial, and you shall keep it as a feast to Yehvah throughout your generations. You shall keep it as a feast, a statute forever.<sup>216</sup> [15] Seven days you shall eat unleavened bread. Indeed, on the first day you shall remove leaven from your houses, for anyone who eats anything with leaven, that soul shall be cut off<sup>217</sup> from Israel, from the first day until the seventh day. [16] And on the first day there shall be a holy convocation.<sup>218</sup> And on the seventh day there shall be a holy convocation for you. No work shall be done in them. Only what will be eaten for every soul, that alone may be prepared for you. [17] And you shall keep the unleavened bread, for on this same day I will have brought out your armies from the land of Egypt. So you shall keep this day to all generations, a statute forever. [18] On the first, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty first of the month in the evening. [19] For seven days leaven shall not be found in your houses. For anyone who eats anything leaven, that soul shall be cut off from the congregation of Israel, with the stranger and with the native of the land. [20] You shall not eat anything leaven.<sup>219</sup> In all your dwellings you shall eat unleavened bread.”

[21] And Moses called all the elders of Israel and said to them, “Draw out and take for yourselves a flock according to your families and slaughter the passover. [22] And take a bunch of hyssop and dip it in the blood that is in the basin, and apply it to the lintel and to the two door posts from the blood that is in the basin. And you shall not go out, each one, from the door of his house until morning. [23] And Yehvah will pass over to strike the Egyptians, and he will see the blood upon the lintel and upon the two door posts; and Yehvah will pass over the door and will not allow the destroyer to come to your houses to strike.<sup>220</sup> [24] And you shall keep this thing for a statute for you and your sons forever. [25] And it shall be, when you come to the land which Yehvah is giving you as he has spoken, that you shall keep this service. [26] And it shall be, when your sons say to you, ‘What is this service to you?’<sup>221</sup> [27] you shall say, ‘It is the sacrifice of the passover to Yehvah when he passed over the houses of the sons of Israel in Egypt when he struck the Egyptians and delivered our houses.’” And the people knelt down and worshipped. [28] And the sons of Israel went and did just as Yehvah commanded Moses and Aaron; so they did.<sup>222</sup>

214 אֱלֹהֵי ('elohêy) - “gods of” - see Exodus 18:11; Numbers 33:4; Nehemiah 9:9-10.

215 וּפָסַחְתִּי עֲלֵכֶם (uphâsachtiy) - “and I will pass over you” - the verb here פָּסַחְתִּי (phâsachtiy) is related to the noun for “Passover,” פֶּסַח (pesach).

216 See Ezekiel 45:21 (and 43:7) and Luke 22:15-16.

217 For a similar statement see Numbers 9:13. For what cut off means, see Exodus 31:14

218 מִקְרָא (miqrâ') - a called together meeting.

219 For what leaven represents, see 1 Corinthians 5:6-8.

220 This is a beautiful picture of faith and works working together (James 2:14-26; Hebrews 11:28).

221 מָה הָעֲבֹדָה הַזֹּאת לָכֶם (mâh hâ'avodâh hazzo't lâkhem) - NAS footnotes, “Lit., What is this service to you?”

222 These same people who worshipped and obeyed God, did not continue, but rebelled (Hebrews 2:1-3; 3:16-19).

[29] And it came to pass, at midnight<sup>223</sup> Yehvah struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat upon his throne, to the firstborn captive who was in prison,<sup>224</sup> and every firstborn beast. [30] And Pharaoh arose that night and all his servants and all the Egyptians and there was a great outcry in Egypt, for there was not a house in which there was not someone dead there. [31] And he called for Moses and Aaron in the night and said, “Arise, go out from the midst of my people, both you and the sons of Israel, and go, serve Yehvah as you have said. [32] Take also your flocks and your herds, just as you have said, and go and bless me also.”

[33] And the Egyptians were strong upon the people to hasten to send them away from the land, for they said, “All of us will be dead.” [34] And the people took their dough before it was leavened. Their kneading bowls were bound up in their cloths upon their shoulders. [35] And the sons of Israel did according to the word of Moses, and requested from the Egyptians vessels of silver and vessels of gold and clothing. [36] And Yehvah gave the people favor in the eyes of the Egyptians, and they granted it. So they plundered the Egyptians.

[37] So the sons of Israel journeyed from Rameses to Huts,<sup>225</sup> about 600,000 men on foot,<sup>226</sup> besides children.<sup>227</sup> [38] And also a mixed multitude went up with them, and flocks and herds - a very massive amount<sup>228</sup> of livestock. [39] And they baked the dough that they had brought from Egypt into cakes of unleavened bread, for it was not leavened; because they were driven from Egypt, and were not able to wait, nor had they prepared any sustenance for themselves. [40] And length of stay in which the sons of Israel dwelt in Egypt was 430 years.<sup>229</sup> [41] And it happened, at the end of 430 years, on this same day, all the hosts of Yehvah went out from the land of Egypt. [42] It is a night of vigil<sup>230</sup> to Yehvah for bringing them out from the land of Egypt. This night is a vigil to Yehvah for all the sons of Israel for their generations.

[43] And Yehvah said to Moses and Aaron, “This is the ordinance of the Passover. No son of foreign descent<sup>231</sup> may eat it. [44] But every man’s servant, bought with silver, and you circumcise him, then he may eat it. [45] The sojourner and the employee<sup>232</sup> may not eat it. [46] In one house it shall be eaten. None of the flesh shall go outside the house, and no bone shall be broken in it.<sup>233</sup> [47] All the congregation of Israel shall do it. [48] And when a stranger sojourns with you and

223 בַּחֲצִי הַלַּיְלָה (bachatsiy hallaylâh) - more literally, “in half of the night.”

224 בֵּית הַבּוֹר (bebhêyth habbor) - more literally, “the house of the pit.”

225 סֻכּוֹתָה (sukkotâh) “Huts” - NKJV, etc. “Succoth” - see footnote for Genesis 33:17.

226 רַגְלֵי הַגִּבּוֹרִים (ragliy haggevâriym) - more literally, “feet of men.”

227 Numbers 33:1-5 records this and the date of the 15th for when they departed from Egypt.

228 כְּבֹד מְאֹד (kâvêd me’od) - “a very massive amount” - more literally, “very heavy.”

229 This 430 years is also mentioned in Galatians 3:17. Also, interestingly, this is how long Eber lived, 430 years (Genesis 11:17).

230 שִׁמְמוּרִים (shimmuriym) - This Hebrew word comes from the word שָׁמַר (shamar) which means, “he keeps,” or “he watches.” Here שִׁמְמוּרִים (shimmuriym) has the idea of a religious watch, a vigil.

231 בֶּן-נֶחֱמָה (ben-nêkhâr) - more literally, “son of foreignness.”

232 שָׂכִיר (sâkhiyr) - This Hebrew word is used for a hired man (i.e. an employee) and translated as such in the NKJV in Leviticus 19:13; 25:6; Job 7:1-2; 14:6; Isaiah 16:14; 21:16; and Malachi 3:5.

233 See Psalm 34:20 and John 19:31-36.

does the Passover to Yehvah, let every male of his be circumcised, and then he may draw near to do it; and he shall be as a native of the land. But everyone with foreskin<sup>234</sup> shall not eat it. [49] One law shall be for the native and for the stranger who sojourns in your midst.”

[50] So all the sons of Israel did just as Yehvah commanded Moses and Aaron; so they did. [51] And it came to pass, on this same day,<sup>235</sup> Yehvah brought out the sons of Israel from the land of Egypt according to their armies.

**13** [1] And Yehvah spoke to Moses saying, [2] “Set apart for me every firstborn, whatever opens the womb among the sons of Israel, of man and beast. It is mine.”

[3] And Moses said to the people, “Remember this day when you went out from Egypt from the house of slavery, for with a strong hand Yehovah brought you out from this; and no leavened bread shall be eaten. [4] Today you are going out, in the month of Abib.<sup>236</sup> [5] And it shall be, when Yehvah brings you into the land of the Canaanite, and the Hitite, and the Amorite, and Hivite, and the Jebusite, which he swore to your fathers to give to you the land flowing milk and honey, you shall serve this service in this month.

[6] Seven days you shall eat unleavened bread, and the seventh day shall be a feast to Yehvah. [7] Unleavened bread shall be eaten for seven days, and leavened bread shall not be seen among you, nor shall leaven be seen among you in all your boarders.<sup>237</sup>

[8] And you shall tell your son in that day, saying, ‘Because this Yehvah did for me when I came out from Egypt.’<sup>238</sup> [9] And it shall be to you for a sign upon your hand and for a memorial between your eyes, so that the law of Yehvah will be in your mouth; for by a strong hand Yehvah brought you out from Egypt. [10] And you shall keep this statute at the appointed time from days to days.<sup>239</sup> [11] And it shall be, when Yehvah brings you to the land of the Canaanite just as he swore to you and to your fathers, and gives it to you, [12] that you shall cause to pass over<sup>240</sup> to Yehvah whatever opens the womb, and<sup>241</sup> every firstborn of the offspring of the beast that is yours. The males are Yehvah’s. [13] And every firstborn of a donkey you shall redeem with one from the flock. And if you cannot redeem it, break its neck.<sup>242</sup>

234 עָרֵל (ârel) - more literally, “with foreskin,” or “having foreskin.”

235 The 15th of Abib, the night after the Passover (Numbers 33:3).

236 אֵבִיב (âviyv) - mentioned also in Exodus 23:15; 34:18; and Deuteronomy 16:1. This same exact word is used for a head of grain in Exodus 9:31 and Leviticus 2:14.

237 גִּבְלֵיךָ (gevulekha) - KJV and NKJV “quarters,” NAS and NIV “boarders.” It is more literally, “boarders” or “territories,” and is translated this way in the KJV and NKJV in Numbers 21:22.

238 NKJV reads, “This is done because of what the Lord did for me;” NAS, “It is because of what the Lord did for me;” NIV, “I do this because of what the Lord did for me.”

239 מִיָּמִים יָמִימָה (miyyâmiym yâmiymâh) - literally, “from days to days.” The context of the yearly Passover dictates the meaning of year to year. Sometimes “days” = year. See Judges 17:10.

240 הָעֹבֶרְתָּ (ha'avartâ) - both NKJV and NAS footnote, “Lit., cause to pass over.”

241 וְכָל-פֶּטֶר שֶׁגֶר בְּהֵמָה (vekhoh-pether sheger behêmâh) - NKJV translates, “that is, every firstborn that comes from an animal.” NAS has, “and the first offspring of every beast.” It is more literally, “and everyone that opens [the womb] of the offspring of beast [or animal].” Both verse 2, stating the firstborn “of man and beast,” and verse 13 speaking of both man and animal, dictate that this verse includes man and beast, not just beast, as the NKJV has it, “that is, every firstborn that comes from an animal.”

242 Exodus 34:20 says the same thing. Also, Deuteronomy 21:1-4 records another situation where an animal’s neck was to be broken.

And every firstborn of man among your sons you shall redeem. [14] And it shall be, when your sons asks you in time to come saying, ‘What is this?’ so you shall say to him, ‘With a strong hand Yehvah brought us out from Egypt from the house of slavery. [15] And it came to pass, when Pharaoh was stubborn about sending us away, Yehovah killed all the firstborn in the land of Egypt, from the firstborn of man to the firstborn of the beast. Therefore, I sacrifice to Yehvah all the males that open the womb, and every firstborn of my sons I redeem.’ [16] And it shall be a sign for you upon your hand and for frontlets<sup>243</sup> between your eyes. For with a strong hand Yehvah brought us out from Egypt.”

[17] And it came to pass, when Pharaoh sent the people away, Gods, he did not lead them in the way of the land of the Philistines, although it was near,<sup>244</sup> because Gods, he said, “Lest the people repent<sup>245</sup> when they see war and return to Egypt.” [18] So Gods, he turned the people toward the way of the wilderness of the Sea of Reeds.<sup>246</sup> And the sons of Israel went up armed<sup>247</sup> from the land of Egypt. [19] And Moses took the bones of Joseph with him, for he had caused the sons of Israel to solemnly swear saying, “Surely Gods, he will visit you, and you shall carry up my bones from this place with you.”<sup>248</sup>

[20] And they journeyed from Huts<sup>249</sup> and camped in Etham<sup>250</sup> at the edge of the wilderness. [21] And Yehvah went before them, by day in a pillar of cloud to lead them in the way, and at night in a pillar of fire to give them light, to walk by day and night.<sup>251</sup> [22] The pillar of cloud did not depart by day, nor the pillar of fire by night

243 תּוֹטָפוֹת (totâphot) - BDB has “bands.” This word is found in only two other places, Deuteronomy 6:8 and 11:18. See also Proverbs 3:3; 6:21; and 7:3.

244 The most direct route from Egypt to the promised land would have been through the territory of the Philistines.

245 יִנָּחֵם (yinnâchem) - NKJV and NAS have, “change their minds.” This same word and form is used similarly in 1 Samuel 15:29 and Psalm 110:4 (NKJV “relent”).

246 יַם־סוּף (yam-suph) - more literally, “Sea of Reeds” - KJV, NKJV, etc. “Red Sea” - סוּף (suph) is used for reeds in Exodus 2:3, 5; Isaiah 19:6; Jonah 2:6 (NKJV “weeds”) and a location in Deuteronomy 1:1. LXX translates it as “Red Sea,” ἐρυθρὰν θαλάσσαν (eruthran [red] thalassan [sea]) and the NT identifies it as the “Red Sea” (Acts 7:36; Hebrews 11:29 Ἐρυθρὰν Θάλασσαν [Eruthran Thalassan]). Sea of Reeds is mentioned also in Exodus 10:19; 15:4, 22; 23:31; Numbers 14:25; 21:4; 33:10-11; Deuteronomy 1:40; 2:1; 11:4; Joshua 2:10; 4:23; 24:6; Judges 11:16; Nehemiah 9:9; Psalm 106:7, 9, 22; 136:13, 15; Jeremiah 49:21. Also, 1 Kings 9:26 reveals the location of the Sea of Reeds at אֵילָוֹת “Elath” also spelled in

2 Chronicles 8:17 אֵילָוֹת and in 2 Kings 14:22 אֵילָת (spelled both ways in 2 Kings 16:6) = modern day “Eilat” אֵילָת which is at the top of the gulf of Eilat also called the gulf of Aqaba. See also Deuteronomy 2:8; 2 Kings 14:22; 16:6; 2 Chronicles 8:17; 26:2.

247 חֲמוּשִׁים (chamushiym) - KJV has, “harnessed;” NKJV, “orderly ranks;” NAS, “martial array;” NIV, “armed for battle.” BDB gives as a definition, “in battle array.” For every other use of this word, the NKJV translates it “armed.” See Joshua 1:14; 4:12; and Judges 7:11 (some think Numbers 32:17 as well. See footnote for Numbers 32:17). For a proper understanding of this word, compare Joshua 4:12 with Deuteronomy 3:18. Joshua 4:12 uses חֲמוּשִׁים (chamushiym) synonymously with חֲלוּצִים (chalutsiym) “armed” (Deuteronomy 3:18). This can be seen by how it says they crossed over “armed [חֲמוּשִׁים] before the children of Israel, as Moses had spoken to them” (Joshua 4:12). What did Moses speak to them? “cross over armed [חֲלוּצִים] before your brethren, the children of Israel” (Deuteronomy 3:18). Also, Joshua 4:13 confirms חֲמוּשִׁים (chamushiym) means “armed” as it says, “About forty thousand prepared for war [חֲלוּצֵי הַצָּבָא] (chalutséy hatsâvâ’)] crossed over”. See also Numbers 32:32.

248 Genesis 50:24-25

249 סֻכּוֹת (sukkot) “Huts” - NKJV, etc., “Succoth” - see footnote for Genesis 33:17.

250 אֶתָם (’êtâm) - Etham - found elsewhere only in Numbers 33:6-8.

251 They traveled both by day and night. See Nehemiah 9:12 and 19.

before the people.<sup>252</sup>

**14** [1] And Yehovah spoke to Moses saying, [2] “Speak to the sons of Israel, that they turn and camp before Pi Hahiroth,<sup>253</sup> between Migdol<sup>254</sup> and the sea, before Baal Zephon.<sup>255</sup> You shall camp opposite it by the sea. [3] And Pharaoh shall say concerning the sons of Israel, ‘They are confused<sup>256</sup> in the land. The wilderness has closed them in.’ [4] And I will harden Pharaoh’s heart, and he will chase after them; and I will be glorified in Pharaoh and all his army.<sup>257</sup> And the Egyptians shall know that I am Yehvah.” And they did so.<sup>258</sup>

[5] And it was told the king of Egypt that the people had fled. And the heart of Pharaoh and his servants was turned against the people, and they said, “What is this we have done that we have sent Israel away from serving us?” [6] So he made ready his chariot, and took his people with him. [7] And he took 600 choice chariots, and every chariot of Egypt, and captains<sup>259</sup> over all of them. [8] So Yehovah hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel. And the sons of Israel went out with a high hand.<sup>260</sup>

[9] So the Egyptians chased after them, all the horses and chariots of Pharaoh and his horseman and his army, and they overtook them camping by the sea beside Pi Hahiroth before Baal Zephon. [10] And Pharaoh drew near. And the sons of Israel lifted up their eyes, and behold, the Egyptians marched after them. And they were very afraid, and the sons of Israel cried out to Yehvah. [11] And they said to Moses, “Is it because there were no graves in Egypt you have taken us to die in the wilderness? What is this you have done to us to bring us out from Egypt? [12] Is this not the word that we spoke to you in Egypt saying, ‘Leave us alone,<sup>261</sup> that we

252 This pillar of cloud stood between the Israelites and the Egyptians (Exodus 14:19), and in Exodus 14:24 God looked from the pillar of fire. The pillar of cloud stood at the tabernacle of meeting when Moses went in (Exodus 33:9-10). The pillar of cloud was present when God told Moses he was to die and Joshua was to take over (Deuteronomy 31:14-15). God spoke to Aaron and Miriam out of it (Numbers 12:5). And, Moses appeals to God for mercy with this pillar of cloud and pillar of fire as part of his argument (Numbers 14:11-14).

253 פִּי הַחִירוֹת (piy hachiyrot) - exact location unknown. Found also only in Exodus 14:9 and Numbers 33:7.

254 מִגְדֹּל (migdol) - This is very close to the word for tower (מִגְדָּל, migdâl, e.g. Genesis 11:4). It is found also in Numbers 33:7; Jeremiah 44:1; 46:14; Ezekiel 29:10; and 30:6.

255 בַּעַל זַפְּחֹן (ba'al tsephon) - found only here and in Exodus 14:9 and Numbers 33:7. צַפְּחֹן (tsâphon) is the word for North (e.g. Ecclesiastes 1:6). See also Numbers 33:1-8. There is also a son of Gad by this name, צַפְּחֹן (tsephon) Zephon, in Numbers 26:15.

256 נִבְכְּיִם (nevukhiym) - KJV has, “entangled;” NKJV “bewildered;” NAS, “wondering aimlessly;” NIV, “wandering around . . . in confusion.” This word can also be found in Esther 3:15 (NKJV “perplexed;” Joel 1:18 (KJV “perplexed;” NKJV “restless;” NAS “wonder aimlessly”).

257 חֵיָלוֹ (chêylo) - “his army” - This is another word for army other than, for example, what is used in Genesis 21:22 (צִבְחָאוֹ, tsebhâ'o, “his army”) and Exodus 12:51 (צִבְחֹתָם, tsiv'otâm, “their armies”).

258 Who did what? See verse 2.

259 שְׁלִשִּׁים (shalishim) - This is from the word for “three” (שָׁלוֹשׁ, shalosh). See also footnote in 2 Samuel 23:8.

260 בְּיָד רַמָּה (beyâd râmâh) - NKJV has “in boldness.” It is more literally, “with a high hand.” Numbers 33:3 records this same truth. In Numbers 15:30 this phrase is used for doing something “presumptuously” (בְּיָד רַמָּה, see NKJV footnote). In Deuteronomy 32:27 a similar phrase is translated (NKJV), “our hand is high” (יָדֵינוּ רַמָּה, yâdêynu râmâh). Isaiah 26:11 also has a similar phrase with “your hand is lifted up” (NKJV, יָדְךָ רַמָּה, râmâh yâdekha). And, as another example of the use of רַמָּה (râmâh), in 1 Samuel 2:1 it is translated “exalted” (NKJV).

261 חָדַל מִמֶּנּוּ (chadal mimmenu) - NAS has, “Leave us alone” - more literally, “Cease from us” (NAS footnotes this).

may serve the Egyptians, for it was good for us to serve the Egyptians, than for us to die in the wilderness.” [13] And Moses said to the people, “Do not be afraid. Stand still,<sup>262</sup> and see the salvation of Yehvah that he will do for you today. For the Egyptians that you see today, you shall not see them again, anymore, forever. [14] Yehvah will fight for you, and you shall be quiet.”<sup>263</sup>

[15] And Yehvah said to Moses, “Why are you<sup>264</sup> crying out to me? Tell the sons of Israel to go forward. [16] But you, lift up your rod and stretch out your hand over the sea and divide it. And the sons of Israel shall go into the midst of the sea on dry ground. [17] And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them, and I will be glorified in Pharaoh and in all his army, in his chariots and in his horsemen. [18] And the Egyptians shall know that I am Yehvah when I am glorified in Pharaoh, in his chariots, and in his horsemen.”

[19] And the messenger of the Gods, who went before the camp of Israel, moved, and went behind them; and the pillar of cloud moved from before them, and stood behind them. [20] And it went in between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness, and gave light during the night. And this one did not come near to this one all the night.

[21] And Moses stretched out his hand over the sea, and Yehvah caused the sea to go back by a strong east wind all that night. And he made the sea into dry ground and the waters were divided. [22] And the sons of Israel went into the midst of the sea on dry ground. And the waters were to them a wall on their left and on their right. [23] And the Egyptians pursued and went in after them, every horse of Pharaoh, his chariots and his horsemen, into the midst of the sea.

[24] And it came to pass, in the morning watch, Yehvah looked down at the camp of the Egyptians in the pillar of fire and cloud, and confused the camp of the Egyptians. [25] And he removed the wheels from his chariots, and made him drive<sup>265</sup> with difficulty. And Egypt said,<sup>266</sup> “Let me<sup>267</sup> flee from before<sup>268</sup> Israel! For Yehvah is fighting for them against Egypt!”

[26] And Yehvah said to Moses, “Stretch out your hand over the sea, and the waters shall return upon Egypt, upon his chariots, and upon his horsemen.” [27] So Moses stretched out his hand over the sea, and the sea returned to its normal flow<sup>269</sup> at day break.<sup>270</sup> And the Egyptians fled into it.<sup>271</sup> So Yehvah shook off<sup>272</sup> the

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This statement is not recorded except here. The closest to it is found in Exodus 5:21 and 6:9.

262 See similar statements in 2 Chronicles 20:17; Job 37:14; and Psalm 46:10.

263 תַּחֲרִישׁוּן (tachariyshun) - NKJV footnotes, “Lit. be quiet.”

264 תִּצְעַק (tits'aq) - “are you crying out” - singular “you”

265 יְנַהֲגֵהוּ (ynahagêhu) - more literally, “made him drive.”

266 וַיֹּאמֶר מִצְרַיִם (vayyo'mer mitsrayim) - The word for “said” here is in the singular, thus it is translated “And Egypt said.”

267 אָנוּסָה (ânusâh) - This verb is in the first person singular, thus, “Let me flee.”

268 מִפְּנֵי (mippenêy) - This can be translated “from before,” or “from the face of.”

269 לְאַיְתָּנוּ (le'êytâno) - “to its normal flow” - KJV has, “to his strength;” NKJV, “to its full depth;” NAS, “to its normal state;” NIV, “to its place.”

270 לַפְּנוֹת בֹּקֶר (liphnot boqer) - “day break” - more literally, “to the faces of the morning.”

271 לְקִרְאָתוֹ (liqrâ'to) - “into it” - more literally, “to its meeting.”

272 יָנַעַר (yna'êr) - “shook off” - NKJV has “overthrew” with footnoting, “Lit. shook off.” This same exact Hebrew word is found in Nehemiah 5:13 where Nehemiah shook out the fold of his garment.

Egyptians into the midst of the sea.<sup>273</sup> [28] So the waters returned and covered the chariots and the horsemen and the whole army of Pharaoh that was going after them in the sea. Not one of them remained. [29] But the sons of Israel walked on dry ground in the midst of the sea, and the waters to them were a wall on the right and the left.<sup>274</sup> [30] So Yehvah saved Israel on that day from the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore. [31] So Israel saw the great hand<sup>275</sup> with which Yehvah performed in Egypt. And the people feared Yehvah, and believed in Yehvah;<sup>276</sup> and in Moses his servant.

**15** [1] Then Moses and the sons of Israel sang this song to Yehvah, and they spoke saying, “I will sing to Yehvah, for he is highly exalted!<sup>277</sup> The horse and its rider<sup>278</sup> he has cast into the sea!<sup>279</sup> [2] Yah<sup>280</sup> is my strength and my song. And he has become my salvation. This<sup>281</sup> is my God, and I will glorify<sup>282</sup> him; Gods of my father, and I will exalt him. [3] Yehvah is a man<sup>283</sup> of war.<sup>284</sup> Yehvah<sup>285</sup> is his name. [4] The chariots of Pharaoh and his army he has cast into the sea. And his choice captains have drowned in the Sea of Reeds. [5] The depths covered them, and they went down in the depths like a stone. [6] Your right hand, Yehvah, is majestic<sup>286</sup> in power. Your right hand, Yehvah, has shattered<sup>287</sup> the enemy. [7] And in the greatness of your excellence you have overthrown those who rose against you. You sent out your wrath. It consumed them like stubble. [8] And by the breath of your

273 See Psalm 76:6-12.

274 See Hebrews 11:29.

275 הַיָּד הַגְּדוֹלָה (hayyâd haggedolâh) - “the great hand” - NKJV has, “the great work,” and footnotes, “Lit. hand with which the Lord worked.” NAS has, “the great power,” and footnotes, “Lit., hand” for power.

276 But, they did not hold fast and endure to the end (1 Corinthians 10:1-5).

277 גָּאָה גָּאָה (gâ'oh gâ'âh) - KJV and NKJV have “triumphed gloriously;” NAS and NIV “is highly exalted.” The basic idea of גָּאָה (gâ'âh) is to “rise up.” It is used in Job 8:11 for papyrus growing up, and in Ezekiel 47:5 for the rising of water.

278 רֶכֶב (rokhevo) - this could be translated “his chariot,” but the basic idea of the word for chariot (רֶכֶב, rekhev) is to “ride,” since the verb for “he rides” is רָכַב (rakhav).

279 They are rejoicing over the destruction of the wicked. For this kind of thing, see Deuteronomy 32:43; 1 Samuel 25:38-39; 2 Chronicles 20:27; Psalm 58:10; Revelation 12:12; 18:20. See also Proverbs 24:17-18.

280 יָהּ (yâh) “Yah” – short form of God's name. This name can be found also in Exodus 17:16; Isaiah 12:2; 38:11; Psalm 68:18; 77:11; 89:8; 94:7, 12; 102:18; 104:35; 105:45; 106:48; 111:1; 112:1; 113:1, 9; 115:17-18; 116:19; 117:2; 118:5, 14, 17-19; 122:4; 130:3; 135:1, 3-4, 21; 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; 150:1, 6.

281 זֶה יְהוָה (zeh 'êliy) - NAS has, “This is my God,” which is more literal than the KJV, NKJV, and NIV, “He is my God.”

282 אֲנַחֵהוּ ('anvêhu) - NKJV, NAS, and NIV have, “I will praise him,” LXX, “I will glorify him” (δοξάσω αὐτόν). BDB gives, “lit. beautify.” In Jeremiah 6:2 a form of this word is used (הֲנַחֵהוּ, hannâvâh) and it is translated “lovely” (NKJV), “comely” (KJV, NAS), and “beautiful” (NIV). This word can also apparently mean “to dwell” or “abide,” or as the KJV has it, “I will prepare him an habitation.” A noun form of the word means “dwelling place” (NKJV) or “habitation” (KJV) in, for example, Job 5:3; 8:6; and Proverbs 21:20 (“dwelling”).

283 See our article, *The Lord Is A Man*.

284 Yehvah is a man of war. This is illustrated throughout Scripture (e.g. Exodus 17:14-16; Joshua 5:13-15; 1 Samuel 17:45-47; Isaiah 13:3-5; Daniel 4:34b-35; Joel 2:11-14; Revelation 19:11-21)

285 יְהוָה (yehwah) - Yahweh - God's name.

286 נִפְאָר (ne'dâriy) - KJV and NKJV have, “glorious,” NAS and NIV, “majestic.” It is found only here and verse 11 in this form (the Niphal form). This verb is found only one other place, Isaiah 42:21 (in the Hiphil form, KJV and NKJV “make it honorable”). See footnote for verse 10 for the adjective form of this word.

287 תִּרְאָט (tir'ats) - KJV and NKJV has, “dashed in pieces,” NAS, “shatters,” NIV, “shattered.” The word is used one other place, Judges 10:8, where the NKJV footnotes, “Lit. shattered.”



nostrils<sup>288</sup> the waters piled up. The floods stood up like a heap. The depths congealed<sup>289</sup> in the heart of the sea. [9] The enemy said, “I will pursue, I will overtake, I will divide the spoil. My soul shall be satisfied on them. I will draw my sword. My hand shall disposses<sup>290</sup> them.” [10] You blew with your wind. The sea covered them. They sank like lead in the majestic<sup>291</sup> waters. [11] Who is like you among the Gods,<sup>292</sup> Yehvah? Who is like you, majestic in holiness,<sup>293</sup> fearful in praises, doing a wonder? [12] You stretched out your right hand. The earth swallowed them up. [13] In your kindness you lead this people you have redeemed. In your strength you have lead them to your holy habitation. [14] The peoples will hear and be afraid.<sup>294</sup> Anguish shall take hold of the inhabitants of Philistia.<sup>295</sup> [15] Then the chiefs of Edom will be dismayed. The leaders<sup>296</sup> of Moab, trembling will take hold of them. All the inhabitants of Canaan will melt. [16] Terror and dread will fall upon them. By the greatness of your arm they will be still as a stone, until your people, Yehvah, pass through, until this people you have purchased pass through. [17] You shall bring them in and plant them in the mountain of your inheritance, the place you have made for your dwelling, Yehvah, the sanctuary, my Lords, your hands have established. [18] Yehvah shall reign forever and ever.”

[19] For Pharaoh’s horses went with his chariots and his horsemen into the sea, and Yehvah returned the waters of the sea upon them. But the sons of Israel walked on dry ground in the midst of the sea.

[20] And Miriam<sup>297</sup> the prophetess, Aaron’s sister, took the tambourine in her hand, and all the women went out after her with tambourines and with dancing.

[21] And Miriam answered them, “Sing to Yehvah, for he is highly exalted!”<sup>298</sup> The horse and its rider he has cast into the sea!”<sup>299</sup>

288 2 Samuel 22:9, 16; Isaiah 65:5

289 קָפְאוּ (qāphe’u) - used also only in Job 10:10 (“curdle like cheese” NKJV); Zephaniah 1:12 (“settled in complacency” NKJV footnotes, “Lit. on their lees”); and Zechariah 14:6 (“lights will diminish” NKJV)

290 הָרַסוּ (toriys’hemo) - KJV, NKJV, NAS, NIV have “destroy.” NAS footnotes, “or dispossess.” The word comes from the word “to possess,” “dispossess,” or “inherit” (יָרַשׁ, yarash, e.g. Genesis 15:7-8; Numbers 13:30). Context weighs in for dispossess, or destroy.

291 אֲדִיּוּיִם ('addiyriym) - This adjective is also found in 1 Samuel 4:8; Psalm 8:2, 10; 76:5; 93:4; 138:18; Isaiah 33:21; Ezekiel 17:8, 23; 32:18; and as a noun in Judges 5:13, 25; 2 Chronicles 23:20; Nehemiah 3:5; 10:30; Psalm 16:3; Isaiah 10:34; Jeremiah 14:3; 25:34-36; 30:21; Nahum 2:6; 3:18; and Zechariah 11:2. BDB gives as a definition, “majestic.”

292 אֱלִים ('êlim) “Gods” - plural of אֵל ('êl) “God”

293 Psalm 93; 113:3-6

294 e.g. Joshua 2:8-10

295 פִּלְשֶׁת (pelāshet) - found also in Joel 3:4 (Hebrew 4:4); Psalm 60:8 (Hebrew verse 10); 83:7 (Hebrew verse 8); 87:4; 108:9 (Hebrew verse 10); and Isaiah 14:29, 31.

296 אֵילִי ('êylêy) - “leaders” - this is the plural construct form (similar plural construct form for “trees” [terebinth] in Isaiah 61:3, אֵילִי ('êylêy) of what appears to be from אֵיל ('ayil), which is the same word for “lintel” (e.g. 1 Kings 6:31) and “ram” (e.g. Genesis 15:9). אֵל ('êl) is apparently the singular construct form (which is the same word for “God” or “god,” e.g. Isaiah 9:6 אֵל גִּבּוֹר, “mighty God”) and is used, it appears, for men in Job 41:25 (H17, אֵלִים); Ezekiel 17:13 (אֵילִי); 31:11 (אֵילִי); 32:21 (אֵילִי).

297 מִרְיָם (miryâm) - “Miriam” - This is the same name as “Mary” in the NT (see footnote for Luke 1:27). 1 Chronicles 6:3 mentions Miriam in the chronology of Amram.

298 See footnote for verse 1.

299 “for he is highly exalted. The horse and its rider he has cast into the sea.” - These words are translated from identical Hebrew words found in verse 1.

[22] So Moses brought out Israel from the Sea of Reeds, and they went out to the wilderness of Shur. And they walked<sup>300</sup> three days in the wilderness and they did not find water. [23] And they came to Marah.<sup>301</sup> And they were not able to drink from the waters of Marah, because they were bitter. Therefore, its name was called Marah.<sup>302</sup> [24] And the people complained<sup>303</sup> against Moses, saying, “What shall we drink?”<sup>304</sup> [25] And he cried out to Yehvah, and Yehvah showed him a tree. And he cast it into the waters, and the waters became sweet. There he established for them<sup>305</sup> a statute and a judgment;<sup>306</sup> and there he tested<sup>307</sup> them. [26] And he said to them, “If you diligently heed<sup>308</sup> the voice of Yehvah your Gods, and you do the right thing<sup>309</sup> in his eyes, you give ear to his commandments and keep all his statutes, all of the diseases which I put on the Egyptians I will not put upon you; for I am Yehvah who heals<sup>310</sup> you.”

[27] And they came to Elim,<sup>311</sup> and there were 12 springs of water and seventy palm trees. And they camped there by the waters.

**16** [1] And they journeyed from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin<sup>312</sup> which is between Elim and Sinai,<sup>313</sup> on the fifteenth day of the second month after they went out from the land of Egypt. [2] And all the congregation of the sons of Israel complained against Moses and Aaron in the wilderness. [3] And the sons of Israel said to them, “O that<sup>314</sup> we had died by the hand of Yehvah in the land of Egypt when we sat by the pot of meat, when we

300 יָלְכֻּ (yêlekhu) - can also be translated “went.”

301 מַרְאָה (mârâhâh) - “Marah” (מַרָּה, mârâh) - means “bitterness.” Found only here, 3x in this verse, and in Numbers 33:8-9.

302 מַרָּה (mârâh) “Marah” = bitterness.

303 יָלְלוּ (yillonu) - found also only in Exodus 16, 17; Numbers 14, 16, 17; and Joshua 9:18.

304 This sounds like a reasonable question, but the reference to the complaining reveals their attitude.

305 לוֹ (lo) - more literally, “to him.” This refers back to the people in the singular form.

306 מִשְׁפָּט (mishpât) - KJV, NKJV have “ordinance,” NAS “regulation,” NIV “law,” LXX, “judgments” (κρισεις, kriseis). The Hebrew word here “judgment” is used in the sense of an “ordinance” similar to its use, for example, in Numbers 27:11 and 35:29 where it is translated “judgment” in the NKJV. What was the statute and judgment? See the next verse.

307 God does not tempt (James 1:13), but He does test (e.g. Psalm 7:9; Proverbs 17:3; Ecclesiastes 3:18; 1 Thessalonians 2:4).

308 שְׁמוֹעַ תִּשְׁמָע (shâmoa` tishma`) - more literally, “hearing you hear.”

309 הַיָּיָשָׁר (hayyâshâr) - KJV has, “which is right,” NKJV, NAS, NIV, “what is right” - more literally, “the right,” or “the straight.”

310 Deuteronomy 32:39; Psalm 103:3

311 עֵילִמָּה (êylimâh) - found also only in Exodus 16:1 and Numbers 33:9-10. BDB “= place of terebinths or other great trees.” Word for “terebinth” e.g. Isaiah 1:29 עֵילִים (êyliym).

312 סִין (sin) - found also in Numbers 33:11-12 and Ezekiel 30:15-16.

313 סִינַי (sinai) - found also in Exodus 19:1-2, 11, 18, 20, 23; 24:16; 31:18; 34:2, 4, 29, 32; Leviticus 7:38; 25:1; 26:46; 27:34; Numbers 1:19; 3:1, 4, 19; 9:1, 5; 28:6; 10:12; 26:64; 33:15-16; Deuteronomy 33:2; Judges 5:5; Nehemiah 9:13; and Psalm 66:8. Sinai is in Arabia. See Galatians 4:25.

314 מִי־יִתֵּן (miy-yittên) - “O that” in this context. It is more literally, “Who gives,” or “who had given.” These exact Hebrew words can be found elsewhere in Deuteronomy 5:29; 28:67; 2 Samuel 18:33; Jeremiah 9:1; Psalm 14:6 (Hebrew 14:7); 53:6; 55:6; Job 6:8; 11:5; 13:5; 14:13; 19:23; 23:3; and 31:35 where they are translated in the NKJV as “O that.” In 2 Samuel 18:33 they are translated, “if only” (NKJV), in Job 14:4, “Who can bring” (NKJV) and in Job 31:31, “Who is there that” (NKJV).

ate bread to the full! For you have brought us out to this wilderness to kill this whole assembly with hunger.”<sup>315</sup> [4] And Yehvah said to Moses, “Behold, I will cause bread to rain for them from the heavens, and the people shall go out and gather the portion of the day in its day,<sup>316</sup> that I might test them, whether they will walk in my law or not. [5] And it shall be, on the sixth day, that they shall prepare what they bring in; and it shall be double what they gather day by day.”<sup>317</sup>

[6] And Moses and Aaron said to the all the sons of Israel, “At evening you shall know that Yehvah has brought you out from the land of Egypt. [7] And in the morning you shall see the glory of Yehvah in his hearing your complaints against Yehvah. And what are we that you complain against us?” [8] And Moses said, “In Yehvah giving you meat to eat in the evening and bread to be satisfied in the morning, in Yehvah hearing your complaints which you complain against him (and what are we?), your complaints are not against us, but against Yehvah. [9] And Moses said to Aaron, “Say to the whole congregation of the sons of Israel, ‘Draw near before Yehvah, for he has heard your complaints.’”

[10] And it came to pass, as Aaron spoke to the whole congregation of the sons of Israel, that they turned<sup>318</sup> toward the wilderness and behold, the glory of Yehvah was seen in the cloud.<sup>319</sup> [11] And Yehvah spoke to Moses saying, [12] “I have heard the complaints of the sons of Israel. Speak to them saying, ‘Between the two evenings<sup>320</sup> you shall eat meat, and in the morning you shall be satisfied with bread, and you shall know that I am Yehvah your Gods.’”

[13] So it was, in the evening that quail came up and covered the camp, and in the morning, there was a layer of dew around the camp.<sup>321</sup> [14] And the layer of dew went up, and behold, upon the face of the wilderness there was a fine substance,<sup>322</sup> fine as frost upon the ground. [15] And the sons of Israel looked and said each to his brother,<sup>323</sup> “What is it?”<sup>324</sup> For they did not know what it was.

And Moses said to them, “It is the bread that Yehvah has given to you to eat. [16] This is the word that Yehvah has commanded: Let each of you gather according to the amount he will eat,<sup>325</sup> an omer<sup>326</sup> to the skull.<sup>327</sup> They shall take according to the

315 This is clearly an evil accusation (Zechariah 8:17).

316 דֵּבַר-יוֹם בְּיוֹמוֹ (debar-yom beyomo) - NKJV footnotes, “Lit. the portion of the day in its day.”

317 יוֹם יוֹם (yom yom) - more literally, “day day.”

318 יָפְנוּ (yiphnu) - KJV, NKJV, NAS, NIV have, “looked.” NAS footnotes, “Lit., turned.”

319 What did they see? For the glory of the Lord, see Exodus 24:17; 40:34-38; Leviticus 9:21-24; 2 Chronicles 7:1-3; Isaiah 40:5 (John 1:14); 60:1-3; Ezekiel 1:28; Luke 2:9; and 2 Corinthians 3:18.

320 בֵּין הָאַרְבָּעִים (bêyn hâ'arbayim) - See footnote for Exodus 12:6.

321 NKJV has, “all around the camp.” There is no “all” in the Hebrew.

322 מְחֻשְׁפָּס (mechuspâs) - only found here. KJV has, “round thing,” NKJV, “round substance,” NAS, “flake-like thing,” NIV, “flakes.” BDB gives, “scale like,” Koehler, “crackling.”

323 אִישׁ אֶל-אָחִיו (‘iysh ‘el-’āchiyv) - “each to his brother” - NKJV “to one another”

324 מִן הוּא (mân hu) “What is it?” NKJV, NAS - “It is manna” KJV - corresponds with, they did not know “what it was,”

מַה-הוּא (mah-hu). See also footnote for Exodus 16:31.

325 לְפִי אֲכָלוֹ (lephiy ‘ākhlo) - “according to the amount he may eat” - more literally, “according to the mouth of his eating.”

326 עֹמֶר (’omer) - used only in Exodus 16.

327 גִּלְגֹּלֶת (gulgolet) - “skull” - This word is used for a “skull” in Judges 9:53; 1 Chronicles 10:10; and 2 Kings 9:35. The use of the word here is similar to the English usage, “per head” when counting people. It is used in this way in Exodus

number of souls each one has in his tent.” [17] And the sons of Israel did so. And they gathered, some much and some little. [18] So when they measured it by omer, the one who gathered much had no excess, and the one who gathered little had no lack. Each one gathered according to the amount he would eat.

[19] And Moses said to them, “Let no one leave any of it until morning.” [20] But they did not listen to Moses, and men left part of it until morning. And it became full of worms and stank. And Moses was angry with them.

[21] So they gathered it in the morning, in the morning each one as he would eat. And when the sun was hot, it would melt. [22] So it was, on the sixth day, they gathered double the bread, two omers to one. And all the leaders of congregation came in and told Moses. [23] And he said to them, “This is what Yehvah has spoken, “Tomorrow is a sabbath observance,<sup>328</sup> a holy sabbath to Yehvah. Bake what you shall bake, and boil what you shall boil, and all that is excess, lay up for yourselves to keep until morning. [24] So they laid it up until morning, just as Moses commanded, and it did not stink, and there was no worm<sup>329</sup> in it.

[25] And Moses said, “Eat it today, for today is a sabbath to Yehvah. Today you shall not find it in the field. [26] Six days you shall gather it, and on the seventh day, the sabbath,<sup>330</sup> there will be none in it.”<sup>331</sup>

[27] And it came to pass, on the seventh day they went out from the people to gather, and they did not find any. [28] And Yehvah said to Moses, “How long will you<sup>332</sup> refuse to keep my commandments and my law? [29] Look! For Yehvah has given to you the sabbath. Therefore, he gives to you on the sixth day bread for two days. Let each stay in his place, and do not go out each from his place on the seventh day.” [30] So the people rested on the seventh day. [31] And the house of Israel called its name manna.<sup>333</sup> And it was like white coriander seed, and its taste like a wafer in honey.<sup>334</sup>

[32] And Moses said, “This is the word that Yehvah has commanded: ‘a full omer of it is to be kept for your generations, that they might see the bread that I caused you to eat in the wilderness when I brought you out from the land of Egypt.’” [33] And Moses said to Aaron, “Take one<sup>335</sup> pot<sup>336</sup> and put in it a full omer of Manna, and

38:26; Numbers 1:2, 18, 20, 22; 3:47; 1 Chronicles 23:3, and 24. This word is also found in the NT in Matthew 27:33; Mark 15:22; John 19:17, “Golgotha” Γολγοθα (golgotha), “where they crucified Him” (John 19:18).

328 שַׁבָּתוֹן (shabbâton) - NAS has, “sabbath observance.” It is used in Exodus 31:15; 35:2; Leviticus 16:31; 23:3, 24, 32, 39; and 25:4-5.

329 רִמְמָה (rimmâh) - “worm” - found also in Job 7:5; 17:14; 21:26; 24:20; 25:6; and Isaiah 14:11.

330 שַׁבָּת (shabbât) - “sabbath” - from the Hebrew word for rest (שָׁבַת, shabat).

331 Manna only came six days a week.

332 מֵעֲנֵם (mê’antem) - this has the second plural ending. The Lord says to Moses “you” (plural). It’s not good being around wicked people. See Psalm 120:5; Isaiah 6:5.

333 מָן (mân) - “manna” - The etymology of “manna” appears to come from the Greek New Testament (μάννα, manna).

מָן (mân) appears to mean “What?” See footnote for Exodus 16:15. “Manna” also found in Exodus 16:33, 35; Numbers 11:6-7, 9; Deuteronomy 8:3 & 16 (purpose of manna); Nehemiah 9:20; Psalm 78:24; John 6:31, 49, 58; Hebrews 9:4; Revelation 2:17 (hidden manna).

334 See also Numbers 11:4-9. The Manna stopped in Joshua 5:2. It is called angel food in Psalm 78:24-25 (see also Revelation 2:17).

335 אֶחָד (’achad) - “one” - not translated in the KJV, NKJV, NAS, and NIV. LXX attributes “one” omer.

336 צִנְצֵנֶת (tsintsenet) - only found here.

lay it up before Yehvah to keep for your generations. [34] As Yehvah commanded Moses, so Aaron laid it up before the Testimony to be kept.

[35] And the sons of Israel ate the Manna forty years until they came to an inhabited land. They ate the Manna until they came to the border of the land of Canaan. [36] And the omer is a tenth of the ephah.<sup>337</sup>

**17** [1] And the whole congregation of the sons of Israel journeyed from the wilderness of Sin to their journeys upon the mouth of Yehvah, and they camped in Rephidim.<sup>338</sup> And the people had no water to drink.<sup>339</sup> [2] And the people contended with Moses, and said, “Give us water that we may drink.” And Moses said to them, “Why do you contend with me? Why do you test Yehvah?”<sup>340</sup> [3] And the people thirsted<sup>341</sup> there for water, and the people complained against Moses. And they<sup>342</sup> said, “Why is this you have brought us up from Egypt to kill us,<sup>343</sup> and our<sup>344</sup> sons, and our<sup>345</sup> livestock with thirst?”<sup>346</sup>

[4] And Moses cried out to Yehvah saying, “What shall I do to this people? A little more and they shall stone me.”<sup>347</sup> [5] And Yehvah said to Moses, “Pass over before the people, and take with you some of the elders of Israel, and the rod with which you struck the river, take it in your hand and go. [6] Behold, I will stand before you there upon the rock<sup>348</sup> in Horeb, and you shall strike the rock; and water will come out from it; and the people shall drink.” And Moses did thus before the eyes of the elders of Israel. [7] And he called the name of the place, “Test”<sup>349</sup> and “Contention,”<sup>350</sup> because of the contention of the sons of Israel, and because they tested Yehvah saying, “Is Yehvah in our midst or not?”

[8] And Amalek<sup>351</sup> came and fought with Israel in Rephidim. [9] And Moses said to

337 אֶפְחָה (êyphâh) - “ephah” - equals one bath, Ezekiel 45:10-11.

338 רֶפְדִּימ (rephiydim) - found also in Exodus 17:8; 19:2; Numbers 33:14-15.

339 Water is indeed a legitimate need, but even in need, God expects - Philippians 2:14-15 (see also 4:10-13). Sinners are described as complainers in Isaiah 29:24. False teachers are likewise characterized in Jude 16 (e.g. Luke 5:30; 15:2; 19:7). Israel is noted as complaining in 1 Corinthians 10:10, and Isaiah 45:9 says woe to those who do so. But also, there is complaining that is not sinful, but it is more along the lines of Philippians 4:6-7 and 1 Peter 5:6-7. See, for example, 1 Samuel 1:10-18; Psalm 55:1-3; 102 (title); 142:1-2.

340 Why was this testing God? See Psalm 78:18-25.

341 Paul thirsted - 1 Corinthians 4:11.

342 יָאָמַר (yo'mer) - more literally, “he said.” “The people” are often referred to in the singular.

343 אֲנִי (otiy) - more literally, “me.”

344 בָּנָי (bânay) - more literally, “my sons.”

345 מִקְנָי (miqnay) - more literally, “my livestock.”

346 The Israelites asked this same or similar question in Exodus 14:11; Numbers 11:20; 14:3; 20:4; 21:5. The Israelites did not walk in wisdom (Ecclesiastes 7:10).

347 Moses focuses in on the people and their bad attitude, not their physical need.

348 Since Christ was the rock (1 Corinthians 10:4). God stood upon Christ here (John 1:1).

349 מִסָּה (massâh) - “Test” - NKJV transliterates, “Masseh.” It is found also, as a location, in Deuteronomy 6:16; 9:22; and 33:8. This word means “trial” or “test” and is used as such in Deuteronomy 4:34; 7:19; 29:2; Job 9:23; and Psalm 95:8.

350 מֶרִיבָה (meriyvâh) - NKJV transliterates, “Meribah.” It is found as a different location with the same name in Numbers 20:13, 24; 27:14; Deuteronomy 32:51; 33:2, 8; Psalm 81:7 (Hebrew 81:8); 106:32; Ezekiel 47:19; and 48:28. This word means “contention” or “quarrel” and is used as such in Genesis 13:8; Numbers 27:14; and Psalm 95:8 (NKJV “rebellion”).

351 Amalek was a descendant of Abraham (1 Chronicles 1:34-36). Numbers 24:20 notes Amalek as first among the nations, and Deuteronomy 25:17-19 marks the cruelty of Amalek. 1 Samuel 15:2-3, 7-9, and 32-33 notes his destruction. Yet, this was not complete (2 Samuel 8:12). In Judges 3:12-14 God used Amalek to punish Israel.

Joshua,<sup>352</sup> “Choose for us men and go out. Fight against Amalek. Tomorrow I shall stand upon the top of the hill with the rod of the Gods in my hand.” [10] So Joshua did just as Moses spoke to him to fight against Amalek. And Moses, Aaron, and Hur<sup>353</sup> went up to the top of the hill. [11] And so it was, when Moses held up his hand, Israel was strong. And when he rested his hand, Amalek was strong. [12] And Moses’s hands became heavy. So they took a stone, and placed it under him, and he sat upon it. And Aaron and Hur supported his hands, from this one and from this one. And his hands were firm until the going down of the sun. [13] And Joshua weakened<sup>354</sup> Amalek and his people by a sword's mouth.<sup>355</sup>

[14] And Yehvah said to Moses, “Write this as a memorial in a book, and put it in the ears of Joshua, that I will utterly wipe out the remembrance of Amalek from under the heavens.” [15] And Moses built an alter, and called its name, Yehvah is my banner.<sup>356</sup> [16] And he said, “Because a hand is upon the throne of Yah,<sup>357</sup> there shall be war for Yehvah against Amalek from generation to generation.”

**18** [1] And Jethro, the priest of Midian, Moses’ father-in-law, heard of all that Gods, he had done for Moses and Israel his people - that Yehvah brought out Israel from Egypt. [2] And Jethro, Moses’ father-in-law, took Zipporah, Moses’ woman, after he had sent her away,<sup>358</sup> [3] and her two sons, the one whose name was Gershom, because he said, “I have been a sojourner in a foreign land,” [4] and the name of the other was Eliezer<sup>359</sup> (because Gods of my father has been my help and

352 יְהוֹשֻׁעַ (yehoshu`a) - “Joshua” (“Yah is salvation”? Or “Yah saves”?) - The LXX translates (or transliterates) this name into ἰησοῦ (iêsou) which is the genitive form. The nominative is found in Exodus 17:10, ἰησοῦς (iêsous). Both ἰησοῦ (iêsou) & ἰησοῦς (iêsous) equals what is typically translated “Jesus” in the NT. See footnote for Matthew 1:1.

This Joshua is the son of Nun (Exodus 33:11), Moses’ “assistant” (Exodus 24:13), the Joshua of the book of Joshua (Joshua 1:1), who was originally called הוֹשֵׁעַ (hoshê`a, Numbers 13:8, 16; Deuteronomy 32:44), which is the exact same spelling of the infinitive found in 1 Samuel 25:26, 33 (“avenging” w/vs. 26 NKJV footnote “Lit. saving . . .”) and Jeremiah 11:12 (“save”), and the same exact name as “Hosea” the prophet (Hosea 1:1). Joshua is also once called יֵשׁוּעַ (yêshu`a, LXX ἰησοῦ, iêsou) in Nehemiah 8:17, which apparently means “salvation.” Others are also called יֵשׁוּעַ (yêshu`a) in the OT, 1 Chronicles 24:11 (NKJV “Jeshua”); 2 Chronicles 31:15, and several times in Ezra and Nehemiah (Ezra 2:2, 6, 36, 40; 3:2, 8-9; 4:3; 5:2; 8:33; Nehemiah 3:19; 7:7, 11, 39, 43; 8:7, 17; 9:4-5; 10:9; 11:26; 12:1, 7, 8, 10, 24, 26).

There is also Joshua, יְהוֹשֻׁעַ (yehoshu`a), the governor of Jerusalem (2 Kings 23:8), the Joshua of Beth Shemesh (1 Samuel 6:14, 18), the son of Jehozadak (Haggai 1:12, 14), and the high priest of Zechariah 3 & 6:11.

353 חֹר (chur) - found also in Exodus 17:12 and 24:14. Exodus 24:14 clearly reveals Hur to be in leadership. It is not clear if the Hur in Exodus 31:2; 35:30; 38:22; 1 Chronicles 2:19-20, 50; 4:1, 4; and 2 Chronicles 1:5 is the same Hur as in Exodus 17 and 24. There is also a king of Midian by this name in Numbers 31:8 and Joshua 13:21. There is also an officer of Solomon in 1 Kings 4:8, and the father of Rephaiah in Nehemiah 3:9.

354 יָחַלֹּשׁ (yachalosh) - KJV has, “discomfited,” NKJV, “defeated,” NAS, “overwhelmed,” NIV, “overcame.” The word is used for “weakened” in Isaiah 14:12 (NKJV) and in Job 14:10 “wasteth away” (KJV), or “is laid away” (NKJV) or “lies prostrate” (NAS). The adjective form of this word (חַלְלָשׁ, hachallâsh) is used as a noun in Job 3:10 (Hebrew 4:10) and is translated “the weak” (NKJV).

355 פִּי (phi) - more literally, “mouth.” See footnote for Genesis 34:26.

356 נִסִּי (nissiy) - “my banner” - The word for “banner,” נֵס (nês), is also found in Numbers 21:8-9 (NKJV “pole”); 26:10 (NKJV “sign”); Psalm 60:4 (Hebrew 60:6); Isaiah 5:26; 11:10,12; 13:2; 18:3; 30:17 (banner); 31:9; 33:23 (NKJV “sail”); 49:22 (NKJV “standard”); 62:10; Jeremiah 4:6,21 (NKJV “standard”); 50:2 (NKJV “standard”); 51:12 (NKJV “standard”); Ezekiel 27:7 (NKJV “sail”). Another word for “banner” is דֶּגֶל (degel). For that word, see footnote for Numbers 1:52.

357 יָהּ עַל־כִּסֵּא (kiy-yâdh `al-kês yâh) - NKJV has, “Because the LORD has sworn.” It is more literally, “Because a hand is upon the throne of Yah.”

358 Moses originally took his wife and two sons with him to Egypt, but from this verse we see he sent them back to Jethro at some point in time.

359 אֱלִיעֶזֶר (eliy`ezer) - “My God is help.”

has delivered me from the sword of Pharaoh), [5] and Jethro, Moses' father-in-law, came with his sons and his woman to Moses in the wilderness where he was encamped there by the mountain of the Gods.<sup>360</sup>

[6] And he said to Moses, "I, your father-in-law, Jethro, am coming to you with your woman and her two sons with her." [7] And Moses went out to meet his father-in-law, and he bowed down<sup>361</sup> and kissed him. And they asked each other how they were doing,<sup>362</sup> and they came into the tent. [8] And Moses recounted to his father-in-law all that Yehvah had done to Pharaoh and to the Egyptians because of Israel,<sup>363</sup> all the hardship that found them on the way, and Yehvah delivered them.<sup>364</sup> [9] And Jethro rejoiced over all the good that Yehvah had done for Israel, how he delivered him from the hand of the Egyptians. [10] And Jethro said, "Blessed be Yehvah who has delivered you<sup>365</sup> from the hand of the Egyptians and from the hand of Pharaoh, who delivered the people from under the hand of the Egyptians. [11] Now I know that Yehvah is greater than all the gods,<sup>366</sup> for in the matter that they acted insolently over them."<sup>367</sup> [12] And Jethro, Moses' father-in-law, took a burnt offering and sacrifices to Gods. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before the Gods.<sup>368</sup>

[13] And so it was, on the next day, Moses sat to judge the people. And the people stood before Moses from the morning until the evening.<sup>369</sup> [14] And Moses' father-in-law saw all that he was doing for the people, and said, "What is this thing that you are doing for the people? Why do you sit alone and all the people stand before you from morning until evening?" [15] And Moses said to his father-in-law, "Because the people come to me to inquire of Gods. [16] When they have a matter, they come to me and I judge between each one and his neighbor and I make known the statutes of the Gods and his laws."

[17] And Moses' father-in-law said to him, "The thing that you are doing is not good. [18] Both you and this people who are with you shall surely wear out. For the matter is too heavy for you. You are not able to do it alone. [19] Now, listen to my voice. I will advise you, and Gods, he will be with you. You be for the people before the Gods, and you shall bring the matters to the Gods. [20] And you shall teach them the statutes and the laws, and you shall make known to them the way in which they should walk, and the work which they should do. [21] And you shall

360 "the mountain of the Gods" - called Mt. Horeb (Exodus 17:6) and Mt. Sinai (Exodus 19:18).

361 Moses gives a good example of Exodus 20:12 (see also Leviticus 19:32; Proverbs 16:31; 20:29; 26:1, 8; 1 Kings 2:6, 9)..

362 לְשָׁלוֹם אִישׁ-לִרְעֵהוּ לִשְׁלֹמֹם ('iysh-lerê'êhu leshâlôm) - "each other how they were doing" - more literally, "each his companion to peace."

363 Psalm 136:10-15

364 Exodus 15:23-25; 17:6

365 אַתְּכֶם ('etkhem) - plural "you"

366 הָאֱלֹהִים (hâ'elohiym) - "the gods" - see Exodus 12:12; Numbers 33:4 & Nehemiah 9:9-10.

367 זָדוּ עָלֵיהֶם (zâdu `alêyhem) - "acted insolently over them" - NKJV has, "behaved proudly, *He was over them*," NAS, "dealt proudly against the people." It is more literally, "acted insolently [or proudly] over them."

368 לִפְנֵי הָאֱלֹהִים (liphnêy hâ'elohiym) - "before the Gods" - the word for "Gods" here is the same exact word used in verse eleven for "the gods" (הָאֱלֹהִים, hâ'elohiym).

369 Remember, there is a mass of people Moses is ruling over (Exodus 12:37).

provide from all the people men of integrity,<sup>370</sup> fearing Gods, men of truth, hating unjust gain,<sup>371</sup> and you shall place over them rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [22] And let them judge the people at all times. And it shall be, every great matter they shall bring to you, but every small matter, let them judge them. And it will be easier for you, and they will bear with you.<sup>372</sup> [23] If you do this thing, and Gods, he commands you,<sup>373</sup> then you will be able to stand, and also all these people will go to their place in peace.”

[24] So Moses listened to the voice of his father-in-law, and did all that he said. [25] And Moses chose men of strength from all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [26] And they judged the people at all times. The difficult matter, they brought to Moses, but every small matter they judged themselves.<sup>374</sup> [27] So Moses sent his father-in-law away, and he went to his own land.

**19** [1] In the third month after the sons of Israel went out from the land of Egypt, on this day they came to the wilderness of Sinai. [2] For they had journeyed from Rephidim and had come to the wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

[3] And Moses went up to the Gods, and Yehvah called to him from the mountain saying, “Thus you shall say to the house of Jacob, and tell to the sons of Israel. [4] ‘You saw what I did to the Egyptians, and I carried you upon wings of eagles,<sup>375</sup> and brought you to myself. [5] And now, if you will indeed heed my voice, and keep my covenant, then you shall be my special treasure<sup>376</sup> out of all the peoples, for the whole earth is mine. [6] And you shall be for me a kingdom of priests<sup>377</sup> and a holy nation.’ These are the words that you shall speak to the sons of Israel.”

[7] So Moses went and called for the elders of the people, and he set before them all these words that Yehvah commanded him. [8] And all the people answered together and said, “All that Yehvah speaks, we will do.”<sup>378</sup> So Moses brought back the words of the people to Yehvah.

[9] And Yehvah said to Moses, “I am coming to you in the thickness of the cloud, so that the people may hear when I speak with you, and also so they might believe in you<sup>379</sup> forever.” So Moses told the words of the people to Yehvah.

370 <sup>יָחִיד</sup> (chayil) - “integrity” - used for the “virtuous” wife in Proverbs 31:10. The basic idea of the word is “strength” (e.g. 1 Samuel 2:4), but context depicts if it is moral, physical, or strength in ability (e.g. Genesis 47:6).

371 <sup>בָּצַע</sup> (bâtsa`) - “unjust gain” - used also in Genesis 37:26; Judges 5:19; 1 Samuel 8:3; Job 22:3; Psalm 30:9 (Hebrew 30:10); 119:36; Proverbs 1:19; 15:27; 28:16; Isaiah 33:15; 56:11; 57:17; Jeremiah 6:13; 8:10; 22:17; 51:13; Ezekiel 22:13, 27; 33:31; Habakkuk 2:9; Micah 4:13; Malachi 3:14.

372 <sup>וְנָשְׂאוּ אִתָּךְ</sup> (nâs'u 'ittâkh) - more literally, “they will bear with you.”

373 “and God commands you” - Jethro is not recommending Moses do this without God’s approval.

374 Later, Moses needed even more help. See Numbers 11:10-17.

375 See footnote for Leviticus 11:13.

376 <sup>סֵגֻלָּה</sup> (segullâh) - “special treasure” - used in this same way for Israel in Deuteronomy 7:6; 14:2; 26:18-19; and Psalm 135:4. It is used for David’s treasure in 1 Chronicles 29:3 and the treasure of kings in Ecclesiastes 2:8. Believers today inherit what God promised these Israelites if they obeyed Him (Ephesians 2:11-13; 1 Peter 2:9-10).

377 See Malachi 2:7 for the function of a priest (see also Revelation 1:6).

378 They say this same thing in Exodus 24:3, 7; but they end up not obeying (Hebrews 3:16-19). See Matthew 21:28-31. Israel was like the second son.

379 <sup>בְּךָ</sup> (bekha) - more literally, “in you.” 1 Corinthians 10:2 notes they were baptized into Moses. 1 Corinthians 9:9 calls



[10] And Yehvah said to Moses, “Go to the people and sanctify them, today and tomorrow, and let them wash their clothes. [11] And let them be ready for the third day. For on the third day Yehvah will come down before the eyes of all the people upon the mountain of Sinai. [12] And you shall set boundaries for the people all around saying, “Take heed to yourselves in going up on the mountain and touching its base. Anyone who touches the mountain shall surely die.<sup>380</sup> [13] Not a hand shall touch him, for he shall surely be stoned, or shot through,<sup>381</sup> whether a beast or a man. He shall not live. When the ram’s horn<sup>382</sup> drags on, they may go up on the mountain.”<sup>383</sup> [14] And Moses went down from the mountain to the people, and sanctified the people, and they washed their clothes.<sup>384</sup> [15] And he said to the people, “Be ready for the third day. Do not come near a woman.”<sup>385</sup>

[16] And it came to pass on the third day, when it was morning, that there were sounds<sup>386</sup> and lightnings, and a heavy cloud upon the mountain, and the sound of a horn,<sup>387</sup> very loud, and all the people trembled<sup>388</sup> in the camp. [17] And Moses brought the people out from the camp to meet the Gods, and they stood at the bottom of the mountain. [18] And the mountain of Sinai smoked, all of it, because Yehvah came down upon it in the fire, and his smoke<sup>389</sup> went up like the smoke of a furnace. And the whole mountain trembled<sup>390</sup> exceedingly! [19] When the sound of the horn continued and became very strong, Moses spoke, and the Gods, he answered him in a voice. [20] And Yehvah came down upon the mountain of Sinai to the top of the mountain. And Yehvah called to Moses to the top<sup>391</sup> of the

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the law of God, the law of Moses (see also 2 Corinthians 3:15). Believing in Moses equaled believing in God (similar to 1 Corinthians 11:1), as Christ pointed out, Moses spoke of Him (John 5:46). Moses was a special man of God (Numbers 12:6-8; Jeremiah 15:1).

380 Why? Psalm 115:3. And, see Matthew 27:51; Hebrews 9:6-8, 11-12.

381 יִרְיָהּ (yâroh yiyyâreh) - “shot through” - more literally, “shot he’ll be shot.”

382 הַיָּבֶל (hayyovêl) - “the ram’s horn” - KJV, NAS, NKJV have “trumpet.” This word is found also in Joshua 6:4-6, 8, 13 (KJV, NKJV, NAS “ram’s horn”), and Leviticus 25:10-13, 15, 28, 30-31, 33, 40, 50, 52, 54; 27:17-18, 23-24; Numbers 36:4 (KJV, NKJV, NAS “Jubilee”). “Jubilee” is somewhat of a transliteration of יוֹבֵל (yovêl), “ram’s horn.” See also Ezekiel 46:17 (compare with Leviticus 25:10 “liberty” [Romans 8:21; 2 Corinthians 3:17]).

383 See verses 16-17.

384 Cleaning the outside does not clean the inside (Jeremiah 2:22). For inside cleaning, see Isaiah 1:16; Jeremiah 4:14. For New Testament outside cleaning, see Matthew 6:17; John 13:14; and 1 Timothy 5:10.

385 אִשָּׁה (’ishâh) - “woman” - singular - KJV and NKJV have, “wives.” NAS has, “a woman.” NIV has, “Abstain from sexual relations.” Moses is obviously speaking to the men here. Not coming near a woman, along with washing their clothes, is part of the sanctification in preparation to meet the Lord. Even though Proverbs 18:22 says, “**He who finds a wife finds a good thing, and obtains favor from Yehvah,**” and Proverbs 5:19 says, “**let her breasts satisfy you at all times,**” 1 Corinthians 7:1 also says, “**It is good for a man not to touch a woman.**” Here, when the people were preparing to meet God, it was good for them not to touch (come near, in a sexual way) a woman. See also 1 Corinthians 7:5 for a similar time in which it is good not to touch a woman. See also 1 Samuel 21:3-5.

386 קִלֹּת (qolot) - more literally, “voices” or “sounds.” Translated “thunder” (NKJV) also in Exodus 9:23, 28-29, 33-34; 20:18; **1 Samuel 12:17-18**; 2 Samuel 22:14; **Job 28:26; 37:4**; 38:25; and Psalm 18:13. There is also a word for “thunder” (רָעַם, ra’am). This word is used together with the word used in this verse in 1 Samuel 7:10; Psalm 77:18 [Hebrew 19]; and 104:7.

387 שֹׁפָר (shophâr) - “horn” - This is a different word than what is used in verse 13 (ram’s horn).

388 They temporarily feared God (Psalm 95:8-11).

389 אֲשָׁנוֹ (’ashânô) - “his smoke” - This can also be translated, “its smoke.”

390 Psalm 114:4

391 He’s coming from the heavens (Psalm 2:4; 11:4; 123:1; Isaiah 66:1).

mountain, and Moses went up.<sup>392</sup>

[21] And Yehvah said to Moses, “Go down and warn the people, lest they break through to Yehvah to see, and many of them fall.”<sup>393</sup> [22] And also the priests who draw near to Yehvah, let them sanctify themselves, lest Yehvah break out against them.<sup>394</sup> [23] And Moses said to Yehvah, “The people are not able to go up to the mountain of Sinai, because you warned us saying, “Border off the mountain and sanctify it.” [24] And Yehvah said to him, “Go down, and come up, you and Aaron with you. But do not let the priests and the people break through to come up to Yehvah, lest he break out against them.” [25] So Moses went down to the people and spoke to them.

**20** [1] And Gods, he spoke all these words saying, [2] “I am Yehvah your Gods who brought you out from the land of Egypt from the house slavery.”<sup>395</sup>

[3] You shall not have other gods upon my face.<sup>396</sup>

[4] You shall not make for yourself a carved image, and any likeness<sup>397</sup> which is in the heavens from above and that is in the earth from below and that is in the waters from under to the earth.<sup>398</sup> [5] You shall not bow down to them nor serve them, because I am Yehvah your Gods, a jealous God,<sup>399</sup> visiting iniquity of fathers upon sons upon third and upon fourth generations to those who hate me.<sup>400</sup> [6] And doing lovingkindness to thousands<sup>401</sup> to those who love me and to those who keep my commandments.<sup>402</sup>

392 Hebrews 12:18-21 - Moses went up in great fear!

393 נָפַל (naphal) - more literally, “fall.” To see God would mean certain death (Exodus 33:20).

394 Hebrews 13:8 - This is the same God who is today, but those who obey Christ have peace with Him (Romans 5:1; Hebrews 5:7-9; 7:25-27).

395 The following commandments are called the Ten Commandments, or more literally, “the Ten Things” (or “Ten Words”- מִקְרָאֵי הַדְּבָרִים, haddevâriym) in Exodus 34:28; Deuteronomy 4:13; and 10:4. The latter two passages reveal them to be what is spoken here in Exodus 20 via their context.

396 עַל־פָּנַי (‘al-pânâya) – KJV, NKJV, NAS “before me” - more literally, “upon my face.” Since there is nothing hidden from His sight (Hebrews 4:13), then it is all before Him. Israel broke this commandment (e.g. Numbers 25:2-3; Psalm 106:28; Amos 5:25-26). This commandment against idolatry is stated also in 1 Corinthians 10:7, 14-22 and 1 John 5:22. See also Deuteronomy 12:30-32.

397 תְּמוּנָה (temunâh) - “likeness” - translated elsewhere as “form” (NKJV; etc.). Found also only in Numbers 12:8; Deuteronomy 4:12, 15-16, 23, 25; Job 4:16; Psalm 17:15.

398 Some might take this so far as to think photographs, or statues of any kind are herein prohibited. Not so, see, e.g. Exodus 37:7-9; Numbers 21:8-9; 1 Kings 6:18, 23-29, 32, 35: 7:25, 27-29, 36. The next verse (Exodus 20:5) clarifies what specifically is forbidden. See also Deuteronomy 4:15-18 (and verses 23-24) and Israel’s breach of this command in Exodus 32:1-10. The calf in Exodus 32 was declared to be the true God, Yahweh (Exodus 32:4-5).

399 God is so jealous, His name is “Jealous” (Exodus 34:14). God owns everything (Exodus 19:5), and everyone (Ezekiel 18:4). All things were made by Him and for Him (Colossians 1:16). When His jealousy is provoked, it results in wrath (e.g. Deuteronomy 6:14-15; Joshua 24:19-20; Nahum 1:2; Zephaniah 3:8).

400 e.g. 2 Kings 24:1-4; Jeremiah 15:3-4

401 e.g. Revelation 7

402 God does not change (Malachi 3:6; Hebrews 13:8). He still does kindness (salvation) to those who keep His commandments (Ecclesiastes 12:13; John 14:21-23; 15:10-14; Hebrews 5:9; Revelation 22:13).

[7] You shall not lift up<sup>403</sup> the name<sup>404</sup> of Yehvah your Gods to the vanity.<sup>405</sup> For Yehvah will not acquit he who lifts up his name to the vanity.

[8] Remember the sabbath day to sanctify it. [9] Six days you shall labor and do all your work. [10] And the seventh day is a sabbath to Yehvah your Gods. You shall not do any work, you, and your son, and your daughter, and your slave, and your maid, and your beast, and your sojourner who is in your gates.<sup>406</sup> [11] For six days Yehvah made the heavens and the earth and the sea and all that is in them, and he rested on the seventh day. Therefore, Yehvah blessed the sabbath day and sanctified it.

[12] Honor your father and your mother,<sup>407</sup> so that your days may be long<sup>408</sup> upon the land<sup>409</sup> which Yehvah your Gods gives you.

[13] You shall not kill.<sup>410</sup>

403 תָּשָׂא (tisâ') - "lift up" or "carry" - NKJV, KJV, NAS "take," but "take" is more technically לָקַח (lâqach) e.g. Genesis 3:22.

404 The name of Yehvah is who He is (e.g. Exodus 33:19; 34:5-8; Deuteronomy 32:3-4).

405 לַשָּׁוְיָ (lashâv') - "to the vanity" - שָׁוְיָ (shâve') "vanity" is used for "worthless" things (NKJV) in Psalm 119:37; "vain" Psalm 127:1 (2x); Jeremiah 2:30; 4:30; 6:29; 46:11; and Malachi 3:14; "vanity" (NKJV) in Isaiah 5:18 and Hosea 12:11 (Hebrew 12:12); "futile" and "futility" in Job 15:31; "futility" in Isaiah 30:28; in speech, "false" report (תִּשְׂא שְׁמַע שָׁוְיָ, lo' thisâ' shêma' shâve', more literally, "you shall not lift up a false report") in Exodus 23:1; "false" witness (עֵד שָׁוְיָ, `êdh shâv') in Deuteronomy 5:17 (NKJV, see also Exodus 20:16, עֵד שָׁקֵר, `êdh shâqer, "false witness"); "falsehood" in Job 31:5 (NKJV); "empty" talk in Job 35:13; "idly" in Psalm 12:3 (Hebrew 12:3); "lies" (NLKV, i.e. empty words) in Psalm 41:6 (Hebrew 41:7); "lying" in Psalm 144:8, 11 (NKJV, i.e. empty words); "lies" in Proverbs 30:8 (NKJV, i.e. empty words); "empty" words in Isaiah 59:4; "false" vision in Ezekiel 12:24 (NKJV, footnotes "Lit., vain," see also Ezekiel 21:23 [Hebrew 21:28]; 21:29 [Hebrew 21:34]; 22:28); "futility" in Ezekiel 13:6-7, 9, 23; "nonsense" in Ezekiel 13:8 (NKJV); swearing "falsely" in Hosea 10:4; and "vain" in Zechariah 10:2 (NKJV). Also, for "idolatrous" mortals in Psalm 26:4 (NKJV);

"deceitful" men, NAS; see NKJV for same Hebrew words translated "deceitful men" in Job 11:11, מְתֵי-שָׁוְיָ, metêy-shâve').

An example of lifting up the name of Yehvah in vain can be found in Leviticus 19:12. See also Matthew 15:8-9. Hypocrites take up the name of Yehvah in vain (see also Psalm 50:16-23).

406 Although made for man (Mark 2:27), it was the death penalty if it was not kept (Exodus 31:12-15; 35:2; Numbers 15:32-36).

407 "Honor your father and your mother" - This applies to everyone, not just young people. The context here is to all Israel. See also Leviticus 19:3; Deuteronomy 27:16. For commands to adult children, see Genesis 28:1-2, 6-7 (Jacob was at least 40 years old, Genesis 26:34), 42:1-3; 49:29-33 (48:12); Jeremiah 35:1-16 (Colossians 3:20). For honoring ones parents, see also Proverbs 1:8; 6:20-21; 15:5; 19:26; 23:22, 24-25; 30:17; Proverbs 31:1; Ezekiel 22:7; Mark 7:1-13; and 2 Timothy 3:2. Obedience to parents is to be "in the Lord" (Ephesians 6:1), thus it is to be in righteousness and truth (e.g. Numbers 6:7; Leviticus 22:11; 1 Samuel 20:30-34; 23:16-18; Mark 3:31-35; Luke 12:51-53; Matthew 19:27-29 [Matthew 4:22; Mark 1:20]).

408 "that your days may be long" - See Ephesians 6:1-3. Righteousness delivers from death (Proverbs 10:2; 11:4, 9; 12:28; 13:3, 14; 14:27). And God promises such in particular as here in Exodus 20:12; and in Psalm 33:18-19; 41:1-3 (see also verses 4-5 and Proverbs 21:13; 28:27; 29:7); 68:20 (e.g. Acts 14:19-20 2 Timothy 4:17-18); 91; 121. The righteous indeed die (Ecclesiastes 7:15; Romans 8:36). But, if they do not act foolishly (Proverb 22:3), it will not be before their time (Psalm 91; 121; Ecclesiastes 7:16-17; see also Psalm 55:23). Moreover, the righteous have a refuge in their death (Proverbs 14:32).

409 הָאָדָמָה (hâ'adâmâh) - This word can be translated "ground" (e.g. Genesis 2:5, NKJV), "land" (e.g. Genesis 28:15, NKJV) or "earth" (e.g. Genesis 1:25, NKJV).

410 תִּרְצָח (tirtsâch) - "kill" - Not the word for kill as in Ecclesiastes 3:3 (לַהֲרוֹג, laharog) "a time to kill." This word is used for murder (Numbers 35:16-19, 21, 30, 31; Deuteronomy 5:17; 22:26; Judges 20:4; 1 Kings 21:19; 2 Kings 6:32; Job 24:14; Psalm 94:6; Proverbs 22:13; Isaiah 1:21; Jeremiah 7:9; Hosea 4:2; 6:9), for one who kills unintentionally (i.e. a manslayer, Numbers 35:6, 11-12, 25-28; Deuteronomy 4:42; 19:3-4, 6; Joshua 20:3, 5-6; 21:13, 21, 27, 32), for an avenger

[14] You shall not commit adultery.<sup>411</sup>

[15] You shall not steal.<sup>412</sup>

[16] You shall not answer against your neighbor as a witness of falsehood.<sup>413</sup>

[17] You shall not desire<sup>414</sup> your neighbor's house. You shall not desire your neighbor's woman, nor his servant, nor his maid, nor his ox, nor his donkey, nor anything that your neighbor has.<sup>415</sup>

[18] And all the people saw the sounds and the lightening flashes and the sound of the horn and the mountain smoking, and the people saw and trembled<sup>416</sup> and stood from a distance. [19] And they said to Moses, "You speak with us and we will listen, and let not Gods, him speak with us lest we die!"<sup>417</sup> [20] And Moses said to

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of blood killing a manslayer (e.g. Numbers 35:27, "kills;" 30; "put to death" NKJV), and simply to be slain in Psalm 62:3 (H4; see also Matthew 26:52). See Numbers 35:15-33 for more on murder. Murder comes from the heart (Matthew 15:19). Murderers go to hell (Revelation 21:8). If one hates his brother, he is a murderer without even shedding any blood (1 John 3:15). And, Joshua was murdered (Acts 5:30).

411 תִּנְאַף (tin'âph) - "adultery" - used in the OT of illicit sexual relations with a married woman (e.g. Leviticus 20:10; Proverbs 6:32; Jeremiah 5:7 [see also verse 8]; 29:23; Ezekiel 16:38), and Israel's idolatrous worship (e.g. Jeremiah 3:9); which is depicted as a sexually unfaithful woman (e.g. Jeremiah 3:6-9; Ezekiel 16:32). Proverbs warns extensively of adultery (Proverbs 2:16, 18-19; 5:1-23; 6:23-35; 7:4-27; 9:13-18). It also reveals they believe they have done nothing wrong (Proverbs 30:20). Sadly, David committed adultery (2 Samuel 11), and much was destroyed because of it (2 Samuel 12-18:33; 20:3). Divorce and remarriage is adultery (Mark 10:11-12; Luke 16:18), except in the case of sexual immorality (Matthew 19:9). Looking upon a married woman to desire her is adultery in the heart (Matthew 5:28).

412 This is commanded again in Leviticus 19:11 and 13. How the law dealt with thieves can be found in Exodus 22:1-4 (see also verses 7-12) and Leviticus 6:1-7. Stealing is not good! See Proverbs 6:30-31; 22:22; 29:24; Zechariah 5:1-4; John 12:6; and 1 Corinthians 6:10. The adulterous says, "Stolen water is sweet" (Proverbs 9:17). Hebrews 11:25 speaks of the passing pleasures of sin, and robbers may prosper for a time (Job 12:6); but their end is certain destruction (Isaiah 66:24). Hosea reveals the heart of a thief (Hosea 7:1-2). Different ways of stealing mentioned in Scripture can be found in Joshua 7:11; 2 Samuel 15:6; Isaiah 10:2; Jeremiah 23:30 (see also verses 21-40); and Malachi 3:8-9. False spiritual leaders steal (Matthew 21:13; John 10:10; 2 Peter 2:18). Joshua points out that thieves are a part of this life (Matthew 6:19-20; see also 2 Corinthians 11:26), yet we are not to suffer as a thief (1 Peter 4:15). Finally, there is some good "stealing" mentioned in Scripture as well. See 2 Samuel 21:12 (1 Samuel 31:11-13); 2 Kings 11:2; and 2 Corinthians 11:8.

413 שָׁקֵר (shâqer) - "falsehood" - see Deuteronomy 5:20 "vanity" - What happened if you falsely testified? See Deuteronomy 19:15-21. For Proverbs on false witness see Proverbs 6:19; 12:17; 14:5; 19:5, 9; 21:28; and 25:18. Examples of false witness can be found in 1 Kings 21:10, 13; Matthew 26:59-61; and Acts 6:13. False witness is not just in a court setting (e.g. 1 Corinthians 15:15).

414 תַּחֲמוֹד (tachmod) - "desire" - used for a bad desire (Exodus 34:24; Deuteronomy 5:21; Proverbs 12:12; Micah 2:2 "covet" NKJV; Deuteronomy 7:25 "covet" NKJV with footnote, "desire;" Joshua 7:21 "coveted" NKJV with footnote "desired;" Proverbs 1:22 "delight;" 6:25 "lust" NKJV; Isaiah 1:29 "desired;" 44:9 "precious things"), and for a good desire (Genesis 2:9; 3:6 "pleasant" NKJV; Job 20:20 "desires" NKJV; Psalm 19:10 [Hebrew 19:11] "desired;" Psalm 39:11 [Hebrew 39:12] "beauty;" 68:16 [Hebrew 68:17] "desires" NKJV; Proverbs 21:10 "desirable" NKJV; Song of Solomon 2:3 "delight" NKJV; Isaiah 53:2 "desire" NKJV). Coveting equals idolatry (Ephesians 5:5; Colossians 3:5). See also Proverbs 28:16 and Psalm 119:36. There are different kinds of coveting. See, for example, overworking to be rich, Proverbs 23:4-5; selfish giving, Proverbs 23:6-8; 2 Corinthians 9:5; not being content, Proverbs 27:20; Philippians 4:11-12; Hebrews 13:5; not accepting wrong, Luke 6:29-30; 12:13-15; 1 Corinthians 6:7; indebtedness, Romans 13:8; and desiring to be rich, 1 Timothy 6:9-10.

415 Eight out of the Ten Commandments are negative commands. Only two are positive (the fourth and fifth).

416 Psalm 96:9; 99:1; 114:7; Jeremiah 5:20-22

417 Deuteronomy 5:23-28

the people, “Do not fear. For in order to test you the Gods, he has come, and so that his fear might be upon your faces; that you might not sin.”<sup>418</sup>

[21] So the people stood from a distance, and Moses drew near<sup>419</sup> to the thick darkness where the Gods was.<sup>420</sup> [22] And Yehvah said to Moses, “Thus you shall say to the sons of Israel, ‘You saw that from the heavens I spoke with you. [23] You shall not make with me gods of silver and gods of gold, you shall not make for yourselves. [24] An altar of earth you shall make for me, and you shall sacrifice upon it your burnt offerings and your peace offerings, your sheep and your cattle. In every place that I cause my name to be remembered I will come to you and bless you. [25] And if you make an altar of stones for me, you shall not build them of hewn stone. If you use your tool<sup>421</sup> upon it, then you have profaned it. [26] And you shall not go up in steps upon my altar that your nakedness not be uncovered upon it.”<sup>422</sup>

**21** [1] And these are the judgments which you shall put before them. [2] When you buy a Hebrew slave, six years he shall serve, and on the seventh he shall gratuitously<sup>423</sup> go out free.<sup>424</sup> [3] If he came in by himself, he shall go out by himself. If he is a husband of a woman, then his woman shall go out with him. [4] If his lords,<sup>425</sup> he gave him a woman, and the woman bore to him sons or daughters, then her children will be her lords'; and he will go out by himself.<sup>426</sup> [5] But if the servant clearly says, “I love my lord, my woman, and my sons. I will not go out free.” [6] Then his lords, he shall bring him near to the Gods,<sup>427</sup> and he shall bring him near

418 Fear, do not fear, see also Matthew 10:28-31 (Luke 12:4-7); Romans 11:20-22; 1 John 4:17-18.

419 Hebrews 12:21

420 God in the darkness - see Exodus 14:20; 2 Samuel 22:10-12; 1 Kings 8:12; Psalm 18:11; 97:2; 139:12; 1 John 1:5.

421 Deuteronomy 27:1-8; Joshua 8:30-31 (1 Kings 6:7)

422 This gives a hint to their clothing. See also 1 Kings 18:46; Luke 12:35; Acts 12:8; 1 Peter 1:13.

423 חִנָּאָם (chinnâm) - “gratuitously” - i.e. without having to pay. This Hebrew word is from the word for “grace” (חֵן, chan), and it is used in the sense of costing nothing (as here), and in the sense of “without a cause” as, for example, in 1 Samuel 19:5; 25:31; and Psalm 35:7. KJV translates this word in this verse, “for nothing,” NKJV “and pay nothing,” NAS “without payment.”

424 Deuteronomy 15:7-11; Jeremiah 34:8-20

425 אֲדֹנָיִם ('adonâyn) “lords” plural, even though context is singular

426 This equals a divorce. Although God hates divorce (Malachi 2:15), the rightful ownership of the humans (children) goes first to the slave owner, amazingly, not to the father in this case of slavery.

427 הָאֱלֹהִים (hâ'elohiym) - “the Gods” - See Deuteronomy 19:17 for the Lord being involved in judgment.

KJV, NKJV, and NIV (with footnote, “Or before God”) translate “judges,” NAS “God”; LXX “the God” (τοῦ θεοῦ).

The other places where אֱלֹהִים ('elohiym) is typically translated “judges” is in Exodus 22:8-9 (H7-8). There the plural verb (יִשְׁפֹּט, yarshiy'un) is used in verse 9 with אֱלֹהִים ('elohiym). In Psalm 82:1 and verse 6 men are clearly called gods (אֱלֹהִים, 'elohiym). Verses 6-7 show this with the words, “**You are gods, . . . but you shall die like men,**” and the context of Psalm 82 is gods (verse 1) judging (verse 2). In fact, Psalm 82:1 more literally reads, “God [אֱלֹהִים] stands in the congregation of God [or power, אֱל, see footnote for Genesis 31:29]. Among gods [אֱלֹהִים] he judges.” It is “gods” here because of the context of the Psalm.

Moreover, in John 10:34-35 Joshua points out how the Scriptures call men “gods” in Psalm 82. Therefore, “gods” is clearly the legitimate translation in Psalm 82, even though it is speaking of men. Judges are mentioned later in Exodus 21:22 (בִּפְלִיִּים, biphliiyim, “among the judges”). Angels are also referred to as “gods,” אֱלֹהִים ('elohiym), in Psalm 8:5 (H6). Compare the quote of Psalm 8:5 in Hebrews 2:7 where the Greek word αγγελους (“angels”) is used for the Hebrew word אֱלֹהִים ('elohiym). Note also Psalm 97:7, “Worship Him, all gods” אֱלֹהִים ('elohiym), and Deuteronomy 10:17; Psalm 138:1.

to the door, or the door post. And his lords shall pierce his ear with the awl, and he shall serve him forever.<sup>428</sup>

[7] And if a man sells his daughter for a maid, she shall not go out as the slaves go out. [8] If she is bad in the eyes of her lords, who did not<sup>429</sup> appoint<sup>430</sup> her, he shall let her be redeemed. In his treachery<sup>431</sup> against her, he does not have authority to sell her to a foreign people. [9] And if he has appointed her to his son, he shall deal with her according to the custom<sup>432</sup> of daughters. [10] If he takes another woman for himself, he shall not diminish her meat,<sup>433</sup> her covering, and her cohabitation.<sup>434</sup> [11] If he does not do these three for her, then she shall go out gratuitously<sup>435</sup> without silver.<sup>436</sup>

[12] He who strikes a man and he dies, shall surely be put to death. [13] But he who did not lie in wait, but Gods, he made it happen to his hand, I will set a place for you where he may flee to.<sup>437</sup> [14] But if a man acts insolently<sup>438</sup> against his neighbor to kill him in craftiness,<sup>439</sup> you shall take him from my altar to die.<sup>440</sup>

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See also Judges 9:27; 11:24; 1 Samuel 5:7; 1 Kings 11:33 (3x); 18:24; & Daniel 1:2 (2x) for the use of אֱלֹהִים ('elohiym) in a singular pagan god context.

428 לְעֹלָם (le'olâm) - "forever" - here is a good example of "forever" being limited to this life, since after death, the slave is free from his master (Job 3:19). עֹלָם ('olâm) is likewise used for this life in 1 Samuel 27:12; 2 Samuel 12:10 ("never" lit., "unto forever" עַד-עֹלָם ['d-'olâm]); Job 22:15 ("old"); 41:4 [H40:28];

429 לֹא (lo') - "not" - this is what is found in the Hebrew text. BDB notes that it is contended this is written by error and should rather be לוֹ (lo) which would be translated, "for himself." Thus it would be, "who appointed her for himself." This is what the LXX, Targum, Vulgate, and Qere follow, as well as the KJV, NKJV, NAS and NIV. NAS gives as a footnote, "Another reading is *so that he did not designate her*."

430 יָצָא (ye'âdâh) - "appoint" - This word is used in this form (Qal) in 2 Samuel 20:5 for the time David had "appointed" (NKJV) for Amasa, in Jeremiah 47:7 where God "appointed" (NKJV) His sword, in Micah 6:9 for an "appointed" (NKJV) rod, and in Exodus 21:9 used in the same way as here (verse 8). The context dictates that the "appointing" is unto marriage (see verses 9-10), that is why, at least in part, it is translated "betrothed" in the KJV and NKJV. NAS has "designated," NIV "selected."

431 בְּבִגְדוֹ (bevigdo) - "in his treachery" - this can also be translated "deceitfully" (NKJV), or "unfaithfully" (NIV "broken faith"). The NKJV translates this word "deceitfully" here and in Job 6:15; "unfaithfully" in Psalm 78:57; "transgressors" in Psalm 59:5 (Hebrew 59:6); "transgresses" in Habakkuk 2:5; "untrue" in Psalm 73:15; "unfaithful" in Proverbs 2:22; and "treacherously" in Judges 9:23; 1 Samuel 14:33; Psalm 25:3; 119:158 ("treacherous"); Isaiah 21:2; 24:16; 33:1; 48:8; Jeremiah 3:8 & 11 ("treacherous"), 20; 5:11; 9:2 [Hebrew 9:1] ("treacherous"); 12:1, 6; Lamentations 1:2; Hosea 5:7; 6:7; Habakkuk 1:13; and Malachi 2:10-11, 14-16.

432 מִשְׁפָּט (mishpat) - more literally, "judgment."

433 שֶׁאֵרָה (she'êrâh) - basic idea of the word is "flesh." It is used for the idea of "meat" (i.e. food, e.g. Psalm 78:20, 27), for the "flesh" of the human body (e.g. Psalm 73:26; Proverbs 5:11), and flesh in the sense of a blood relation (e.g. Leviticus 18:12, 17).

434 עֲנֻתָּהּ ('onâtâh) - BDB has "cohabitation" ("i.e. her marriage rights"), Koehler and Baumgartner, "sexual intercourse." KJV has "duty of marriage," NKJV "marriage rights," NAS "conjugal rights," only found here.

435 חִנָּאָם (chinnâm) - see footnote for verse 2.

436 In other words, without paying any money. That equals going out gratuitously (i.e. freely).

437 Numbers 35:9-15

438 יָזִיד (yâzid) - "acts insolently" - KJV and NAS have "acts presumptuously," NKJV "acts with premeditation."

439 בְּעֵרְמָה (ve'êrmâh) - Here and in Joshua 9:4 are the only places this word is found in a deceptive sense. The other places are translated "prudence" (NKJV) in Proverbs 1:4; 8:5, and 12.

440 e.g. 1 Kings 1:50; 2:28-34

[15] And he who strikes his father and<sup>441</sup> his mother shall surely be put to death.<sup>442</sup>

[16] And he who steals a man and sells him, or he is found in his hand, he shall surely be put to death.<sup>443</sup>

[17] And he who curses his father and<sup>444</sup> his mother shall surely be put to death.<sup>445</sup>

[18] And if men contend, and a man strikes his neighbor with a stone or a fist, and he does not die, but falls to bed, [19] if he rises up and walks about outside upon his staff, the one who struck him shall be clean, only he shall give for his rest, and he shall surely be healed.

[20] And if a man strikes his servant or his maid with a rod, and he dies under his hand, he shall surely suffer vengeance.<sup>446</sup> [21] However, if he stands<sup>447</sup> for a day or two,<sup>448</sup> he shall not be avenged, because he is his silver.<sup>449</sup>

[22] And if men fight, and they hit a pregnant woman, and her children come out, and there is no harm, he shall surely be punished<sup>450</sup> as the woman's husband puts upon him; and he shall give among the judges.<sup>451</sup> [23] And if there is harm, then you<sup>452</sup> shall give soul for soul, [24] eye for eye, tooth for tooth, hand for hand, foot for foot, [25] burn for burn, wound for wound, stripe for stripe.<sup>453</sup>

[26] And if a man strikes the eye of his servant, or the eye of his maid, and ruins it, he shall send him away free for his eye. [27] And if he causes the tooth of his servant to fall out, or the tooth of his maid, he shall send him away free for his tooth.

441 וְ (ve) – "and;" KJV, NKJV, NAS "or" – this can also mean "or" depending on the context. See e.g. Exodus 21:16 where the first וְ (ve) can be translated "and" and the second וְ (ve) needs to be translated "or" to make any sense. For other examples of וְ (ve) meaning "or" see e.g. Leviticus 21:14(2x, see NKJV); Job 31:13, 16-17, 24, 26, 39; Proverbs 29:9. The Hebrew word for "or" is אוֹ (o).

442 Proverbs 30:17

443 See also Deuteronomy 24:7; 1 Timothy 1:10. Being taken captive in war does not equal kidnapping (see Numbers 31:32-47; Deuteronomy 20:13-14).

444 וְ (ve) – "and," KJV, NKJV, NAS "or" – this can also mean "or." See footnote for Exodus 21:15.

445 Leviticus 20:9; Proverbs 20:20

446 נָקָם יִנָּקֵם (nâqom yinnâqêm) - "he shall surely suffer vengeance" - more literally, "avenging, he shall suffer vengeance." KJV and NKJV have, "he shall surely be punished." NAS footnotes, "Lit., suffer vengeance." Jay P. Green translates, "he shall surely be avenged." The Hebrew word used here is the word for vengeance (e.g. Deuteronomy 32:43; 1 Samuel 14:24; 2 Kings 9:7; Ezekiel 25:12, 15), and it is passive being in the Niphal form, thus "suffer vengeance."

447 יַעֲמֹד (ya'amod) - "stands" - NAS footnotes, "Lit., stands."

448 יָוֵמַיִם (yomayim) - "two" - This is the Hebrew dual form meaning, more literally, "two days."

449 כֶּסֶף (khaspo) - "his silver" - This same exact form is found in Genesis 17:23; 42:27, 35; Exodus 21:35; Leviticus 22:11; Psalm 15:5 (all translated "money" in the NKJV), and in Isaiah 2:20; 31:7 (translated "silver" in the NKJV).

450 עֲנֹשׁ יֵעָנֶשׁ ('ânosh yê'ânêsh) - "he shall surely be punished" - more literally, "punishing, he shall be punished" - NAS has, "he shall surely be fined." This same Hebrew word is translated "fined" (e.g. Deuteronomy 22:19 NKJV) or "punished" (e.g. Proverbs 17:26; 21:11; 22:3; 27:12 NKJV).

451 פְּלִיִּיִם (peliliym) "judges" - this word for judges is only also found in Deuteronomy 32:31; Job 31:11 ("judgment").

There is also the related adjective פְּלִיִּי (peliyiy) found only in Job 31:28 ("judgment"); the related noun פְּלִיָּה (peliylâh) found only in Isaiah 16:3 ("judgment"), and the related noun פְּלִיִּיָּה (peliyiyâh) found only in Isaiah 28:7 ("judgment"). For another law when men fight, see Deuteronomy 25:11-12.

452 תַּתָּתָהּ (nâtattâh) - "you shall give" - second masculine singular.

453 See also Leviticus 24:19-20; Deuteronomy 19:16-21; Matthew 5:38.

[28] And if an ox gores a man or woman and he dies, the ox shall surely be stoned, and the flesh shall not be eaten; and the owner of the ox shall be innocent. [29] But if the ox was thrusting in time past and it was known by its owner, and he did not guard it, and it caused a man or a woman to die, the ox shall be stoned, and also its owner shall be put to death. [30] If a ransom is put upon him, then he shall give a ransom for his soul, according to whatever is put upon him. [31] Whether it gores a son or gores a daughter, according to this judgment it shall be done to him. [32] If the ox gores a servant or a maid, thirty shekels of silver<sup>454</sup> shall be given to his lords, and the ox shall be stoned.

[33] And if a man opens a pit or if a man digs a pit and does not cover it, and an ox or a donkey falls into it, [34] the owner of the pit shall make peace, return silver to its owner, and the dead one shall be for him.

[35] And if a man's ox hits an ox of his neighbor, and it dies, they shall sell the live ox and divide its silver,<sup>455</sup> and also divide the dead one. [36] Or, if it was known that the ox was thrusting in time past, and its owner did not guard it, he shall surely make peace, an ox for the ox, and the dead one shall be for him.

**22** [1,H21:37]<sup>456</sup> If a man steals an ox or one from the flock<sup>457</sup> and he slaughters it or sells it, he shall make peace with five oxen<sup>458</sup> for the ox; and four sheep<sup>459</sup> for the one from the flock.<sup>460</sup> [2,H1] If the thief is found breaking in, and he is struck, and dies, there shall be no blood for him. [3,H2] If the sun has risen upon him, there shall be blood for him. He shall surely make peace. If he has nothing, then he shall be sold for his theft. [4,H3] If the theft is certainly found in his hand, whether an ox or a donkey or one from the flock, he shall make peace with twice the lives.

[5,H4] If a man causes a field or a vineyard to be grazed, and he sends away an animal and it grazes in the field of another, he shall make peace with the best of his field and the best of his vineyard.

[6,H5] If a fire goes out and finds thorns and consumes stacked grain or standing grain or the field, the one who kindled the burning shall surely make peace.

[7,H6] If a man gives to his neighbor silver<sup>461</sup> or articles to keep, and it is stolen from the man's house, if the thief is found, he shall make peace twofold. [8,H7] If the thief is not found, then the owner<sup>462</sup> of the house shall be brought to the Gods,<sup>463</sup> to see<sup>464</sup> if he did not stretch out his hand into his neighbor's property.

[9,H8] For every matter of transgression, for an ox, for a donkey, for one from the

454 See also Leviticus 27:1-7.

455 כֶּסֶף (kaspo) - "its silver" - see footnote for Exodus 21:21.

456 In the Hebrew text, this is verse 37 of chapter 21, then verse 1 of chapter 22 in the Hebrew is verse 2 of chapter 22 in the English. The verses line up in number again in chapter 23.

457 שֶׁ (seh) - "one from the flock" - see footnote for Exodus 12:2.

458 בָּקָר (vâqâr) - "oxen" - this is the word used here, but the word used for the stolen "ox" is שׁוֹר (shor).

459 צֹאן (tso'n)

460 שֶׁ (seh)

461 כֶּסֶף (keseph) - more literally, "silver."

462 בֹּעַל (ba'al) "owner"

463 אֱלֹהִים (hâ'elohiym) - "the Gods" - KJV, NKJV, "judges"; NAS "judges" with footnote, "Or *God*"; NIV "judges" with footnote, "Or *before God*; also in verse 9"); LXX "the God" (τοῦ θεοῦ). See footnote for Exodus 21:6.

464 "to see" is not found in the text, but it appears to be implied by the context.



flock, for a garment, for anything lost which one says that it is his, the matter of the two shall be brought to the Gods.<sup>465</sup> Whomever the Gods<sup>466</sup> condemn,<sup>467</sup> he shall make peace twofold to his neighbor.

[10,H9] If a man gives to his neighbor a donkey, or an ox, or one from the flock, or any animal to keep, and it dies, or is hurt, or is taken captive,<sup>468</sup> no one seeing it, [11,H10] there shall be an oath of Yehvah between the two of them, if he did not stretch out his hand into his neighbor's property, and its owner shall accept it; and he shall not make peace. [12,H11] But if it was indeed stolen from him, he shall make peace to its owner. [13,H12] If it was indeed torn up, he shall bring the torn animal as a witness. He shall not make peace.

[14,H13] And if a man borrows from his neighbor, and it is hurt, or dies, its owner not being with it, he shall surely make peace. [15,H14] If its owner was with it, he shall not make peace. If it was for hire, it came for its hire.

[16,H15] If a man seduces a virgin who is not engaged, and he lies with her, he shall surely pay her bride price for a woman for himself.<sup>469</sup> [17,H16] If her father completely refuses to give her to him, he shall weigh out<sup>470</sup> silver according to the bride price of the virgins.<sup>471</sup>

[18,H17] A sorceress you shall not let live.<sup>472</sup>

[19,H18] Anyone who lies with an animal shall surely be put to death.<sup>473</sup>

[20,H19] He who sacrifices to the Gods shall be destroyed,<sup>474</sup> unless it is to Yehvah

465 אֱלֹהִים (hâ'elohiyim) - "the Gods" - KJV, NKJV, NAS (with footnote, "Or *God*"), and NIV translate, "judges," LXX "the God" (τοῦ θεοῦ). See footnote for Exodus 21:6.

466 אֱלֹהִים ('elohiyim) - "Gods" - KJV, NKJV, NAS (with footnote, "Or *God*"), and NIV (with footnote, "Or *whom God declares*") translate, "judges," LXX "God." See footnote for Exodus 21:6.

467 יָרְשִׁי' (yarshiy'un) - "condemn" - this verb is plural (i.e. they condemn). Other places where a plural verb is used with אֱלֹהִים ('elohiyim) can be found in Genesis 3:5; 20:13; 31:53; 35:37; Deuteronomy 4:7; 1 Samuel 4:8; 2 Samuel 7:23; Psalm 58:11. See also "He Is Holy Gods."

468 נִשְׁבָּה (nishbâh) - "taken captive" - KJV, NKJV, and NAS, have "driven away," NIV, "taken away," Jay P. Green, "captured," LXX, "be taken." The word is used in this form (Niphal) with the idea of being taken in Genesis 14:14; 1 Samuel 30:3, 5; 1 Kings 8:47; 2 Chronicles 6:37; Jeremiah 13:17; and Ezekiel 6:9.

469 Here, the man has to pay whether he gets the girl or not. The woman either becomes his wife or goes free (no punishment). This illustrates it was better for the woman to be open and honest about her affairs of this nature, rather than not. See Deuteronomy 22:20-21 for the death penalty for a bride found not to be a virgin *after* she marries.

470 יִשְׁקֹל (yishqol) - "weigh out" - can also be translated "pay" (e.g. NKJV, NAS, NIV). NAS footnotes, "Lit., weigh out silver."

471 See Deuteronomy 22:28-29 in a similar situation in which the father is *not* given the right of refusal.

472 Deuteronomy 18:10; Revelation 21:8; 22:15.

473 Bestiality is also condemned in Leviticus 18:23; 20:15-16; Deuteronomy 27:21

474 יָחַרְאֵם (yâchârâm) - "destroyed" - this word is used both for "devoted" (used as such in Leviticus 27:28 "devote" to Yehvah [LXX ἀναθή (anathê)]; Ezra 10:8 "would be confiscated" [LXX ἀναθεματισθησεται (anathematisthêsetai)]; Micah 4:13 "I will consecrate" . . . to Yehvah [LXX ἀναθήσεις (anathêseis)] and "devoted to destruction" or "utterly destroy" (used as such in Leviticus 27:29 "become doomed to destruction"; Deuteronomy 2:34 "utterly destroyed"; 3:6 utterly destroy [2x]; 7:2 [2x both words translated with simply "utterly destroy"]; 13:15 [H16, LXX ἀναθεματιεῖτε (anathematieite)]; 20:17 [2x both words translated with simply "utterly destroy"]; Joshua 2:10 "utterly destroyed"; 6:18 "you become accursed", 21 "utterly destroyed"; 8:26; 10:1, 28, 35, 37, 39-40 "utterly destroyed"; 11:11-12, 20-21; Judges 21:11 "utterly destroy"; 1 Samuel 15:3, 8-9 [2x], 15, 18, 20; 1 Kings 9:21 "destroy completely"; 2 Kings 19:11//Isaiah 37:11//2 Chronicles 32:14; 1 Chronicles 4:41; 2 Chronicles 20:23 "utterly kill"; Isaiah 11:15; 34:2; Jeremiah 25:9; 50:21, 26 "destroy . . . utterly"; 51:3; Daniel 11:44 "annihilate"). See also footnote for Numbers 21:2-3.

The related noun is חֵרֶם (chêrem) found in Leviticus 27:21 "devoted", 28 "devoted *offering*" (NKJV 2x, LXX ἀναθεμα [anathema] 2x), 29 "under the ban"; Numbers 18:14 "devoted thing"; Deuteronomy 7:26 [2x, LXX ἀναθεμα] "doomed to

only.

[21,H20] Moreover, a sojourner you shall not mistreat, and you shall not oppress him; for you were sojourners in the land of Egypt. [22,H21] Every widow and orphan you shall not afflict. [23,H22] If you indeed afflict him,<sup>475</sup> for if he indeed cries out to me, I will surely hear his cry. [24,H23] My anger will burn, and I will kill you with the sword; and your women will be widows and your sons orphans.

[25,H24] If you lend silver to my people, the poor with you, you shall not be to him as a lender. You shall not place upon him interest.<sup>476</sup>

[26,H25] If you ever take your neighbor's garment for a pledge,<sup>477</sup> at the coming in of the sun you shall return it to him. [27,H26] For it is his only covering. It is his garment for his skin. In what shall he lie down? And it shall be, when he cries out to me, that I will hear, for I am gracious.

[28,H27] You shall not curse<sup>478</sup> Gods,<sup>479</sup> and a leader among your people you shall not curse.<sup>480</sup>

[29,H28] You shall not delay<sup>481</sup> with your full produce and your juice. The firstborn of your sons you shall give to me.<sup>482</sup> [30,H29] Thus you shall do to your ox and to your flock. Seven days it shall be with its mother. On the eighth day you shall give it to me.

[31,H30] You shall be holy men to me, and the flesh of an animal torn in the field, you shall not eat.<sup>483</sup> You shall throw it to the dogs.

**23** [1] You shall not lift up a false<sup>484</sup> report, nor put your hand with the wicked to

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destruction", "accursed thing"; 13:15 (H16, LXX αναθεματι [anathemati]), 17 "accursed things" [H18, חֲרָמִים singular, never found in plural form in this usage; LXX αναθεματος]; Joshua 6:17 "doomed to destruction", 18 [3x] "accursed things" 2x, "accursed" 1x; 7:1 [2x, "accursed things"], 11, 12 [2x, "doomed to destruction", "accursed"], 13 [2x "accursed thing"], 15; 22:20; 1 Samuel 15:21 "which should have been utterly destroyed"; 1 Chronicles 2:7; 1 Kings 20:42 "appointed to utter destruction"; Isaiah 34:5 "curse"; 43:28 "curse"; Ezekiel 44:29 "dedicated thing"; Zechariah 14:11 "utter destruction"; Malachi 3:24 "curse".

חֲרָמִים (chêrem) is also used as a "net" (Ecclesiastes 7:26; Ezekiel 26:5, 14; 32:3 (2<sup>nd</sup> "net"); 47:10; Micah 7:2; Habakkuk 1:15 (1<sup>st</sup> "net"), 16 (1<sup>st</sup> "net"), 17.

On the worship of other gods, see also Deuteronomy 13:6-18.

475 עֲנֶה תֵּעַנֶה אֹתוֹ ('annêh te'anneh 'oto) - "you indeed afflict him"

476 נֶשֶׁכְּחַ (neshekh) - "interest" - this noun is also found only in Leviticus 25:36-37 (usury); Deuteronomy 23:19(H20, 3x interest); Psalm 15:5 (usury); Proverbs 28:8 (usury); Ezekiel 18:8, 13, 17 (usury); 22:12 (usury). This noun is related to the verb for "bite," נָשַׁךְ (nâshakh, e.g. Numbers 21:9), and this verb form is used for "charge interest" in Deuteronomy 23:19-20(H20, 1x, H21, 2x). For a righteous man who graciously lends, see Psalm 37:26 and 112:5. See also footnote for Leviticus 25:36 for the other word for "interest." See also Luke 6:35 (Psalm 15:5) for the godly perspective towards lending.

477 חָבַל תִּחְבֹּל שְׁלֵמַת רֵעֶךָ (châvol tachbol salmat rê'ekha) - "you ever take your neighbor's garment for a pledge" - more literally, "pledging you take for a pledge your neighbor's garment."

478 תִּקְלֵל (teqallêl) - This is the same word used in Exodus 21:17 for he who curses (מִקְלֵל, meqallêl) his father or mother. Also, see Leviticus 24:10-16 for more on cursing.

479 אֱלֹהִים (elohiym) "Gods" - NKJV, NAS "God"; KJV "gods"; LXX "Gods" or "gods" (θεοὺς [theous]).

480 תָּאָר (tâ'or) - "curse." A different word here is used for curse. LXX translates this verse, "You shall not revile gods [or Gods] (θεοὺς, theous), nor speak badly of a ruler of your people." Acts 23:5 is similar to the latter part of this verse. See also Romans 13:7 and 1 Peter 1:13-17.

481 To delay is not good. See Deuteronomy 23:21; Psalm 119:60; Ecclesiastes 5:4.

482 Exodus 13:11-13

483 Genesis 9:4; Acts 15:29

484 שָׁוְא (shâve') - or "vain" (LXX) - see footnote for Exodus 20:7.

be a violent<sup>485</sup> witness. [2] You shall not follow many to do evil, and you shall not answer concerning a dispute to turn aside after many to pervert a matter;<sup>486</sup> [3] and you shall not favor the poor in his dispute.<sup>487</sup>

[4] If you encounter your enemy's ox or his donkey wandering, you shall surely return it to him.<sup>488</sup> [5] If you see the donkey of one who hates you lying down under its load, you shall refrain from leaving<sup>489</sup> it to him. You shall surely release<sup>490</sup> it with him.<sup>491</sup>

[6] You shall not pervert the judgment of your needy in his dispute.<sup>492</sup>

[7] You shall be far from a false matter, and you shall not kill the innocent and righteous; for I will not justify<sup>493</sup> the wicked.<sup>494</sup> [8] And you shall not receive a bribe, for the bribe blinds perceptions,<sup>495</sup> and perverts the words of the righteous.<sup>496</sup> [9] And you shall not oppress a sojourner, and you know the soul of a sojourner; because you were sojourners in the land of Egypt.

[10] And for six years you shall sow your land, and gather its yield. [11] And the seventh you shall let it rest and leave it alone, and the needy of your people shall eat, and the remainder the beast of the field shall eat. Thus you shall do to your vineyard and to your olive tree.<sup>497</sup>

[12] Six days you shall do your work and on the seventh day you shall rest, so that your ox and your donkey might rest, and the son of your maidservant and the sojourner might be refreshed.<sup>498</sup>

[13] And in all<sup>499</sup> that I say to you, you shall keep. And the name of other gods you shall not mention and it shall not be heard upon your mouth.<sup>500</sup>

[14] Three times<sup>501</sup> a year you shall keep a feast to me. [15] You shall keep the

485 חָמָס (châmâs) - NAS and NIV translate "malicious." This word is used for "wrong" (e.g. Genesis 16:5), but its basic idea is violence (e.g. Psalm 18:49; 140:11; Jeremiah 51:35). For its use in the same way (i.e. for a false witness), see also Deuteronomy 19:16 and Psalm 35:11 (NKJV "fierce witnesses").

486 There is no Hebrew word for "a matter," but this is implied and needed for the English.

487 Proverbs 29:14

488 This is consistent with Matthew 5:43-48 and Luke 6:27-28, 31-36.

489 מְעֹזֵב (mê'azov) - the basic idea of this word has to do with leaving or forsaking. The exact same form is found in Joshua 24:16 (NKJV forsake).

490 תֹּאזֹז (ta'azov) - this is of the same root and basic meaning of the word above (מְעֹזֵב, mê'azov).

491 NAS translates this verse more literally, "... you shall refrain from leaving it to him, you shall surely release it with him." This law is a practical application of Luke 6:32-36.

492 Proverbs 14:31b; 31:9, 20

493 אֶצְדִּיק ('atsdiyq) - "justify" or "declare righteous." This is from the same root word as the word "righteous" (צַדִּיק, tsaddiyq) earlier in this verse.

494 This strongly hints to the day of judgment (Ecclesiastes 12:14; Hebrews 9:27).

495 פִּקְחִיִּים (piqchiym) - "perceptions" - KJV translates this, "the wise," NKJV, "the discerning," NAS, "the clear-sighted," NIV, "those who see," LXX, "the eyes of the seeing." This word is in the plural form. The only other place this Hebrew adjective is found is in Exodus 4:11 where it is in the singular form (e.g. NKJV "seeing").

496 צַדִּיקִים (tsaddiyqiyim) - "righteous," or perhaps more literally, "righteous ones" - this Hebrew word is in the plural form. This is amazing truth. A bribe has the power to pervert the words of righteous people (1 Timothy 6:10).

497 Leviticus 25:1-7

498 This is a wonderful commandment, but they simply refused to keep it (Jeremiah 17:21-27).

499 Deuteronomy 27:26; Matthew 4:4

500 i.e. hate idolatry (e.g. Psalm 31:6).

501 רֵגְלִים (regâliym) - more literally, "feet." This same usage is found in Numbers 22:28, 32-33.

feast of unleavened bread, (seven days you shall eat unleavened bread,<sup>502</sup> as I commanded you, at the appointed time, the month of Abib, because in it you went out from Egypt; and they shall not appear before me empty), [16] and the feast of harvest, the firstfruits from your labors which you have sown in the field, and the feast of ingathering at the going out of the year in your gathering from your labors from the field.

[17] Three times in the year every male of yours shall appear before the Lord, Yehvah.<sup>503</sup> [18] You shall not sacrifice with leaven the blood of my sacrifice, and the fat of my feast shall not stay until morning. [19] The first of the firstfruits of your land you shall bring to the house of Yehvah your Gods. You shall not boil a kid in the milk of its mother.<sup>504</sup>

[20] Behold, I will send a messenger before you to keep you in the way, and to bring you to the place which I have prepared. [21] Take heed before him, and listen to his voice. Do not be rebellious against him, because he will not forgive your transgressions; for my name is in him.<sup>505</sup> [22] For if you indeed listen to his voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. [23] For my messenger will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites and I will annihilate them. [24] Do not bow down to their gods and do not serve them; and do not do according to their works; but you shall totally destroy them; and completely break down their pillars.

[25] So you shall serve Yehvah your Gods, and he will bless your bread and your water, and I will remove sickness from your midst. [26] There shall not be one who miscarries or<sup>506</sup> is barren in your land. I will fulfill the number of your days.

[27] I will send my terror<sup>507</sup> before you, and I will confuse all the people among whom you come. And I will give the neck<sup>508</sup> of everyone of your enemies to you. [28] And I will send the hornet<sup>509</sup> before you which will drive out the Hivite, the Canaanite, and the Hitite from before you. [29] I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too many for you. [30] Little by little I will drive them out from before you, until you are

502 מַצּוֹת (matsot) - "unleavened bread" is here in the plural form (which is most common).

503 הָאֲדוֹן יְהוָה (hâ'âdon yehvah) - "the Lord, Yehvah"

504 Mentioned also in Exodus 34:26 and Deuteronomy 14:21.

505 This last sentence is a slap in the face to the false view of God that He forgives anyone and everyone no matter what. God says here the angel will not forgive their transgressions, *because His name is in Him*. See also Judges 24:19 and 2 Kings 24:1-4. Psalm 95:11 and Hebrews 4:6 reveals the fulfillment of the warning of Exodus 23:21. He eternally did not forgive their transgressions.

506 וְ (ve) - "or" - this can also mean "and" depending on the context. See footnote for Exodus 21:15.

507 אֵימָתִי ('êymâtiy) - "my terror" - The word for terror is also found in Genesis 15:12 ("horror" NKJV); Exodus 15:16 ("dread" NKJV); Deuteronomy 32:25 ("terror" NKJV); Joshua 2:9 ("terror" NKJV); Ezra 3:3 ("fear" NKJV); Job 9:34; 13:21 ("dread" NKJV); 20:25 ("terrors" NKJV); 33:7 ("fear" NKJV); 39:20 ("terror" NKJV); 41:14 [Hebrew 41:6] ("terrible" NKJV); Psalm 55:4; 88:15 [Hebrew 88:16] ("terrors" NKJV); Proverbs 20:2 ("wrath" NKJV with footnote, "Lit., fear or terror"); Isaiah 33:18 ("terror" NKJV); Jeremiah 50:38 ("idols" NKJV; NAS "fearsome idols").

508 עֹרֶף ('oreph) - "neck" - KJV, NKJV, NAS, NIV all have "turn their backs." Jay P. Green, "give the neck." It is more literally, "give the neck" (נָתַתִּי אֶת-כָּל-אֲיִכְיָה אֵלָיָה עֹרֶף) nâtattiy 'et-kâl-'oyeveykha 'êleykha `oreph). This same word is translated neck in the NKJV, e.g. in Genesis 49:8; Job 16:12; and Proverbs 29:1.

509 צְרָעָה (tsir'âh) "hornet" - noted also only in this same context in Deuteronomy 7:20 & Joshua 24:12.

fruitful and take possession of the land. [31] And I will set your border from the Sea of Reeds to the sea of the Philistines, and from the wilderness to the river,<sup>510</sup> for I will give into your hand the inhabitants of the land; and you shall drive them from before you. [32] You shall not cut a covenant with them or their gods. [33] They shall not dwell in your land, lest they cause you to sin against me. If you serve their gods, it will surely be a snare to you.”

**24**[1] And he said to Moses, “Go up to Yehvah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from a distance.<sup>511</sup> [2] And Moses alone shall come near to Yehvah, and they shall not come near; and the people shall not go up with him.”

[3] So Moses went and recounted to the people all the words of Yehvah and all the judgments. And all the people answered with one voice, and said, “All the words which Yehvah has spoken we will do.” [4] And Moses wrote all the words of Yehvah. And he rose early in the morning and built an altar at the bottom of the mountain, and twelve pillars for the twelve tribes of Israel.

[5] And he sent lads<sup>512</sup> of the sons of Israel, and they offered up burnt offerings and sacrificed peace sacrifices of bulls<sup>513</sup> to Yehvah. [6] And Moses took half of the blood and put it in bowls, and half the blood he sprinkled upon the altar. [7] And he took the Book of the Covenant and read it in the hearing<sup>514</sup> of the people. And they said, “All that Yehvah says we will do and be obedient.” [8] And Moses took the blood and sprinkled it upon the people and said, “Behold, the blood of the covenant which Yehvah has cut with you according to all these words.”

[9] Then Moses went up, and Aaron, Nadab and Abihu, and seventy of the elders of Israel. [10] And they saw Gods of Israel, and under his feet, as a paved work of sapphire, and as the substance<sup>515</sup> of the heavens in purity.<sup>516</sup> [11] And against the nobles of the sons of Israel he did not stretch out his hand. So they saw the Gods, and they ate and drank.

[12] And Yehvah said to Moses, “Come up to me to the mountain, and be there; and I will give to you tablets<sup>517</sup> of stone, and the law and the commandments which I have written to teach them.”<sup>518</sup> [13] So Moses arose, and Joshua his servant, and Moses went up to the mountain of the Gods.<sup>519</sup>

[14] And to the elders he said, “Wait for us in this place<sup>520</sup> until we return to you.

510 הַנְּהָר (hannâhâr) - The Euphrates, see Genesis 15:18; Deuteronomy 1:7-8; and Joshua 1:4.

511 Hebrews 9:8

512 נְעָרִים (na'arêy) - “youths” - This word can mean anything from an infant (Exodus 2:6) to a young man (2 Samuel 18:5, 12).

513 פָּרִיִּים (pâriym) - NKJV has “oxen,” yet in Numbers 7:87 it translates the same word “young bulls” and in Numbers 7:88 “bulls.” It is used simply for “bulls” e.g. in Psalm 22:12 (H13) & Isaiah 1:11.

514 בְּאָזְנָי (be'âznây) - “in the hearing,” more literally, “in the ears.”

515 עֵצֶם ('etsem) - “substance,” more literally, “bone.”

516 Ezekiel 1:26-28

517 לְחֹת (luchot) - “tablets” - these tablets are mentioned also in Exodus 24:12; 31:18; 32:15-16, 19; 34:1, 4, 28-29;

Deuteronomy 4:13; 5:22; 9:9-11, 15, 17; 10:1-5; 1 Kings 8:9; 2 Chronicles 5:10; 2 Corinthians 3:3; Hebrews 9:4.

518 This equals the Ten Commandments. See Exodus 31:18; 32:15-19; 34:1, 4, 28.

519 Instructions given during this time are found in Exodus 25-31.

520 בְּזֶה (vâzeh) - “in this place” - more literally, “in this.”

And behold, Aaron and Hur are with you. Whoever is an owner of words,<sup>521</sup> let him go to them.” [15] So Moses went up to the mountain, and the cloud covered the mountain. [16] And the glory of Yehvah settled upon the mountain of Sinai, and the cloud covered it for six days. And he called to Moses on the seventh day from the midst of the cloud. [17] And the glory of Yehvah appeared as a consuming fire at the top of the mountain to<sup>522</sup> the eyes of the sons of Israel. [18] And Moses went into the midst of the cloud, and he went up to the mountain. And Moses was on the mountain forty days<sup>523</sup> and forty nights.<sup>524</sup>

**25**[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel, and take for me a heave offering<sup>525</sup> from every man whose heart is willing it.<sup>526</sup> You shall take my heave offering. [3] And this is the offering that you shall take from them: gold, and silver, and bronze, [4] and violet and purple and scarlet<sup>527</sup> thread, and fine linen, and goats hair,<sup>528</sup> [5] reddened rams’ skins, and techashiym skins,<sup>529</sup> and acacia<sup>530</sup> wood, [6] oil for the light, spices for the anointing oil, and for incense of spices,<sup>531</sup> [7] onyx stones, and setting stones, for the ephod<sup>532</sup> and for the breastpiece.<sup>533</sup> [8] And let them make me a sanctuary, and I will dwell in their midst.

521 מִי־בַעַל דְּבָרִים (miy-va'al devâriym) - “whoever is an owner of words,” or “whoever owns words,” or “whoever has words.”

522 לְעֵינַי (le'èynây) - more literally, “to the eyes.”

523 See also Deuteronomy 9:9-20. Moses spent forty days and forty nights on the mountain twice over without food or water.

524 Chapters 25-31 are commandments Moses received while on the mountain. See Exodus 31:18.

525 תְּרוּמָה (trumâh) - “heave offering” - KJV; NKJV “offering”; NAS “contribution” - this same word is found again later in this verse and the following verse translated “offering” and “contribution” by the KJV, NKJV, & NAS. But, in the next occurrence (Exodus 29:27-28[3x]) all have “heave offering.” See footnote for Exodus 29:27. In the following occurrences (Exodus 30:13-15; 35:5[2x], 21, 24[2x]; 36:3, 6) they switch back to “offering” (KJV, NKJV) and NAS stays with “contribution.” The following occurrence (Leviticus 7:14) is back to “heave offering” (KJV; NKJV) with NAS straying with “contribution.” Etc.

526 אֲשֶׁר יִדְבֶנּוּ לִבּוֹ ('asher yiddevennu libbo) - “whose heart is willing it.”

527 תוֹלַעַת שָׁנִי (tola'at shâni) - “scarlet” - see footnote for Leviticus 14:4.

528 עִזִּים ('izziyim) - “goats hair” - This is the same word for “goats.” See footnote for Exodus 35:26.

529 עֹרֹת תַּחֲשִׁימִים ('orot techâshiym) - “techashiym skins” - KJV “badgers' skin”; NKJV “badger skins” with footnote, “dolphin,” NAS “porpoise,” NIV “hides of sea cows,” LXX “blue skins.” The exact meaning of the word (תַּחֲשִׁימִים, techâshiym) is uncertain. Thus, this plural term is transliterated. The singular term is תַּחֲשִׁי (tachash). See Numbers 4:6.

530 שִׁטִּים (shitiym) - KJV transliterates, “shittim.”

531 לִקְטֹרֶת הַסַּמִּים (liqtoret hassammiym) - “for incense of spices” - KJV, “for sweet incense,” NKJV, “for the sweet incense,” NAS and NIV, “for the fragrant incense.” BDB gives “spices” for סַמִּים (sammiym).

532 אֶפֶד ('êphod) - “ephod” - this is part of the priestly garments (Exodus 28:1-4). It is described in detail in Exodus 28:5-14. David used it when he inquired of the Lord (e.g. 1 Samuel 23:9-12; 30:7-8) and danced (2 Samuel 6:14; 1 Chronicles 15:27).

533 חֹשֶׁן (choshen) - “breastpiece” (NAS & NIV), KJV, NKJV “breastplate,” Green, “pouch.” This breastpiece does appear to be a pouch (of sorts). The Urim and Thummin were put into it (Exodus 28:30, Leviticus 8:8). Other passages that mention either the Urim or Thummim are: Numbers 27:21 (used to make a discision and get an answer from the Lord); Deuteronomy 33:8; 1 Samuel 28:6 (no answer given, this shows it was not like casting lots or flipping a coin); Ezra 2:63; and Nehemiah 7:65. See also footnote for Exodus 28:30.

[9] According to all that I show you,<sup>534</sup> the pattern of the the dwelling<sup>535</sup> and the pattern of all its articles, so thus shall you do.

[10] And they shall make an ark<sup>536</sup> of acacia wood two cubits and a half its length, and a cubit<sup>537</sup> and a half its width, and a cubit and a half its height. [11] And you shall overlay it with pure gold, inside and out you shall overlay it. And you shall make upon it a border<sup>538</sup> of gold around it. [12] And you shall cast for it four rings of gold, and put it upon its four corners,<sup>539</sup> two rings on its one side and two rings on its second side. [13] And you shall make poles of acacia wood, and you shall overlay it with gold. [14] And you shall put the poles in the rings on the sides of the ark to carry the ark with them. [15] The poles shall be in the rings of the ark. They shall not be removed from it. [16] And you shall put into the ark the testimony which I shall give you.<sup>540</sup>

[17] And you shall make a propitiatory<sup>541</sup> of pure gold, two cubits and a half its length, and a cubit and a half its width. [18] And you shall make two cherubs<sup>542</sup> of gold; hammered you shall make them, at<sup>543</sup> the two ends of the propitiatory. [19] And make one cherub at<sup>544</sup> this end, and one cherub at<sup>545</sup> this end. You<sup>546</sup> shall make the cherubs of<sup>547</sup> the propitiatory upon its two ends. [20] And the wings of the cherubs shall be spread out above covering with their wings over the propitiatory, and their faces each to his brother, the faces of the cherubs, shall be toward the propitiatory. [21] And you shall put the propitiatory upon the ark, on the top, and

534 The Lord showed Moses these things. This explains how Moses would know what a Cherub looked like in order to build them (Exodus 25:18). See also Hebrews 8:1-5 and 9:23.

535 הַמִּשְׁכָּן (hammishkân) - from שָׁכַן (shakhan) - to settle down, abide, dwell. It is used of the “tents” (NKJV;

“dwellings,” NAS, although Hebrew is in the singular) of Korah, Dathan, and Abriam in Numbers 16:24, 27,

“dwellings” (NKJV, here it is plural in the Hebrew) in Numbers 24:5; Jeremiah 30:18; Isaiah 54:2; etc., a “tomb” in Isaiah 22:16; and most often as here, of God’s abode (“tabernacle” NKJV).

536 אֲרוֹן ('aron) - “ark” - or “chest” (NIV, BDB). This word is close, but not the same, as the Hebrew name Aaron (אַהֲרֹן, 'aharon).

537 “cubit” - אַמְמָה ('ammâh) - a cubit is apparently the length of a forearm (about 18 inches). The cubits in Ezekiel 40:5 and 43:13 are described as a handbreath larger.

538 זֶר (zêr) - “border” (BDB), KJV “crown,” NKJV (footnote “border” at Exodus 30:3), NAS, NIV “molding.”

539 פַּעֲמֹתָיו (pa'amotâyv) - “its . . . feet” (NAS, NIV), KJV, NKJV, “corners.” Context plays heavily on the translation of this word. It is translated (NKJV) “feet” in Psalm 58:10; 74:3; and Proverbs 29:5; “steps” in Psalm 57:6; 140:4; and Isaiah 26:6, “times” e.g. in Genesis 27:36; 31:7, 41; and 33:3, and “anvil” in Isaiah 41:7.

540 Moses did so. See Exodus 40:20; Deuteronomy 10:1-5. Moses was faithful (Hebrews 3:5).

541 כַּפֹּרֶת (khapporet) - “propitiatory” - KJV, NKJV, NAS, “mercy seat,” NIV “atonement cover,” LXX “propitiatory”

(ἱλαστήριον, ilastarion). It is from the Hebrew word for “appease” (e.g. Genesis 32:20) or “make propitiation” or “make atonement” (כִּפֶּר, kipper, e.g. Exodus 30:10). The word “propitiatory” used in the LXX (ἱλαστήριον, ilastarion) is the same word used in Romans 3:25 (NKJV “propitiation”) and Hebrews 9:5 (NKJV “mercy seat”). Hebrews 9:5 speaks of the identical thing mentioned in Exodus 25:17. 1 John 2:2 says Christ is the propitiation (ἱλασμός, ilasmos) for our sins. See also 1 John 4:10 (ἱλασμόν, ilasmon) and Hebrews 2:17 (ἱλασκεσθαι, ilaskesthai, see also footnote for Luke 18:13).

542 כְּרֻבִים (keruviym) - “cherubs,” KJV, NKJV, NAS, NIV, “cherubim” - “cherubim” is a transliteration of the plural form of the word for “cherub.” See footnote for Genesis 3:24.

543 More literally, “from.”

544 More literally, “from.”

545 More literally, “from.”

546 תָּא (ta'asu) - This is plural “you.” He changes from a singular “you” to a plural “you.”

547 More literally, “from.”

you shall put into the ark the testimony which I shall give you. [22] And I will meet with you<sup>548</sup> there, and I will speak with you from upon the propitiatory from between the two cherubs<sup>549</sup> which are upon the ark of the testimony about everything that I command you for the sons of Israel.

[23] And you shall make a table of acacia wood, two cubits its length, and one cubit its width, and a cubit and a half its height. [24] And you shall overlay it with pure gold, and you shall make a border all around. [25] And you shall make for it a rim a handbreadth all around, and you shall make a border of gold for its rim all around. [26] And you shall make for it four rings of gold, and shall put the rings upon the four corners where its four legs are. [27] The rings shall be close to the rim for housings<sup>550</sup> for the poles to carry the table. [28] And you shall make the poles of acacia wood, and you shall overlay them with gold, and the table shall be carried by them. [29] And you shall make its dishes, and its pans, and its pitchers, and its sacrificial bowls, which, in them, it shall be poured out,<sup>551</sup> you shall make them pure gold. [30] And you shall put upon the table the presence bread<sup>552</sup> before me always.

[31] And you shall make a lampstand of pure gold. The lampstand<sup>553</sup> shall be made of hammered work, its base,<sup>554</sup> and its shaft,<sup>555</sup> its cups, its bulbs, and its flowers shall be from it.<sup>556</sup> [32] And six branches shall go out from its side, three branches of the lampstand from its one side, and three branches of the lampstand from its second side. [33] Three almond blossom shaped cups in the one branch, with bulb and flower, and three almond blossom shaped cups in the other branch, with bulb and flower. Thus shall the six branches go out from the lampstand. [34]

548 Moses would go in behind the veil to speak with the Lord (e.g. Numbers 17:1-4). He would speak to him face to face (e.g. Exodus 33:7-11; Numbers 12:6-8).

549 See also Isaiah 6:1-2. There Seraphim, apparently a different creature, are in the presence of God.

550 לְבָתִּים (levātiym) - “for the housings” - this use of the word for “house” is also found in Exodus 26:29; 36:34; 37:14, 27; 38:5.

551 אֲשֶׁר יִסָּךְ בָּהֶן (’asher yussakh bâhên) - “which, in them, it shall be poured out” - KJV “to cover withal,” NKJV, “for pouring,” NAS “with which to pour libations,” NIV “for the pouring out of offerings,” LXX “with which you shall offer drink offerings.”

552 לֶחֶם פָּנִים (lechem pâniym) - “presence bread” - KJV “shewbread,” NKJV “showbread,” NAS (with footnote, “Lit., face”), NIV “bread of the Presence,” - found also in Exodus 35:13; 39:36; 1 Samuel 21:6 (H7); 1 Kings 7:48; 2 Chronicles 4:19; Nehemiah 10:33(H34). In Numbers 4:7 it is simply הַפָּנִים (hapâniym), “the presence.” לֶחֶם (lechem) is “bread” and פָּנִים (pâniym) is “face” (e.g. Exodus 33:11, אֶל-פָּנֵי, pâniym 'el-pâniym, “face to face”) or also translated “presence” (e.g. Exodus 33:14 יֵלְכוּ פָנַי, pânay yêlêkhu, “My presence will go;” 33:15, פָּנֶיךָ, pâneykha, “your presence”). In 1 Chronicles 9:32; 23:29 it is called (more literally) “the arranged bread,” לֶחֶם הַמַּעֲרֶכֶת (lechem hamma`arâkhet), 2 Chronicles 13:11, מַעֲרֶכֶת לֶחֶם (ma`arâkhet lechem), and in 1 Chronicles 28:16; 2 Chronicles 2:4; 29:18 simply “the arrangement” הַמַּעֲרֶכֶת (hamma`arekhet). The bread was to be replaced every Sabbath (Leviticus 24:8; 1 Chronicles 9:32). This presence bread is what David and his men ate in 1 Samuel 21:1-6 (see also Matthew 12:3-5 [Mark 2:25-26; Luke 6:3-4]). See also footnotes for Matthew 12:4.

553 מְנוֹרָה (menorâh) - “lampstand” - used also for a lampstand in a house (2 Kings 4:10). Since this all is to be a copy of what is in heaven (Hebrews 8:5; 9:23), it is evident that this lampstand, with its seven lamps (see verse 37), is a representation of the seven Spirits of God (see Zechariah 4:2-10; Revelation 1:4; 4:5; 5:6).

554 יְרֵכָה (yerêkhâ) - “base” - KJV “his shaft,” NKJV “its shaft,” NAS “its base,” NIV “base,” LXX “its stem.”

555 קָנָה (qânâh) - “its shaft,” KJV “his branches,” NKJV, LXX “its branches,” NAS “its shaft,” NIV “shaft.” This is the same word used in the next verse for branches, although here it is in the singular form, there in the plural.

556 מִמֶּנָּה (mimmennâh) - “from it” - i.e. from the same piece. It is to be a hammered work of pure gold from one piece.



And on the lampstand there shall be four almond blossom shaped cups with its bulbs and flowers. [35] And there shall be a bulb under two of the branches from it, and a bulb under two of the branches from it, and a bulb under two of the branches from it; for six of the branches shall go out from the lampstand. [36] Their bulbs and their branches from it, all of it shall be of one hammered work of pure gold. [37] And you shall make its seven lamps, and he<sup>557</sup> shall cause its lamps to go up,<sup>558</sup> and cause the light to shine across its face. [38] And its snuffers and fire-pans shall be of pure gold. [39] A talent<sup>559</sup> of pure gold, he<sup>560</sup> shall make it, with all these utensils. [40] So see and do according to the pattern which you saw on the mountain.”<sup>561</sup>

**26** [1] And you shall make the dwelling with ten curtains of fine woven linen, and violet, and purple, and scarlet thread, with cherubs, a work of art,<sup>562</sup> you shall make them. [2] The length of the one curtain shall be twenty eight cubits, and the width of the one curtain four cubits, one size<sup>563</sup> for all the curtains. [3] Five curtains shall be joined together, each to its companion,<sup>564</sup> and five curtains joined together each to its companion. [4] And you shall make violet loops on the edge of the one curtain from the end at the juncture, and thus shall you do at the edge of the outermost curtain at the second juncture. [5] Fifty loops you shall make on the one curtain, and fifty loops you shall make in the end of the curtain which is at the second juncture, the corresponding loops each to its companion. [6] And you shall make fifty hooks of gold, and you shall join the curtains each to its companion in the hooks; and the the dwelling shall be one.

[7] And you shall make curtains of goat hair for a tent over the the dwelling; eleven curtains, you shall make them. [8] The length of the one curtain shall be thirty cubits, and the width of the one curtain shall be four cubits, one size for the eleven curtains. [9] You shall join the five curtains by themselves and the six curtains by themselves, and you shall double over the sixth curtain in front of the face of the tent. [10] And you shall make fifty loops on the edge of the one curtain on the outermost juncture, and fifty loops on the edge of the second juncture curtain. [11] And you shall make fifty hooks of bronze, and you shall put the hooks in the loops, and assemble the tent; and it shall be one. [12] The excess that remains in the curtains of the tent, half of the remaining curtain shall hang over the back parts of the the dwelling. [13] And the cubit from this and the cubit from that in the remaining in the length of the curtains of the tent shall be hung over the end of the the dwelling from this and from that to cover it. [14] And you shall make a cover for the tent of reddened rams' skins, and a cover of techashiym<sup>565</sup> skins above

557 הָעֹלֶה (he'elâh) - Hiphal third masculine singular - "he shall cause to go up."

558 i.e. light the lamps.

559 כִּכָּר (kikâr) - "talent" - this word is used for a measure of weight (as here), for a "plain" (e.g. Genesis 13:1-13), for a disc (Zechariah 5:7), and for a "loaf" of bread (e.g. Exodus 29:23; 1 Chronicles 16:3). For talent, see also footnote for Matthew 18:24.

560 יַעֲשֶׂה (ya'aseh) - third masculine singular imperfect, "he shall make."

561 Hebrews 8:5

562 מְעֵשֶׂה חָשָׁב (ma'asêh choshêv) - "a work of art" - more literally, "a work of thinking."

563 מִדָּה (middâh) - "size"

564 אָחֹתָהּ ('achotâh) - "its companion" - more literally, "her sister."

565 See footnote for Exodus 25:5

it.

[15] And you shall make the boards for the the dwelling of acacia wood standing up. [16] Ten cubits long shall be the board, and a cubit and a half the width of the one board. [17] Two hands for the one board bound each to its companion. Thus you shall make for all the boards of the the dwelling. [18] And you shall make the boards for the the dwelling, twenty boards for the south side southward.<sup>566</sup> [19] And forty bases of silver you shall make under the twenty boards, two bases under the one board for its two hands, and two bases under the other board for its two hands.

[20] And for the second side of the the dwelling, for the north side, there shall be twenty boards, [21] and forty of their bases of silver, two bases under the one board, and two bases under the other board. [22] And for the sides of the the dwelling towards the west<sup>567</sup> you shall make six boards. [23] And two boards you shall make for the corners of the the dwelling in the two sides. [24] They shall be doubled<sup>568</sup> at the bottom and together. And they shall be coupled<sup>569</sup> at the top<sup>570</sup> to the one ring. Thus it shall be for both of them. They shall be for the two corners. [25] So there shall be eight boards and their silver bases, sixteen bases, two bases under the one board and two bases under the other board.

[26] And you shall make bars of acacia wood, five for the boards of the one side of the the dwelling, [27] and five bars for the boards of the second side of the the dwelling, and five bars for the boards of the side of the the dwelling for the sides toward the west. [28] And there shall be a middle bar in the midst of the boards passing through from end to end. [29] And you shall overlay the boards with gold, and you shall make their rings of gold, housings<sup>571</sup> for their bars; and you shall overlay their bars with gold. [30] And you shall set up the the dwelling according to its judgment which you were shown on the mountain.

[31] And you shall make a curtain<sup>572</sup> of violet, and purple, and scarlet thread, and fine woven linen, a work of art. He shall make it with cherubs. [32] And you shall put it upon the four pillars of acacia overlaid with gold, and their hooks of gold upon the four bases of silver. [33] And you shall put the curtain under the hooks, and you shall bring the ark of the testimony there within the curtain, and the curtain shall separate for you between the Holy and the Holy of the Holies.<sup>573</sup> [34] And you shall put the propitiatory upon the ark of the testimony in the Holy of the Holies. [35] And you shall set the table outside the curtain and the lampstand opposite the table on the side of the the dwelling toward the south, and you shall put the table on the

566 לַפָּאָת נִגְבָּה תִּימָנָה (liph'at negbâh tēymânâh) - "for the south side southward"

567 יָמָּה (yâmmâh) - "towards the west" - more literally "towards the sea."

568 תְּאֻמִּים (to'amîym) - "coupled" - more literally, "doubled."

569 תַּמִּיִּם (tammiym) - "coupled" - more literally "complete."

570 רֹאשׁוֹ (ro'sho) - "top" - more literally, "its head."

571 בָּתִּים (bâtiym) - "housings"

572 פָּרֹכֶת (phârokhet) - "curtain" - usually translated "veil" (e.g. KJV, NKJV, NAS) - This word is only used for the dividing curtain that separates the holy from the holy of holies (verse 33). It is only found here and in Exodus 26:33(3x), 35; 27:21; 30:6; 35:12; 36:35; 38:27; 39:34; 40:3, 21-22, 26; Leviticus 4:6, 17; 21:23; 16:2, 12, 15; 24:3; Numbers 4:5; 18:7; 2 Chronicles 3:14. See also Hebrews 10:20

573 קֹדֶשׁ הַקֳּדָשִׁים (qodesh haqqodâshiym) - "Holy of the Holies" - This is the copy (Hebrews 8:5). Christ entered the real (Hebrews 9:11-12, 24).

north<sup>574</sup> side. [36] And you shall make a screen for the door of the tent, violet, and purple, and scarlet thread, and fine woven linen, a work of a variegator.<sup>575</sup> [37] And you shall make for the screen five pillars of acacia, and overlay them with gold, and their hooks with gold, and you shall cast for them five bases of bronze.

**27** [1] And you shall make the altar<sup>576</sup> of acacia wood five cubits long and five cubits wide. The altar shall be square, and its height three cubits. [2] And you shall make its horns on its four corners. Its horns shall be from it,<sup>577</sup> and you shall overlay it with bronze. [3] And you shall make its pots<sup>578</sup> to receive its ashes,<sup>579</sup> and its shovels, and its bowls,<sup>580</sup> and its forks, and its fire-pans, for all its utensils you shall make with bronze. [4] And you shall make for it a grate, a network of bronze, and you shall make on the network four bronze rings on its four ends. [5] And you shall put it under the rim of the altar beneath, and the net shall be half way up the altar. [6] And you shall make poles for the altar, poles of acacia wood, and you shall overlay them with bronze. [7] Its poles shall be put in the rings, and the poles shall be on the two sides of the altar to carry it. [8] You shall make it hollow with boards, just as it was shown you on the mountain, so shall they make it.

[9] And you shall make the court<sup>581</sup> of the the dwelling, for the south side toward the south hangings<sup>582</sup> for the court fine woven linen one hundred cubits long for the one side, [10] and its twenty pillars and their twenty bases of bronze. The hooks of the pillars and their bands shall be silver. [11] And likewise, for the sides along the north, hangings a hundred long, and its twenty pillars and their twenty bronze bases, the hooks of the pillars and their bands shall be silver. [12] And the width of the court for the sea<sup>583</sup> side shall have hangings of fifty cubits with their ten pillars and their ten bases. [13] And the width for the side toward the east toward the sunrise shall be fifty cubits, [14] and fifteen cubits of hangings for the side with their three pillars and their three bases, [15] and for the second side, fifteen cubits of hangings with their three pillars and their three bases. [16] And for the gate of the court there shall be a screen twenty cubits, violet, and purple, and scarlet thread, fine woven linen, a work of a variegator,<sup>584</sup> with their four pillars and their four bases. [17] All the pillars of the court round about shall have bands of silver, and

574 Psalm 48:1-2; Isaiah 14:13; Ezekiel 1:4

575 רֹקֵם (roqêm) - “variegator” - “a worker (weaver) in colors” (BDB)

576 The heavenly altar can be found in Revelation 6:9; 8:3, 5; 9:13; 14:17-18; 16:7. Also, there are two altars (Numbers 3:31). This one for burnt offerings (Exodus 29:38-42; 38:1; Leviticus 6:8-13), and the altar for incense (Exodus 30:1).

577 In other words, the horns shall be from the altar, i.e. one piece. The horns were to protrude from the altar.

578 סִירָּתָיו (siyrotâyv) - “its pots” - KJV “his pans,” NKJV “its pans,” NAS “its pails,” NIV “its pots.” This same word is used for a “pot” (KJV, NKJV, NAS, NIV) for boiling in 2 Kings 4:38f.

579 לִדְשֵׁנוֹ (ledasheno) - “to receive its ashes” - more literally, “to be its fat.” The Hebrew word here is an infinitive from the word to be or grow fat, דָּשֵׁן (dâshên). The idea of ashes is interpretive based on context. KJV, NKJV, NAS, and NIV all have “ashes.” דָּשֵׁן (dâshên) is used likewise in Numbers 4:13 where it clearly indicates “ashes.”

580 מִזְרֻקָּתָיו (mizreqotâyv) - “its bowls” - NKJV “basins.” In Amos 6:6 NKJV translates the same word “bowls.”

581 Here one court is mentioned. In the temple, there were two courts (2 Kings 21:5; 1 Kings 6:36; 7:9). Some awesome verses on the courts of the Lord can be found in Psalm 65:4; 84:1-2, 10; 92:12-15; 96:8-9; 100:4; 116:18-19; 135:1-2; Isaiah 62:6-9; and Ezekiel 9:7.

582 קִלְעִים (qelâ'iyim) - “hangings” - this word is synonymous with יְרִיעֹת (yeriy'âh), e.g. Exodus 26:2 “curtains”, translated there plural, but Hebrew is in the singular, יְרִיעָה (yeriy'âh).

583 i.e. west

584 See footnote for Exodus 26:36.

their hooks of silver, and their bases of bronze. [18] The length of the court shall be a hundred cubits, and the width fifty in fifty, and the height five cubits of fine woven linen, and their bases of bronze. [19] For all the utensils of the the dwelling in all of its service and all of its pegs, and all of the pegs of the court, shall be bronze.

[20] And you shall command the sons of Israel that they bring to you pure pressed olive oil for the light to cause the lamp to go up continually. [21] In the tent of meeting outside the curtain which is by the testimony, Aaron and his sons shall tend it from evening until morning before Yehvah, a statue forever throughout their generations for the sons of Israel.<sup>585</sup>

**28** [1] And you shall cause to come near to you Aaron your brother and his sons with him, from among the sons of Israel, that he may minister to me as priest, Aaron, Nadab, Abihu, Eleazer, and Ithamar, Aaron's sons. [2] And you shall make holy garments for Aaron your brother for glory and for beauty. [3] And you shall speak to all those who are wise of heart whom I have filled with the spirit of wisdom, and they shall make Aaron's garments, to sanctify him, for his service as preist to me. [4] And these are the garments they shall make: a breastpiece, and an ephod, and a robe, and a woven<sup>586</sup> tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and for his sons that he may minister to me as priest.

[5] And they shall take gold, and violet, and purple, and scarlet thread, and the fine linen, [6] and they shall make the ephod of gold, violet, and purple, scarlet thread, and fine woven linen, a work of thinking.<sup>587</sup> [7] It shall have two shoulder pieces joined to its two ends, and so it shall be joined. [8] And its skillfully woven band of the ephod, which is upon it, shall be like its work from it,<sup>588</sup> gold, violet, and purple, and scarlet thread, and fine woven linen. [9] And you shall take two onyx stones, and engrave upon them the names of the sons of Israel,<sup>589</sup> [10] six of their names upon the one stone, and the remaining six upon the second stone, according to their birth. [11] The work of an engraver of stone, an engraving of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall make them to be set in settings of gold. [12] And you shall put the two stones upon the shoulders of the ephod, memorial stones for the sons of Israel. And Aaron shall carry their names before Yehvah upon his two shoulders for a memorial.

[13] And you shall make settings of gold, [14] and two chains of pure gold. You shall make them braided, a work of cords, and you shall put the corded chains upon the settings.

[15] And you shall make the breastpiece of judgment a work of art, like the work of the ephod. You shall make it of gold, violet, and purple, and scarlet thread, and fine woven linen, you shall make it. [16] It shall be square, doubled over, a span<sup>590</sup>

585 An awesome privilege that most did not heed (e.g. Ezekiel 44:10-15).

586 תַּשְׁבֵּטִים (tashbêts) - "woven" - KJV "broidered," NKJV "skillfully woven," NAS "checkered," NIV "woven." The exact meaning of this word is uncertain.

587 מַעֲשֵׂה חֹשֶׁב (ma'asêh choshêv) - "a work of thinking" - It could also be translated, "a work of art." KJV "cunning work," NKJV "artistically worked," NAS "the work of the skillful workman," NIV "the work of a skilled craftsman." It is more literally "a work of thinking."

588 i.e. "of the same workmanship" (NKJV), "of the same material" (NAS)

589 Revelation 21:12

590 זֶרֶת (zeret) - "span" - according to BDB this is about a half of a cubit, the distance between the ends of the thumb and little finger of a spread hand. This word is also found in Exodus 39:9; 1 Samuel 17:4; Isaiah 40:12; and Ezekiel 43:13.

its length, and a span its width. [17] And you shall fill it in with settings of stones, four rows of stones, a row of sardius,<sup>591</sup> topaz, and emerald, the first row. [18] The second row shall be turquoise, sapphire, and a diamond. [19] The third row shall be jacinth,<sup>592</sup> agate, and amethyst. [20] The fourth row shall be beryl,<sup>593</sup> and onyx,<sup>594</sup> and jasper. They shall have settings of gold in their mountings. [21] And the stones shall have the names of the sons of Israel, twelve according to their names, an engraving of a signet, each according to his name. They shall be according to the twelve tribes.

[22] And you shall make upon the breastpiece braided chains, a work of cords of pure gold. [23] And you shall make upon the breastpiece two rings of gold, and shall put the two rings upon the two ends of the breastpiece. [24] And you shall put the two cords of gold upon the two rings to the ends of the breastpiece. [25] And the two ends of the two cords you shall put upon the two settings, and you shall put them upon the shoulders of the ephod in the front. [26] And you shall make two rings of gold, and put them upon the two ends of the breastpiece upon its edge which is on the inner side of the ephod. [27] And you shall make two rings of gold, and put them upon the two shoulders of the ephod, underneath, from the front of its face, by its seam above the skillfully woven band of the ephod. [28] And they shall bind the breastpiece from its rings to the rings of the ephod with a violet cord to be upon the skillfully woven band of the ephod, so the breastpiece shall not be moved from upon the ephod.

[29] And Aaron shall bear the names of the sons of Israel on the breastpiece of judgment upon his heart in his going in to the holy place for a memorial before Yehvah always.<sup>595</sup> [30] And you shall put into the breastpiece of judgment the Urim<sup>596</sup> and the Thummim,<sup>597</sup> and they shall be upon Aaron's heart in his going in before Yehvah; and Aaron shall bear the judgment<sup>598</sup> of the sons of Israel upon his heart before Yehvah always.

[31] And you shall make the robe of the ephod wholly violet. [32] And there shall be an opening<sup>599</sup> for his head in the middle of it. It shall have an edge<sup>600</sup> for its opening round about, a work of a weaver,<sup>601</sup> like the opening of a corselet,<sup>602</sup> so that it does not tear. [33] And you shall make upon its hem pomegranates of violet, and

591 אֲדָמָה ('odem) - "sardius" - or "ruby" - This word is from the Hebrew word for red (אָדָם, 'adam).

592 or amber

593 or yellow jasper

594 or carnelian

595 Deuteronomy 32:10; Jeremiah 31:3; Zechariah 2:8-13

596 אֲוִיִּים ('uriym) - "Urim" (same root as "light" אֹר [or] e.g. Genesis 1:3) - this is the plural for "flame" (or "fire"), אֵשׁ ('ur), but found only in the singular in Isaiah 31:9 ("fire" NKJV); 44:16 (last "fire" in NKJV); 47:14 ("fire" at end of verse, NKJV; this verse has the more common Hebrew word for flame in it as well, לְהָאֵשׁ [lehâvâh]); 50:11 ("light" NKJV); Ezekiel 5:2 ("fire" NKJV). See also footnote on the breastpiece in Exodus 25:7.

597 תִּמְמִיִּם (tummiym) - "Thummim" - meaning is perhaps "perfection." See also footnote for Exodus 25:7.

598 Numbers 27:18-21

599 פֶּה (phyi) - more literally, "mouth."

600 שֹׁפָה (saphah) - "edge" - more literally, "lip." KJV, NKJV, NAS "binding." NIV "edge."

601 מְעֵשֶׂה אֶרֶג ('asêh 'orêg) - "work of a weaver" - KJV, NAS, "woven work," NKJV, NIV "woven."

602 תַּחֲרָא (tachrâ) - "corselet" - KJV "habergeon" (a medieval jacket of mail), NKJV, NAS "coat of mail," NIV "collar." A corselet is a piece of armor covering the upper part of the body.

purple, and scarlet thread upon its hem round about, and bells of gold in the midst of them round about: [34] a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. [35] And it shall be upon Aaron to minister, and its sound shall be heard in his going in to the Holy Place before Yehvah, and in his going out; and he shall not die.

[36] And you shall make a plate of pure gold, and you shall engrave upon it, the engraving of a signet: Holiness to Yehvah. [37] And you shall put it upon a violet cord, and it shall be upon the turban in the front. It shall be on the face of the turban. [38] And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things which the sons of Israel hallow, for all their holy gifts. And it shall be upon his forehead always, for acceptance for them before Yehvah.

[39] And you shall weave the tunic of fine linen, and make a turban of fine linen, and a sash you shall make, a work of a variegator.<sup>603</sup> [40] And for the sons of Aaron you shall make tunics, and you shall make sashes for them. And you shall make head-gear<sup>604</sup> for them for glory and for beauty. [41] So you shall put them on Aaron your brother, and his sons with him, and you shall anoint them, and fill their hand,<sup>605</sup> and sanctify them; and they shall minister to me as priests. [42] And make for them linen underwear<sup>606</sup> to cover naked flesh. From hips and unto thighs they shall be. [43] And they shall be upon Aaron and his sons when they come into the tent of meeting, or when they draw near to the altar to minister in the Holy Place, so they shall not bear iniquity and die - a statue forever for him and his seed after him.

**29** [1] And this is the thing which you shall do to them to sanctify them to minister as priests to me. Take one bull, a son of a herd,<sup>607</sup> and two perfect<sup>608</sup> rams, [2] and unleavened bread, and unleavened cakes mixed in oil, and unleavened wafers anointed in oil; you shall make them of fine wheat flour. [3] And you shall put them in one basket, and bring them in the basket, and with the bull and the two rams. [4] And you shall bring Aaron and his sons to the door of the tent of meeting, and wash<sup>609</sup> them with water. [5] And you shall take the garments, and clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastpiece, and

603 See footnote for Exodus 26:36.

604 מִגְבָּעוֹת (migbâ'ot) - "headgear" - KJV "bonnets," NKJV "hats," NAS "caps," NIV "headbands." This is not the same word as in the prior verse for turban (מִצְנֶפֶת, mistnepheth).

605 מִלֵּאת אֶת יָדָם (millê'tâ 'et-yâdâm) - "fill their hand" - NKJV "consecrate them," NAS "ordain them." This is a more literal translation. The idea is one of consecration or ordination. This same kind of wording can be found also in Exodus 29:9, 29, 33, 35; Leviticus 8:33; 16:32; 21:10; Numbers 3:3; Judges 17:5, 12; 1 Kings 13:33; 1 Chronicles 29:5; 2 Chronicles 13:9; 29:31; Ezekiel 43:26 (altar).

606 מִכְנֶסֶי־בָד (mikhnesêy-vâd) - "linen underwear" - KJV, NAS "linen breeches," NKJV "linen trousers," NIV "linen undergarments." בָד (vâd) is "linen" and מִכְנֶסֶי (mikhnesêy) is the "underwear." The sense of "underwear" can be seen here in this context where it is mentioned that it covers the naked flesh, is from the waist to the thigh, and a tunic is being worn as well. These same words can be found in Exodus 39:28; Leviticus 6:3; 16:4; Ezekiel 44:18 (מִכְנֶסֶי פִשְׁתִּיִּם, mikhnesêy phishtiym, "linen trousers" NKJV).

607 בֶּן־בָּקָר (ben-bâqâr) - "son of a herd" - KJV, NKJV, NAS, NIV do not translate. Green gives, "the son of the herd."

608 תְּמִימִים (temiymim) - "perfect" - KJV, NKJV, NAS "without blemish," NIV "without defect." This is the same word (except here it is in the plural) as is used in Genesis 6:9; Job 36:4; 37:16 ("perfect" NKJV), and is used (as here) for a "perfect" (i.e. without blemish) animal for sacrifice (e.g. Exodus 12:5).

609 Washing (Hebrews 9:9-10) was done throughout the law for different instances (e.g. Exodus 19:10; Leviticus 6:27; 11:25-28; 15:1-13; 16:4; Deuteronomy 21:6-7; 23:9-14).

ephod<sup>610</sup> him with the skillfully woven ephod. [6] And you shall put the turban upon his head, and shall put the holy crown<sup>611</sup> upon the turban. [7] And you shall take the anointing oil, and pour it upon his head, and anoint him. [8] And you shall cause his sons to come near and you shall clothe them with tunics. [9] And you shall gird them with a sash, Aaron and his sons, and bind<sup>612</sup> on them the head-gear. And the priesthood shall be theirs for a statue forever, and you shall fill the hand<sup>613</sup> of Aaron and the hand of his sons.

[10] And you shall bring the bull before the tent of meeting and Aaron and his sons shall lay their hands upon the head of the bull.<sup>614</sup> [11] And you shall slaughter the bull before Yehvah at the door of the tent of meeting. [12] And you shall take from the blood<sup>615</sup> of the bull, and put it upon the horns of the altar with your finger, and you shall pour out all of the blood at<sup>616</sup> the base of the altar.<sup>617</sup> [13] And you shall take all of the fat that covers the entrails, and the lobe<sup>618</sup> on the liver, and the two kidneys, and the fat which is upon them, and cause them to smoke as incense<sup>619</sup> on the altar. [14] And the flesh of the bull, and its skin, and its dung<sup>620</sup> shall be burned in fire outside the camp. It is a sin offering. [15] And the one ram you shall take and Aaron and his sons shall lay their hands upon the head of the ram, [16] and you shall slaughter the ram, and take its blood and sprinkle<sup>621</sup> it upon the altar round about. [17] And the ram you shall cut up into its pieces, and you shall wash its entrails and its legs, and put them with its pieces and its head. [18] And you shall cause to smoke as incense the whole ram on the altar. It is a burnt offering to Yehvah, a soothing aroma. It is a fire offering<sup>622</sup> to Yehvah.

610 אֶפְדָּתָּ לּוֹ (âphadtâ lo) - "ephod him" - KJV, NKJV, NAS "gird him," NIV "fasten the ephod on him." The word used here is the verbal form of the word for the ephod. This verb form is used only here and in Leviticus 8:7.

611 Exodus 28:36-37

612 חָבַשְׁתָּ (châvashtâ) - "bind" - KJV, NKJV, NIV "put," NAS "bind." NKJV translates "bind" in Hosea 6:1. Used for saddling a donkey in Genesis 22:3.

613 מִלֵּאתָ יָד (millê'tâ yad) - "fill the hand" - NKJV "consecrate." "fill the hand" is a more literal translation. The idea is one of consecration or ordination. See footnote in Exodus 28:41.

614 Leviticus 4:1-4; 16:21

615 Hebrews 9:9, 22-23; 10:4

616 אֵל (el) - "at" - KJV, NKJV "beside," NAS, NIV "at," more literally "to."

617 This pouring of blood at the base of the altar is also mentioned in Leviticus 4:7, 18, 25, 30, 34; 5:9; 8:15; 9:9.

618 יֹתֶרֶת (yoteret) - "lobe" - KJV "caul," NKJV "fatty lobe," NAS "lobe," NIV "covering," BDB gives "appendage."

619 הִקְטִירְתָּ (hiqtartâ) - "cause them to smoke as incense" - NAS "offer them up in smoke;" KJV, NKJV, NIV "burn them." This is not simply the verb for "burn," like בָּעַר (bâ'ar), found e.g. in Exodus 3:2; Deuteronomy 4:11; 9:15; Isaiah 34:9, nor is it simply the verb for smoke, like אָשָׁן ('âshan), found e.g. in Exodus 19:18; Joshua 8:20-21; Isaiah 34:10. It is the verb form akin to the noun, קֶטֶרֶת (qetoret), which is the word for incense (e.g. Exodus 25:6; 30:1, 7, 27; 40:5; Isaiah 1:13). So, it has the idea of "causing to smoke as incense." Although, a word akin to these is קִיטֹר (qiytor) and it simply means "smoke" and is found only in Genesis 19:28 (2x); Psalm 119:83; 148:8 (KJV "vapours," NKJV, NAS, NIV "clouds;" Jay P. Green "smoke").

620 פִּרְשֹׁ (pirsho) - "its dung" - KJV "his dung," NKJV, NIV "its offal," NAS "its refuse." This word is found in Leviticus 4:11; 8:17; 16:27; Numbers 19:5; and \*Malachi 2:3 (2x). See also footnote for Leviticus 4:11.

621 זָרַקְתָּ (zâraqtâ) - "sprinkle" - For what this may represent, see Isaiah 52:15; Hebrews 12:24; 1 Peter 1:2.

622 אִשֶּׁה ('isheh) - fire offering (NKJV "offering made by fire") - This is very close to the word for fire, אֵשׁ ('êsh, e.g. Exodus 22:5, never found in the plural), but is used for a fire offering and never for simply a fire. It is found in the singular here and in Exodus 29:25, 41; 30:20; Leviticus 1:9, 13, 17; 2:2, 9, 11, 16; 3:3, 5, 9, 11, 14, 16; 7:5, 25; 8:21, 28; 22:22, 27; 23:8, 13, 18, 25, 27, 36(2x), 37; 24:7 Numbers 15:3, 10, 13-14, 25; 18:17; 28:3, 6, 8, 13, 19, 24; 29:13, 36. It is found in the plural in Leviticus 2:3, 10; 4:35; 5:12; 6:17-18 (Hebrew 6:10-11); 7:30, 35; 10:12, 13, 15; 21:6, 21; 24:9; Numbers 28:2;

[19] And you shall take the second ram, and Aaron and his sons shall lay their hands upon the head of the ram. [20] And you shall slaughter the ram, and take from its blood, and put it upon the tip<sup>623</sup> of Aaron's ear and upon the tip of the ear of his sons, on the right, and the thumb of their right hand, and upon the big toe<sup>624</sup> of their right foot.<sup>625</sup> And you shall sprinkle the blood upon the altar round about. [21] And you shall take from the blood which is upon the altar, and from the anointing oil, and sprinkle it upon Aaron and upon his clothes, and upon his sons and upon the clothes of his sons with him, and he shall be holy, and his clothes, and his sons, and the clothes of his sons with him. [22] And you shall take from the fat of the ram, the fat tail, and the fat that covers the entrails, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right thigh (for it is a ram of ordinations),<sup>626</sup> [23] and one loaf of bread, and one cake of bread with oil, and one wafer from the basket of unleavened bread that is before Yehvah, [24] and you shall put all these in the hands of Aaron, and in the hands of his sons, and you shall wave<sup>627</sup> them, a wave offering before Yehvah. [25] And you shall take them from their hands, and cause them to smoke as incense on the altar for the burnt offering, for a soothing aroma before Yehvah. It is a fire offering to Yehvah. [26] And you shall take the breast from the ram of the ordinations which is for Aaron, and wave it, a wave offering before Yehvah. And it shall be your portion. [27] And you shall sanctify the breast of the wave offering,<sup>628</sup> which is waved,<sup>629</sup> and the thigh of the heave offering<sup>630</sup> and which is raised,<sup>631</sup> from the ram of the ordinations, which is for Aaron and his sons. [28] And it shall be for<sup>632</sup> Aaron and his sons for a statute forever from the sons of Israel. For it is a heave offering, and a heave offering shall be from the sons of Israel, from the sacrifices of their peace offerings, their heave offerings to Yehvah.

[29] And the holy garments that are for Aaron shall be for his sons after him to be anointed in them, and to fill their hand<sup>633</sup> in them. [30] Seven days he shall wear

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Deuteronomy 18:1; Joshua 13:14; 1 Samuel 2:28.

623 תִּנְיָה (tenukh) - "tip" (KJV, NKJV) - NAS, NIV "lobe." Found also in Leviticus 8:23-24; 14:14, 17, 25, 28.

624 בֹּהֶן (bohen) - "big toe" - This word is the same word used for the thumb just prior in this verse.

625 Blood on the thumb and big toe was done for consecration (Leviticus 8:23-24), and the cleansing of a leper (Leviticus 14:14, 17, 25, 28).

626 מִלְּאִים (millu'iyim) - "ordinations" - KJV, NKJV "consecration," NAS "ordination" - this is the same word used for the setting of stones (Exodus 25:7; 35:9, 27; 1 Chronicles 29:2; and in feminine form, Exodus 28:17, 20; 39:13), and thus also for the setting of men, that is, ordaining of priests and the accompanying sacrifice. Found also only in Exodus 29:26-27, 31, 34; Leviticus 7:37; 8:22, 28-29, 31, 33. See also footnote for Leviticus 7:37.

627 Wave offerings were done on various occasions (e.g. Leviticus 7:30; 8:27; 9:21; 10:14; 14:12; 23:11; Numbers 5:25; 6:20) and were done as a way to present the offering before the Lord (see Numbers 8:11-15, 21).

628 תְּנוּפָה (tenuphâ) - "wave offering" - related to the verb "is waved" [הוּנַף (hunaph)].

629 הוּנַף (hunaph) - "is waved"

630 תְּרוּמָה (terumâh) - "heave offering" - KJV, NKJV, NAS "heave offering," NIV appears not to translate the word. This noun is related to the verb "is raised" [הוּרָם (hurâm)].

631 הוּרָם (hurâm) - "is raised"; NKJV "is raised"; KJV "is heaved up"; NAS "was offered" - Hophal form from the same root word (רָם [rum] raise) as "heave offering" תְּרוּמָה (terumâh).

632 i.e. to eat, see Leviticus 10:14-15.

633 See footnote in Exodus 28:41.



them, the priest in his place from his sons when he goes into the tent of meeting to minister in the holy place. [31] And the ram of the ordinations you shall take and boil its flesh in a holy place. [32] And Aaron and his sons shall eat the flesh of the ram and the bread which is in the basket at the door of the tent of meeting. [33] And they shall eat that for which atonement was made, and for fulfilling their hand, and for sanctifying them, and a stranger shall not eat them; for they are holy. [34] And if any of the flesh of the ordinations and from the bread remains until the morning, you shall burn the remainder in fire. It shall not be eaten, for it is holy. [35] So you shall do thus for Aaron and his sons according to all that I have commanded you. Seven days you shall fill their hand. [36] And you shall do a bull for a sin offering daily for the atonements.<sup>634</sup> So you shall offer a sin offering upon the altar in your atoning for it, and you shall anoint it to sanctify it. [37] Seven days you shall atone upon the altar, and shall sanctify it, and the altar shall be holy of holies.<sup>635</sup> All that touches the altar shall be holy.<sup>636</sup>

[38] And this is what you shall do upon the altar: two lambs the son of a year daily continually. [39] And the one lamb you shall do in the morning and the second lamb you shall do between the two evenings.<sup>637</sup> [40] And a tenth of fine flour mixed in a fourth of a hin<sup>638</sup> of pressed oil, and a drink offering of a fourth of a hin of wine shall be for the first lamb. [41] And the second lamb you shall do between the two evenings.<sup>639</sup> You shall do it as the grain offering of the morning, and as the drink offering,<sup>640</sup> for a soothing aroma, a fire offering to Yehvah. [42] It shall be a continual burnt offering for your generations at the door of the tent of meeting before Yehvah where I will meet with you there to speak to you there. [43] And I will meet there with the sons of Israel, and it shall be sanctified in my glory.<sup>641</sup> [44] And I will sanctify the tent of meeting and the altar and, and Aaron and his sons I will sanctify to be priest to me. [45] And I will dwell in the midst of the sons of Israel, and I will be their Gods.<sup>642</sup> [46] And they shall know that I am Yehvah their Gods who brought them from the land of Egypt that I may dwell in their midst. I am Yehvah their Gods.

**30** [1] And you shall make an incense altar<sup>643</sup> for incense.<sup>644</sup> You shall make it of

634 כִּפּוּרִים (kippurim) – "atonements" – this form is found also only in the plural in Exodus 30:10, 16; Leviticus 23:27-28; 25:9; Numbers 5:8; 29:11. This atonement is daily. There is also yearly atonement. See Exodus 30:10 and footnote.

635 קֹדֶשׁ קֹדְשִׁים (qodhesh qâdhâshiyim) - more literally, "holy of holies," NKJV "most holy"

636 This is a command, not a consequence. See Haggai 2:11-14.

637 בֵּין הָעֶרְבָּיִם (bêyn hâ'arbâyim) - "between the two evenings" - i.e. at twilight (NKJV, footnote, "between the two evenings")

638 הֵין (hiyn) - "hin" - supposedly this is equivalent to a gallon. Modern Hebrew "gallon" is גָּלוֹן (gallun).

639 בֵּין הָעֶרְבָּיִם (bêyn hâ'arbâyim) - "between the two evenings" - i.e. at twilight (NKJV, footnote, "between the two evenings")

640 כֶּמִּינַחַת הַבֹּקֶר וְכִנְסָהּ (keminchat habboqer ukheniskâh) - "as the grain offering of the morning, and as the drink offering" - KJV "according to the meat offering of the morning and according to the drink offering thereof," NKJV "the grain offering and the drink offering, as in the morning," NAS "the same grain offering as the morning and the same libation," i.e. the same as in verse 40.

641 Exodus 40:34-35, 38

642 Psalm 33:12

643 There is one in heaven, Revelation 8:3.

644 מִזְבֵּחַ מִקְטָר קֶטֶרֶת (mizbêach miqtar qetoret) - "an incense altar for incense" - the first word, מִזְבֵּחַ (mizbêach), is the word for altar. The last two words, מִקְטָר (miqtar) and קֶטֶרֶת (qetoret), are nouns having to do with "incense." מִקְטָר

acacia wood. [2] A cubit its length, and a cubit its width, it shall be square, and two cubits its height. Its horns shall be from it.<sup>645</sup> [3] And you shall overlay its top, its walls<sup>646</sup> round about, and its horns with pure gold. And you shall make for it a border<sup>647</sup> of gold round about. [4] And two rings of gold you shall make for it, under its boarder upon its two sides. You shall make them upon its two sides, and it shall be for housings<sup>648</sup> for the poles to carry it with them. [5] And you shall make the poles of acacia wood, and overlay them with gold. [6] And you shall put it<sup>649</sup> before the curtain which is by the ark of the testimony before the propitiatory which is upon the testimony where I will meet you there. [7] And Aaron shall cause smoke to go up as incense upon it, incense of spices, morning by morning,<sup>650</sup> when he makes the lamps good,<sup>651</sup> he shall cause smoke to go up as incense on it. [8] And when Aaron causes the lamps to go up<sup>652</sup> between the two evenings,<sup>653</sup> he shall cause smoke as incense to go up on it, continual incense before Yehvah throughout your generations. [9] They shall not offer up upon it strange incense, or a burnt offering, or a grain offering, nor shall you pour a drink offering upon it. [10] And Aaron shall make atonement upon its horns once in the year from the blood of the sin offering of the atonements.<sup>654</sup> Once in the year he shall make atonement upon it throughout your generations. It is holy of holies<sup>655</sup> to Yehvah.”

[11] And Yehvah spoke to Moses saying, [12] “When you lift up the head of the sons of Israel to number them, each one shall give a ransom for his soul to Yehvah when numbering them, so there shall not be a plague among them when numbering them. [13] This they shall give, everyone who passes over<sup>656</sup> upon the numbering, half a shekel, in the shekel of the holy place<sup>657</sup> (the shekel is twenty gerah).<sup>658</sup> The half-shekel is a heave offering to Yehvah.<sup>659</sup> [14] Everyone who passes over upon the numbering from a son of twenty years and upwards shall give a heave offering to

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(miqtar) is only found here. קֶטֶרֶת (qetoret) is found often in the OT. See e.g. Exodus 29:13 and its footnote.

645 i.e. from the same piece, i.e. “of one piece” (NKJV)

646 קִירֹתָיו (qiyrotâyv) – “its walls” - plural noun with pronominal suffix from קִיר (qiy) - “wall” - found also e.g. in Numbers 22:25 (2x); 1 Samuel 18:11; Ezekiel 33:30, as well as in 1 Samuel 25:22, 34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8 in which the idiom “pisseth against the wall” (KJV) is used. The Hebrew in these passages reads, מַשְׁתִּינ בְּקִיר (mashtiyn beqiy). מַשְׁתִּין (mashtiyn) is “one who urinates” and בְּקִיר (beqiy) is “on a wall.” קִיר (qiy) is also used for “side(s)” of smaller things as here and in Exodus 37:26; Leviticus 1:15; 5:9; and Ezekiel 41:22.

647 זֶר (zêr) - “border” (BDB), KJV “crown,” NKJV (footnote “border”), NAS, NIV “molding.”

648 בָּתִּיִּם (bâttiym) - “housings” - This is a more literal translation.

649 i.e. the incense altar

650 בַּבֹּקֶר בַּבֹּקֶר (babboqer babboqer) - NKJV “every morning.” It is more literally, “in the morning, in the morning.”

651 בְּהֵיטִיבוֹ (behêytiyo) - “when he makes good” - NKJV “when he tends” - more literally, “when he makes it good.”

652 בְּהֵעֲלֹתָ (veha'alot) - It is more literally, “causes . . . to go up” - NKJV “lights.”

653 בֵּין הָאַרְבָּעִים (bêyn hâ'arbayim) - It is more literally “between the two evenings,” i.e. at twilight (NKJV, footnote “between the two evenings”).

654 כִּפּוּרִים (kippuriym) – “atonements” - See Leviticus 16 for once a year atonement.

655 קֹדֶשׁ-קֳדָשִׁים (qodesh-qâdâshiyim) - more literally, “holy of holies,” NKJV “most holy”

656 הָעֹבֵר (hâ'ovêr) - “who passes over.”

657 בִּשְׁקֶל-הַקֹּדֶשׁ (besheqel-haqqodesh) - “in the shekel of the holy place” - NKJV “according to the shekel of the sanctuary.”

658 גֶּרָה (gêrah) - “gerah” - found also in Leviticus 27:25; Numbers 3:47; 18:16; Ezekiel 45:12.

659 See Numbers 1:1-4, 45-50. In this case, the total amount of shekels received would be 301,775.

Yehvah. [15] The rich shall not do more, and the poor<sup>660</sup> shall not do less from the half a shekel in giving a heave offering to Yehvah to atone for your souls. [16] And you shall take the atonements<sup>661</sup> silver<sup>662</sup> from the sons of Israel and give<sup>663</sup> it for the service of the tent of meeting. And it shall be for the sons of Israel for a memorial before Yehvah to atone for your souls.”

[17] And Yehvah spoke to Moses saying, [18] “And you shall make a basin of bronze, and its base of bronze, for washing. And you shall put it between the tent of meeting and the altar, and you shall put water there. [19] And Aaron and his sons shall wash from it, their hands and their feet. [20] In their coming into the tent of meeting they shall wash with water, and they shall not die, or in their drawing near to the altar to minister, to cause to smoke as incense, a fire offering to Yehvah. [21] So they shall wash their hands and their feet, and they shall not die. And it shall be for them a statue forever, for him and his seed throughout their generations.”

[22] And Yehvah spoke to Moses saying, [23] “And you, take for yourself quality spices - liquid myrrh, five hundred, and fragrant cinnamon, half of it (two hundred and fifty), and fragrant cane, two hundred and fifty, [24] and cassia, five hundred, in the shekel of the holy place, and a hin of olive oil. [25] And you shall make it holy anointing oil,<sup>664</sup> a mixed compound, a work of a perfumer. It shall be holy anointing oil. [26] And you shall anoint with it the tent of meeting, and the ark of the testimony, [27] and the table and all its utensils, and the lampstand and its utensils, and the incense altar, [28] the altar of burnt offering and all its utensils, and the basin, and its base. [29] And you shall sanctify them, and they shall be holy of holies.<sup>665</sup> Whatever touches them shall be holy. [30] And you shall anoint Aaron and his sons, and sanctify them to minister to me as priests. [31] And you shall speak to the sons of Israel saying, ‘The holy anointing oil shall be this to me<sup>666</sup> throughout your generations. [32] Upon man’s flesh it shall not be poured, and according to its composition you shall not make like it. It is holy. It shall be holy to you. [33] Whoever mixes like it, and who puts it upon a stranger, shall be cut off from his people.”<sup>667</sup>

[34] And Yehvah said to Moses, “Take for yourself spices, stacte, and onycha,<sup>668</sup> and galbanum<sup>669</sup> spices,<sup>670</sup> and pure frankincense. It shall be part in part.<sup>671</sup> [35] And you shall make it an incense, a compound, the work of a perfumer, salted, pure, and holy. [36] And you shall beat some of it very fine, and put some of it

660 The poor are not given any different command. In contrast, see Leviticus 14:21-22; 27:8.

661 כִּפּוּרִים (kipuriym) – “atonements” – see footnote for Exodus 29:36.

662 כֶּסֶף (keseph) - more literally, “silver.”

663 נָתַתָּ (nâtatâ) - more literally, “give,” NKJV has “appoint” with footnote “give.”

664 Apparently symbolic of the Holy Spirit (John 14:17; 16:13; Hebrews 9:9; 1 John 2:27).

665 קֹדֶשׁ קִדְשִׁים (qodesh qâdâshiym) - more literally, “holy of holies,” NKJV “most holy”

666 i.e. the Lord

667 Cut off equals death, Exodus 31:14.

668 שֶׁחָלֵת (shechêlet) - “onycha” (KJV, NKJV, NAS, NIV) - according to Koehler & Baumgartner meaning is uncertain. This is the only place this word is found.

669 חֶלְבֵּן (chelbenâh) - “galbanum” - only found here.

670 סַמִּים (sammiym) - “spices” - This is the same word for “spices” (NKJV “sweet spices”) earlier in the verse and the translations vary as to how it is understood. KJV translates, “these sweet spices,” NKJV “

671 בֶּד בְּבֶד יִיְהֶה (bad bevad yihyeh) - “It shall be part in part” - i.e. It shall be in equal parts (NKJV “there shall be equal amounts of each”).

before the testimony in the tent of meeting where I will meet with you there. It shall be holy of holies to you.<sup>672</sup> [37] And the incense which you shall make in its composition, you shall not make for yourselves. It is holy to you for Yehvah. [38] Anyone who makes like it to smell it, he shall be cut off from his people.”

**31** [1] And Yehvah spoke to Moses saying, [2] “See, I have called by name Bezalel<sup>673</sup> the son of Uri,<sup>674</sup> the son of Hur, of the tribe of Judah. [3] And I have filled him with the spirit of Gods in wisdom, in understanding,<sup>675</sup> and in knowledge, and in all workmanship [4] to think thoughts<sup>676</sup> to work in gold and in silver and in bronze [5] and in carving stone for settings, and in carving wood to work in all workmanship. [6] And I, behold, I have given him Aholiab<sup>677</sup> the son of Ahisamach<sup>678</sup> of the tribe of Dan, and I have put wisdom in the heart of everyone who is wise of heart, and they shall make all that I have commanded you: [7] the tent of meeting, and the ark for<sup>679</sup> the testimony, and the propitiatory which is upon it, and all the utensils of the tent - [8] the table and its utensils, and the pure<sup>680</sup> lampstand and all its utensils, and the altar of incense, [9] and the altar of burnt offering and all its utensils, and the basin and its base, [10] and the woven garments<sup>681</sup> and holy garments, and for Aaron the priest and the garments of his sons, to minister as priest, [11] and the anointing oil, and the incense of spices for the holy place. According to all that I have commanded you they shall do.

[12] And Yehvah spoke to Moses saying, [13] “And you, speak to the sons of Israel saying, ‘Surely, my sabbaths<sup>682</sup> they shall keep, for it is a sign between me and you throughout your generations, to know that I am Yehvah who sanctifies you. [14] And you shall keep the sabbath,<sup>683</sup> for it is holy to you. Whoever defiles it shall surely be put to death, for whoever does work on it, that soul shall be cut off from among its people. [15] Six days work shall be done, and on the seventh day,<sup>684</sup> there

672 לָכֶם (lâkhem) - “to you” - This is a plural “you.”

673 בֶּצַלְאֵל (betsal'el) - “Bezalel” - This name appears to mean, “in the shadow of God.” There is this man (Exodus 35:30; 36:1-2; 37:1; 38:22; 1 Chronicles 2:20; 2 Chronicles 1:5), and one in Ezra 10:30 with this name.

674 אֲרִירִי ('uriy) - “Uri” - This name appears to mean, “my flame.” It is used for this man (Exodus 35:30; 38:22; 1 Chronicles 2:20; 2 Chronicles 1:5), a gatekeeper in Ezra 10:24, and the father of Geber (“Man” TT) in 1 Kings 4:19.

675 God gives understanding to the mind - see Job 12:13, 23; 32:8; 36:5; 38:36; Psalm 147:5; Isaiah 40:13-14, 28; Proverbs 2:6; 3:19; 8:27-30; 24:3-4; Jeremiah 51:15.

676 לַחֲשׁוֹב מַחֲשָׁבוֹת (lachshov machashâvot) - “to think thoughts” - KJV “to devise cunning,” NKJV “to design artistic,” NAS, NIV “to make artistic designs.” It is more literally, “to think thoughts.”

677 אֹהֲלִיָּאֵב ('oholiy'âv) - “Aholiab” - NAS, NIV “Oholiab” - The name apparently means, “tent of my father.” This is the only man in Scripture with this name (Exodus 35:34; 36:1-2; 38:23).

678 אַחִישָׁמָאֵךְ ('achiysâmâkh) - “Ahisamach” - This name apparently means, “my brother has supported.” It is only used for this man (Exodus 35:34; 38:23).

679 לְעֵדוּת (lâ'êdhut) - “for the testimony” - here the wording is a bit different and it says, “for the testimony,” or it could be translated, “to the testimony.”

680 Probably meaning “pure gold,” see Exodus 25:31, 36.

681 בִּגְדֵי הַשָּׂרָד (bigdêy haserâd) - “woven garments” (NAS, NIV) - NKJV “garments of ministry” with footnote, “Or woven garments.” The word in previous verses for “service” or “ministry” has not been this word. Also, this word has not been used thus far and is only found here and in Exodus 35:19; 39:1, 41.

682 שַׁבָּתוֹת (shabbetot) - “sabbaths” - Exodus 20:10-11 (disobedience = death, e.g. Exodus 31:13-17; 35:2-3; Numbers 15:32-36); Leviticus 16:29-31 (23:27-32); 23:24, 39-43; 25:2-7 (Leviticus 26:34-35, 43), 8-17. See also Colossians 2:16.

683 שַׁבָּת (shabbât) - “sabbath”

684 הַיּוֹם הַשְּׁבִיעִי (bayyom hasheviy'iy) - “on the seventh day” (NAS, NIV) - KJV & NKJV leave out the word “day,” but

shall be a sabbath observance,<sup>685</sup> holy to Yehvah. Whoever does work on the sabbath day shall surely be put to death.<sup>686</sup> [16] And the sons of Israel shall keep the sabbath, to do the sabbath throughout your generations, a covenant forever.<sup>687</sup> [17] It is a sign between me and the sons of Israel forever, because in six days Yehvah made the heavens and the earth, and on the seventh day he rested<sup>688</sup> and was refreshed.<sup>689</sup>

[18] And he gave Moses, when he finished speaking with him on the mountain of Sinai, two tablets of the testimony, tablets of stone, written in the finger of Gods.

**32** [1]<sup>690</sup> And the people saw that Moses delayed to come down from the mountain, and the people gathered together to Aaron and said to him, “Rise up, make for us Gods<sup>691</sup> that shall go before us, for this Moses, the man who brought us up from the land of Egypt, we do not know what has happened to him.”<sup>692</sup> [2] And Aaron<sup>693</sup> said to them, “Tear off the rings of gold that are in the ears of your women, your sons, and your daughters, and bring them to me.” [3] So all the people tore off the rings of gold that were in their ears and brought them to Aaron. [4] And he took from their hand, and fashioned it with an engraving tool, and they made a molten<sup>694</sup> calf. And they said, “These<sup>695</sup> are your Gods, Israel, they that brought<sup>696</sup> you up from the land of Egypt.”<sup>697</sup> [5] So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow is a feast to Yehvah.” [6] And they rose early on the next day and offered up burnt offerings, and brought near peace offerings. And the people sat down to eat and drink, and rose up to play.<sup>698</sup>

[7] And Yehvah said to Moses, “Go down, for your people whom you brought up from the land of Egypt are corrupted. [8] They have quickly turned aside from the way that I commanded them. They made for themselves a molten calf, and have worshiped it and sacrificed to it, and they have said, ‘These are your Gods, Israel,

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it is here in the Hebrew.

685 שַׁבָּת שַׁבְּתוֹן (shabbat shabbâton) - “sabbath observance” - KJV, NKJV, NIV “Sabbath of rest,” NAS “Sabbath of complete rest.” In Exodus 16:23 the NAS translates it “Sabbath observance.”

686 See also Exodus 35:2-3; Numbers 15:32-36; Isaiah 56:1-7; 58:13-14; Jeremiah 17:24-25.

687 Isaiah 66:22-23

688 שָׁבַת (shâvat) - “he rested”

689 Isaiah 40:28

690 The events of this chapter are summed up in Psalm 106:19-23.

691 אֱלֹהִים ('elohiym) - “Gods” - Even though this Hebrew word is also used for “God,” here it is properly translated “Gods,” because the verb with this noun is in the plural (יֵלְכֻהוּ, yêlekhu, “shall go). Also, Acts 7:40 interprets this as “Gods” (θεοι). See also verse 4.

692 Just a few days before, God had directly commanded them from the mountain not to do this (Exodus 20:4-5).

693 Aaron is called a saint (Psalm 106:16), yet here he greatly falters before the wicked (Proverbs 25:26); and the Lord was ready to destroy him (Deuteronomy 9:20).

694 מִסֵּכָה (massêkhâh) - “molten” - from the word for “pour out,” נָסַךְ (nâsakh) e.g. Isaiah 29:10.

695 אֵלֶּה ('êlleh) - “These” - Although there is only one calf in view here, this *is* a plural demonstrative pronoun. KJV has “These be thy gods,” NKJV “This is your god,” NAS “This is your god,” with footnote, “Or, *These are your gods*,” NIV “These are your gods.” This section is clearly plural in the Hebrew with not only the plural demonstrative pronoun, but also the plural noun for god (אֱלֹהֵיכֶם, 'eloheykha) and the plural verb for “brought you up” (הֵעֲלֶיכֶם, he'elukha).

696 הֵעֲלֶיכֶם (he'elukhâ) “they . . . brought you up” - plural verb, i.e. “they brought you up”

697 This same claim was made by Jeroboam with his two calves, one in Bethel and one in Dan (1 Kings 12:28-33).

698 1 Corinthians 10:7

that brought you up from the land of Egypt.” [9] And Yehvah said to Moses, “I have seen this people, and behold, they are a stiff-necked people. [10] And now, let me alone, and let my anger burn against them; and I will consume<sup>699</sup> them; and I will make you into a great nation.”

[11] And Moses pleaded with the face of Yehvah his Gods, and said, “Why, Yehvah, does your anger burn against your people whom you brought out from the land of Egypt in great power and by your mighty hand?<sup>700</sup> [12] Why should the Egyptians speak saying, ‘In evil<sup>701</sup> he brought them out to kill them in the mountains, and to annihilate<sup>702</sup> them from upon the face of the ground? Turn from your fierce anger, and repent<sup>703</sup> from the evil<sup>704</sup> to your people. [13] Remember Abraham, Issac, and Israel your servants whom you swore to them in you, and spoke to them, ‘I will multiply your seed as the stars of the heavens, and all this land of which I have spoken I shall give to your seed, and they shall inherit it forever.’”

[14] So Yehvah repented from the evil which he spoke to do to his people.<sup>705</sup> [15] So Moses turned and went down from the mountain, and the two tablets of the testimony were in his hand. The tablets were written on both of their sides. On the one, and on the other,<sup>706</sup> they were written. [16] And the tablets were the work of Gods, and the writing was the writing of Gods engraved upon the tablets.

[17] And Joshua heard the noise of the people as they shouted, and said to Moses, “There is the noise of war in the camp!” [18] And he said, “It is not the noise of the singing<sup>707</sup> of victory, nor the noise of the singing of defeat. It is the noise of singing I hear.”

[19] So it came to pass, when he drew near to the camp, and saw the calf, and the dancing, Moses’ anger<sup>708</sup> became hot, and he cast from his hand the tablets and broke them at the bottom of the mountain. [20] And he took the calf that they had made, and burned it in fire, and ground it until it was power, and scattered it upon the face of the waters, and made the sons of Israel drink it. [21] And Moses said to Aaron, “What did this people do to you that you have brought upon them a great sin?” [22] And Aaron said, “Do not let the anger of my lord burn. You, you know the people, that they are evil. [23] And they said to me, ‘Make for us Gods that shall go before us, for this man Moses who brought us up from the land of Egypt, we do not know what has happened to him.’ [24] So I said to them, ‘Whoever has gold let them tear it off and give it to me.’ So I threw it into the fire and out came this calf.”

699 אֶכְלֵם ('akhallêm) - “I will consume them” - This is from the word for eating.

700 Why? See Exodus 20:5; 34:14; Deuteronomy 4:24; 6:14-15; Joshua 24:19-20.

701 בְּרָעָה (berâ`âh) - “in evil” - KJV “For mischief,” NKJV “to harm,” NAS “With evil *intent*,” NIV “with evil intent.”

702 לְכַלֵּם (lekhallôtâm) - “to annihilate them” - KJV “to slay them,” NKJV “to consume them,” NAS “to destroy them,” NIV “to wipe them off.” The basic idea of this word is to complete or finish, and when used in this way the idea is “to make a complete end” or “to utterly wipe out,” thus, we have “to annihilate them.”

703 חִנָּחֵם (hinnâchêm) - “repent” (KJV) - NKJV, NIV “relent,” NAS “change your mind.”

704 הָרָעָה (hârâ`âh) - “the evil” - KJV “this evil,” NKJV “this harm,” NAS “doing harm,” NIV “disaster.”

705 Deuteronomy 32:26-27

706 מִזֶּזֶה וּמִזֶּזֶה (mizzeh umizzeh) - “on this one and the other” - more literally, “from this and from this.”

707 עָנוֹת ('anot) - “singing” - This is an infinitive construct, identical to the next word translated “singing,” and the last word translated “singing” in this verse is also the same word in the infinitive form (not in construct, עֲנוֹת, 'annot).

708 אַף ('aph) - “anger” - this is the same word the KJV & NKJV translate “wrath” in verses 10-12.

[25] And Moses saw the people that they were let loose,<sup>709</sup> for Aaron had let loose,<sup>710</sup> to the whispering<sup>711</sup> of those who rise up against them. [26] And Moses stood at the gate of the camp and said, “Whoever is for Yehvah - come to me.” And all the sons of Levi gathered together to him. [27] And he said to them, “Thus says Yehvah Gods of Israel, ‘Each man put on his sword upon his side. Pass through and return from gate to gate in the camp and kill each one his brother and each one his friend and each one his neighbor.’”<sup>712</sup> [28] And the sons of Levi did so according to the word of Moses, and from the people on that day about three thousand men fell. [29] And Moses said, “Fill your hand today to Yehvah, to put upon you today a blessing, for each one has opposed his son and his brother.”

[30] And it came to pass on the next day that Moses said to the people, “You, you have sinned a great sin. And now, I will go up to Yehvah. Perhaps I can make atonement for your sin.” [31] And Moses returned to Yehvah and said, “Oh this people have sinned a great sin, and they have made for themselves Gods<sup>713</sup> of gold! [32] And now, if you shall forgive their sin, but if not, wipe me, please, from your book which you have written.” [33] And Yehvah said to Moses, “Whoever sins against me, I will wipe him from my book.”<sup>714</sup> [34] So now, go, lead the people to where I tell you. Behold, my messenger shall go before you,<sup>715</sup> and on the day of my visitation, so I will visit upon them their sin.” [35] So Yehvah struck<sup>716</sup> the people because of what they did with the calf that Aaron had made.

**33** [1] And Yehvah said to Moses, “Go up from here,<sup>717</sup> you and the people you brought up from the land of Egypt, to the land that I swore to Abraham, and to Issac, and to Jacob, saying, ‘To your seed I will give it.’ [2] And I will send before you a messenger, and I will drive out the Canaanite, the Amorite, and the Hititite, and the Perezite, the Hivite, and the Jebusite. [3] Go up to a land flowing milk and honey, for I will not go up in your midst, for you are a stiff-necked people, lest I consume you on the way.”<sup>718</sup> [4] And the people heard this bad news and mourned, and each one did not put on his ornaments. [5] And Yehvah said to Moses, “Say to the sons of Israel, ‘You people are stiff-necked. I could go up in your midst in one moment and annihilate you. So now, take off your ornaments from upon you, and I will know what I will do to you.’ [6] So the sons of Israel stripped themselves of their

709 פָּרַח (phârua) - “let loose” - “unrestrained” NKJV, KJV “naked,” NAS “out of control” with footnote, “Lit., *let loose*,” NIV “running wild.” The basic idea of the word is “let loose” or “let alone.” See footnote for Exodus 5:4.

710 פָּרַח (pherâ'oh) - “loosed”

711 שִׁמְטָה (shimtsâh) - “whispering” - KJV, NKJV “shame,” NAS “derision,” NIV “laughingstock.” This is the only place this word is found. The closest word to it is “whisper” (שָׁמַט, shêmets) found in Job 4:12 and 26:14. BDB gives “whisper” or “derision.”

712 Deuteronomy 13:6-18 (Luke 14:26)

713 אֱלֹהִים (elohêy) - “Gods” - KJV, NIV, LXX “gods”; NKJV, NAS “a god.” The context is one golden calf. Yet, the people clearly ask for “Gods,” and in response to the one golden calf, declared, “These are your Gods . . .” (Exodus 32:4).

714 Psalm 69:27-28; 139:16; Revelation 3:5; 13:8; 17:8; 22:19

715 singular “you”

716 יָגַח (yiggoph) - “struck” (NIV) - KJV, NKJV “plagued,” NAS “smote.” This can be translated “struck” (or “smote”) or “plagued.” The same exact word is used in Zechariah 14:12 & 18 where the NKJV translates it “strike(s)” along with the word for “plague” (מַגְגֵּפָה, maggêphâh) which is from the same root as the word translated “strike(s).”

717 מִזֶּה (mizzeh) - “from here” - more literally, “from this.” It could be translated “from this place.”

718 God knows Himself! See Habakkuk 1:13; Nahum 1:2-7; Malachi 3:6; Acts 12:21-23; Revelation 2:23.

ornaments by Mount Horeb.<sup>719</sup>

[7] And Moses took the tent and pitched it outside the camp, far from the camp, and called it, the tent of meeting. And it happened that everyone who sought Yehvah would go out to the tent of meeting which was outside the camp.<sup>720</sup> [8] So it was, when Moses went out to the tent, all the people would rise up and stand, each one, at the door of his tent, and watch after Moses until he went into the tent. [9] So it was, when Moses went in to the tent, the pillar of cloud would go down and stand at the door of the tent, and he would speak with Moses. [10] And all the people would see the pillar of cloud standing at the door of the tent, and all the people would rise, and worship, each one, at the door of his tent. [11] And Yehvah spoke to Moses face to face as a man speaks to his friend.<sup>721</sup> And he would return to the camp.<sup>722</sup> And his servant Joshua,<sup>723</sup> the son of Nun,<sup>724</sup> a lad, did not depart from the midst<sup>725</sup> of the tent.<sup>726</sup>

[12] And Moses said to Yehvah, “See, you have said to me, ‘Bring up this people,’ and you have not let me know who you shall send with me. And you have said, ‘I know you by name,’ and also, ‘You have found favor in my eyes.’ [13] So now, if, please, I have found favor in your eyes, let me know, please, your way, so I might know you<sup>727</sup> that I might find favor in your eyes. And see that this nation is your people.” [14] And he said, “My presence<sup>728</sup> will go and I will give you rest.” [15] And he said to him, “If your presence does not go, do not bring us up from here.<sup>729</sup> [16] And how shall it be known then that I have found favor in your eyes, your people and I, if you do not go with us. So we shall be separate, your people and I, from all the people which are upon the face of the earth.”

[17] So Yehvah said to Moses, “Also, this word which you have spoken I will do, for you have found favor in my eyes and I have known you by name.” [18] And he said, “Show me, please, your glory.” [19] And he said, “I will make all my goodness pass by your face, and I will declare the name of Yehvah before you. And I will be gracious with whom I will be gracious, and I will have mercy with whom I will have mercy.”<sup>730</sup> [20] And he said, “You are not able to see my face, for no man shall see me and live.”<sup>731</sup> [21] And Yehvah said, “Here is a place with me, and you shall stand

719 Ornaments - also mentioned in Isaiah 3:16-24; 61:10

720 Outside the camp - Hebrews 13:10-11 (Leviticus 16:27), 12-13; 12:14; 2 Timothy 2:20-21.

721 The Israelites spoke to the Lord face to face (Deuteronomy 5:4), but not as Moses did. See Deuteronomy 4:12, 15; Numbers 12:1-8.

722 This sentence is the best indicator for translating much of this paragraph with “would” as it is describing what took place. It is not a simple record in past tense, since Moses *would* go to the tent and return. It was not just a one time event, but this paragraph is describing how things transpired. NKJV translates the paragraph mainly in simple past tense. NAS translates as here, using “would.”

723 יְהוֹשֻׁעַ (Yehoshua) - “Joshua” – LXX (Greek), ἰησοῦς (iêsous), which is the same name for “Jesus” in the NT. See footnote for Matthew 1:1 & Exodus 17:9.

724 נֹון (nun) - “Nun” - always and only of Joshua's father.

725 מִתּוֹכָהּ (mittokh) - “from the midst” - KJV “out of” (“departed not out of”), NKJV, NAS, “from,” NIV (“did not leave”).

726 Psalm 84:1-2, 4-5, 10-12

727 Proverbs 9:10; Jeremiah 9:23-24; Hosea 6:3, 6; John 17:3; 2 Corinthians 10:3-5; Philippians 3:7-11; 2 Peter 3:17-18

728 פָּנַי (pânay) - “my presence” - more literally, “my face.”

729 מִזֵּנִי (mizzeh) - “from here” - more literally, “from this.” It could be translated “from this place.”

730 Romans 9:15; Job 23:13; Psalm 115:3; 135:6

731 Genesis 32:30; Isaiah 6:1; Acts 7:55; John 1:18; 1 Timothy 6:13-16; 1 John 3:6; 4:12



by the rock. [22] So it shall be, when my glory passes by, I will put you in the cleft of the rock, and I will cover you with my palm until I pass by. [23] Then I will remove my palm and you shall see my back, but my face shall not be seen.”<sup>732</sup>

**34** [1] And Yehvah said to Moses, “Cut out for yourself two tablets of stones like the first ones, and I will write on the tablets the words which were on the first tablets which you broke.”<sup>733</sup> [2] So be ready in the morning, and go up in the morning to Mount Sinai, and stand before me there at the top of the mountain. [3] And no man shall go up with you, and also, no man shall be seen on the entire mountain. Also, do not let the flocks and the herds graze in front of that mountain.”

[4] So, he cut out two tablets of stones like the first ones, and Moses rose early in the morning, and went up to Mount Sinai as Yehvah commanded him. And he took in his hand<sup>734</sup> the two tablets of stones. [5] And Yehvah came down in the cloud, and stood with him there, and proclaimed the name of Yehvah. [6] And Yehvah passed before him and proclaimed, “Yehvah, Yehvah God, merciful and gracious, slow to anger,<sup>735</sup> and abounding in kindness<sup>736</sup> and truth, [7] keeping kindness<sup>737</sup> for thousands, forgiving<sup>738</sup> iniquity and transgression and sin, and by no means acquitting, visiting the iniquity of the fathers upon the sons and the sons of the sons upon the third and the forth.”<sup>739</sup> [8] And Moses hurried and knelt down to the earth and worshipped. [9] And he said, “If, please, I have found favor in your eyes, my Lords, go, please, my Lords, in our midst, for the people are stiff-necked, and pardon our iniquities and our sins and take possession of us.”<sup>740</sup>

[10] And he said, “Behold, I am cutting a covenant. Before all your people I will do marvels which have never been created<sup>741</sup> in all the earth and in all the nations, and all the people where you are in their midst shall see the work of Yehvah. For it is fearful<sup>742</sup> what I will do with you. [11] Keep for yourself what I command you today. Behold, I am driving out from before you the Amorite, and the Canaanite, and the Hitite, and the Perizzite, and Hivite, and the Jebusite. [12] Take heed to yourself, lest you cut a covenant with the inhabitants of the land where you are going up to, lest it be for a snare in your midst. [13] For you shall pull down their altars and

732 Matthew 5:8; Revelation 22:4

733 There is no rebuke given to Moses for breaking the tablets, and he broke them in anger (Exodus 32:19; Psalm 4:4; Ephesians 4:26).

734 See also Deuteronomy 9:17

735 אֶרֶךְ אַפַּיִם (erekh 'appayim) - “slow to anger” (NAS, NIV) - KJV, NKJV “longsuffering” - more literally, “long of nose.”

736 חֶסֶד (chesed) - “kindness” - KJV, NKJV “goodness,” NAS “lovingkindness,” NIV “love.” KJV, NKJV, NIV translate this same word “kindness,” for example, in Genesis 24:12, 14 (NAS “lovingkindness”); 40:14 (NAS “kindness”); and Joshua 2:12 (NAS “kindly”).

737 חֶסֶד (chesed) - “kindness”

738 נָשָׂא (nosê) - “forgiving” - more literally, “lifting” or “taking away.” See also Psalm 103:8-18.

739 Visiting the iniquity to the third and forth generation - see 2 Kings 24:1-4; 2 Chronicles 33:10-17; Jeremiah 15:1-4.

740 נֶחַלְתָּנוּ (echaltânu) - “take possession of us” - This Hebrew word is translated similarly in Exodus 23:30; 32:13; Proverbs 11:29; 14:18.

741 נִבְרָא (nibhre'u) - “created” - same exact word is used in Isaiah 48:7 (NKJV “created”). This is the same root word for created in Genesis 1:1.

742 נֹרָא (norâ) - “fearful” (NAS) - KJV “terrible,” NKJV, NIV “awesome.” It is more literally, “fearful.” It was fearful. See for example, Joshua 6:20 and 10:9-14. Also note, the Israelites were fought against giants (Numbers 13:28, 31-33).

their pillars you shall break, and his Ashers<sup>743</sup> you shall cut down [14] (for you shall not worship another god,<sup>744</sup> for Yehvah, Jealous is his name. He is a jealous God),<sup>745</sup> [15] lest you cut a covenant with the inhabitants of the land, and they play the harlot<sup>746</sup> after their gods and sacrifice to their gods; and one calls to you and you eat from his sacrifice; [16] and you take from his daughters for your sons, and his daughters play the prostitute with their gods, and cause your sons to play the prostitute with their gods. [17] Molded gods you shall not make for yourselves.

[18] The feast of unleavened bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, at the appointed time, the month of Abib. For in the month of Abib you came out from Egypt. [19] Whatever first opens the womb is mine, and every firstborn male from your livestock, ox and of the flock. [20] And the firstborn of a donkey<sup>747</sup> you shall redeem with one from the flock. And if you do not redeem it, you shall break its neck. Every firstborn of your sons you shall redeem. And they shall not appear before me empty.<sup>748</sup>

[21] Six days you shall serve, and on the seventh day you shall rest, when ploughing and when harvesting, you shall rest. [22] And the feast of weeks<sup>749</sup> you shall do for yourself,<sup>750</sup> the firstfruits of wheat harvest, and the feast of gathering at the end of the year.

[23] Three times a year every one of your males shall appear before the Lord, Yehvah Gods of Israel.<sup>751</sup> [24] For I will dispossess the nations from before you, and enlarge your borders, and no man will desire your land when you go up to appear before Yehvah your Gods three times in the year.

[25] You shall not slaughter the blood of my sacrifice with leaven,<sup>752</sup> and the sacrifice of the feast of the passover shall not remain until morning.<sup>753</sup> [26] The first of the firstfruits of your land you shall bring in to the house of Yehvah your Gods.<sup>754</sup> You shall not boil a kid in the milk of his mother.”<sup>755</sup>

[27] And Yehvah said to Moses, “Write for yourself<sup>756</sup> these words, for upon the

743 אֲשֵׁרִים ('ashêrâym) - “his Ashers” - KJV “their groves,” NKJV “their wooden images,” NAS “their Asherim” with footnote, “i.e. wooden symbols of a female deity,” NIV “their Asherah poles.” The suffix to this noun is masculine singular, thus “his,” and the noun appears to be related to a proper noun in reference to the false god “Asherah” (see 1 Kings 18:19 אֲשֵׁרָה, 'ashêrah; 2 Kings 23:4), although here (Exodus 34:13) it has a masculine ending. See also footnote for Deuteronomy 16:21.

744 אֱלֹהִים ('êl) - “god”

745 אֱלֹהִים ('êl) - “God” - He is rightly jealous. All is His (Ezekiel 18:4; 1 Corinthians 6:19-20; Colossians 1:16).

746 וַיִּזְנֶה (vezânu) – “they play the harlot” – God calls going after other gods (idolatry) harlotry (e.g. Leviticus 17:7; Deuteronomy 31:16; Judges 2:17; 1 Chronicles 5:25). This issue is, God owned the Israelites (e.g. Ezekiel 23:3-5), but they were not faithful to Him (e.g. Hosea). Moreover, everyone is God's (Colossians 1:16), thus any living that is not for God is harlotry (e.g. Psalm 73:25-27; Hosea 5:4 [4:11]). Note also Ezekiel 16:20-21; 30-38; Isaiah 1:21; Revelation 17:1-2, 4, 15-16; 18:3, 9; 19:2. Unfaithfulness to God is spiritual sexual immorality. See also Colossians 3:1-5; 1 John 2:15.

747 A donkey was unclean (Leviticus 11:3; Deuteronomy 14:6-8).

748 i.e. with nothing, see also 2 Samuel 24:18-24.

749 For more detail see Deuteronomy 16:9-12.

750 לְךָ (lekha) - “for yourself” (Green) - KJV, NKJV, NAS, NIV do not translate.

751 See also Exodus 23:14-17; Deuteronomy 16:16-17.

752 See also Exodus 23:18.

753 This was first instructed in Exodus 12:10.

754 Proverbs 3:9-10

755 Also found in Exodus 23:19; Deuteronomy 14:21

mouth<sup>757</sup> of these words I have cut a covenant with you and Israel.” [28] So he was there with Yehvah forty days and forty nights. He did not eat bread and did not drink water, and he<sup>758</sup> wrote upon the tablets the words of the covenant, the ten things.<sup>759</sup>

[29] And it came to pass, when Moses came down from Mount Sinai, the two tablets of the testimony were in the hand of Moses when he came down from the mountain. And Moses did not know that the skin of his face shone when he spoke with him. [30] And Aaron and all the sons of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near to him.<sup>760</sup> [31] And Moses called to them, and Aaron and all the leaders in the congregation returned to him; and Moses spoke to them. [32] And afterwards, all of the sons of Israel came near, and he commanded them everything that Yehvah told him on Mount Sinai. [33] When Moses finished speaking with them, he put upon his face a veil.<sup>761</sup> [34] And when Moses would go in before Yehvah to speak with him, he would remove the veil until he went out. Then he would go out and speak to the sons of Israel what he had been commanded. [35] And the sons of Israel would see Moses face that the skin of Moses’ face shone. Then Moses would return the veil back upon his face until he went in to speak with him.<sup>762</sup>

**35** [1] And Moses gathered all the congregation of the sons of Israel and said to them, “These are the things<sup>763</sup> which Yehvah has commanded to do them. [2] Six days you shall do work, and the seventh day shall be to you a holy sabbath observance to Yehvah. Anyone who does work in it shall be put to death. [3] They shall not burn<sup>764</sup> a fire in all your dwellings on the sabbath day.”<sup>765</sup>

[4] And Moses spoke to all the congregation of the sons of Israel saying, “This is the thing that Yehvah has commanded saying, [5] Take from yourselves a heave offering to Yehvah. Whoever’s heart is willing<sup>766</sup> to bring a heave offering of Yehvah,

756 לְךָ (lekha) - “for yourself” (Green, NAS footnote) - KJV, NKJV, NAS, NIV do not translate.

757 עַל־פִּי (‘al-piy) - “in accordance with” - (NAS, NIV) KJV “after the tenor of,” NKJV “according to the tenor of,” Green “on the mouth of,” more literally, “upon the mouth of.”

758 that is, God (Exodus 34:1)

759 עֲשֵׂרֵת הַדְּבָרִים (‘aseret haddevâriym) - “the ten things” - KJV “the ten commandments,” NKJV (footnote “Lit. ten words”), NAS, NIV, etc., “the Ten Commandments,” LXX “the ten words” (τοὺς δεκά λογους). This is the same Hebrew word, but in the plural form, as is translated “the thing” (KJV, NKJV, NAS) in Exodus 35:4 (הַדָּבָר, haddâvâr).

“The ten things” can also be found in Deuteronomy 4:13 & 10:4. The Hebrew word for “commandments” is מִצְוָה (mitsot) e.g. Leviticus 4:2.

760 See 2 Corinthians 3:7.

761 מַסְוֶה (masveh) - “veil” - used only here and in verse 34 & 35. See also 2 Corinthians 3:13. Examples of other veils can be found in the Song of Solomon 4:1, 3; 6:7 (צַמְמַתֶּךָ, tsammâtêkh, “your veil”) and Genesis 24:65; 38:14, 19 (עֵצֶה פָּהָה, tse’iyphâh, “her veil”).

762 See 2 Corinthians 3:7-4:7 (Hebrews 12:18-25).

763 הַדְּבָרִים (haddevâriym) - “the things” (NAS) - NKJV “the words.” This is the same word used for the ten “commandments.”

764 תִּבְעֵרוּ (teva’aru) - “burn” - This word is used in the sense of “kindle” (i.e. start a fire, Psalm 2:12; 18:8; 106:18) and simply “burn” (have a fire, Exodus 3:2-3; Deuteronomy 4:11; 9:15).

765 Sabbath is also mentioned in Exodus 20:8; 23:12; 31:12-17.

766 This is a beautiful requirement, mentioned already in Exodus 25:2. God desires a willing heart (Deuteronomy 15:7-8; 1 Chronicles 28:9; 29:9-18; 2 Corinthians 9:5-7; Philemon 14).

gold, and silver, and bronze, [6] and violet, and purple, and scarlet thread, and fine linen, and goats hair, [7] and reddened ram's skins, and techashiym skins,<sup>767</sup> and acacia wood; [8] and oil for the light, and spices for the anointing oil and for the incense of spices,<sup>768</sup> [9] onyx stones, and setting stones for the ephod and the breastpiece.

[10] All who are wise of heart shall come and do all that Yehvah has commanded, [11] the dwelling, its tent, and its covering, its hooks, and its boards, its bar,<sup>769</sup> its pillars, and its bases, [12] the ark, and its poles, the propitiatory, the veil of the covering, [13] the table, and its poles, and all its utensils, and the bread of the presence, [14] and the lampstand of the light, and its utensils, and its lamps, and the oil for the light, [15] and the altar of incense, and its poles, and the anointing oil, and the incense of spices, and the screen door for the door of the the dwelling, [16] the altar of burnt offering, and the bronze grate which is for it, its poles, and all its utensils, the basin, and its base, [17] hangings of the court, its pillars, its bases, and the screen for the gate of the court; [18] pegs for the the dwelling, and pegs for the court, and their cords, [19] the woven garments for ministering in the holy place, holy garments for Aaron the priest and his son's garments to minister as priest.

[20] And all the congregation of the sons of Israel went out from before Moses. [21] And they came, everyone whose heart had lifted him up and everyone whose spirit was willing it. They brought a heave offering of Yehvah for the work of the tent of meeting, and for all its services, and for the holy garments. [22] And they came, both men and women, every willing heart, and they brought hooks, and rings, and signets, and necklesses,<sup>770</sup> every article of gold, and everyone who waved a wave offering of gold to Yehvah. [23] And everyone who was found with it, violet and purple and scarlet thread, and fine linen, and goats hair, and reddened ram's skins, and techashiym skins, they brought. [24] All who raised up a heave offering of silver and bronze brought Yehvah's heave offering and everyone who was found with acacia wood for all the work of the service, they brought. [25] Every woman who was wise of heart with her hands spun, and brought the yarn, the violet, and the purple, and the scarlet thread, and the fine linen. [26] And all the women whose heart lifted them up in wisdom spun the goats hair.<sup>771</sup> [27] And the leaders brought the onyx stones and the setting stones for the ephod and the breastpiece, [28] and the spice and the oil for the light and for the anointing oil, and for the incense of spices. [29] Every man and woman who their heart was willing with them to bring for all the work which Yehvah had commanded to do by the hand of Moses. The sons of Israel brought a freewill offering to Yehvah.

[30] And Moses said to the sons of Israel, "See, Yehvah has called by name Bezalel,<sup>772</sup> son of Uri, son of Hur, of the tribe of Judah. [31] And he has filled him

767 See footnote for Exodus 25:5.

768 See footnote for Exodus 25:5.

769 בַּר יָחַו (beriychâv) - "bar" - KJV, NKJV, NAS, all translate it in the plural. It is actually singular.

770 כִּמְאָז (khumâz) - "necklesses" (NKJV) - KJV "tablets," NAS "bracelets," NIV "ornaments." This word is used only one other place (Numbers 31:50). Exact meaning appears uncertain. Also, all of these items listed are in the singular in the Hebrew, as is this word.

771 הַעִיזִיּוֹם (hâ'izziym) - "goats hair" - This is the same exact word for "goats." Here, the context makes it obvious that it is speaking of goats hair.

772 Bezalel is first mentioned in Exodus 31:2-3.

with the spirit of Gods in wisdom and in understanding and in knowledge and in all work, [32] to think thoughts to work in gold and silver and bronze, [33] in carving stone for settings and in carving wood to work in all of the thoughtful work. [34] And he has put this in his heart<sup>773</sup> to teach, and Aholiab the son of Ahisamach of the tribe of Dan. [35] He has filled them with a wise heart to do all the work of one who carves and thinks and variegates<sup>774</sup> in violet and purple, in scarlet thread, and in fine linen, and weaves doing all manner of work and thinking thoughts.”

**36** [1] “And Bezalel and Aholiab, and every man wise of heart whom Yehvah has put wisdom and understanding in them to know how to do all the work of the service of the holy place, shall do according to all that Yehvah has commanded.”

[2] So Moses called to Bezalel and to Aholiab and to every man wise of heart whom Yehvah had put wisdom in his heart, everyone whose heart had lifted him up to draw near to the work to do it. [3] So they took from before Moses all the heave offering which the sons of Israel had brought for the work of the service of the holy place to make it. And they brought to him again a freewill offering morning by morning. [4] And all the wise workers of all the holy work came, each one from his work which he was doing.

[5] And they spoke to Moses saying, “The people bring much more than enough for the service for the work which Yehvah has commanded to make.” [6] So Moses commanded and they caused a voice to pass throughout the camp saying, “Let neither man nor woman do more work for the heave offering of the holy place.” So the people were restrained from bringing. [7] And the material<sup>775</sup> they had was enough for all the work to do it, and with some leftover.<sup>776</sup>

[8] So all the wise of heart in doing the work made the the dwelling,<sup>777</sup> ten curtains of fine woven linen and violet and purple and scarlet thread, with cherubs, a work of thinking they made them. [9] The one curtain was twenty-eight cubits long, and the other curtain was four cubits wide - one size for all the curtains. [10] And he joined together five curtains, one to one, and he joined together five curtains, one to one. [11] And he made violet loops on the edge of the one curtain on the end on the junction. Likewise he did on the edge of the outermost curtain on the second junction. [12] Fifty loops he made on the one curtain, and fifty loops he made on the end curtain on the second junction; the loops receiving one to another. [13] And he made fifty hooks of gold, and joined the curtains one to another with the hooks, and it became one the dwelling.<sup>778</sup>

[14] And he made curtains of goats hair for the tent above the the dwelling. Eleven curtains he made them. [15] The one curtain was thirty cubits long, and the other curtain four cubits, one size for the eleven curtains. [16] And he joined five of

773 “put this in his heart” - 2 Chronicles 9:23; Job 38:36; Psalm 33:13-15a; Revelation 17:17.

774 רִקְמָה (roqêm) - “variegates” = to work (weave) in colors. NKJV footnotes this word, “*variegator*, a weaver in colors” in Exodus 36:37.

775 מְלֶאכָה (melâ'khâh) - “material” - This is the same word as “work” later in this verse and used much in these verses translated “work.”

776 וְהוֹתֵר (vehotêr) - “and with some leftover” - more literally, “and leftover,” or “and remaining.”

777 NKJV reads, “who worked on the tabernacle made ten curtains,” NAS “made the tabernacle with ten curtains.” The Hebrew with the sign of the direct object (מֵאֵת, 'et) indicates the latter translation.

778 With five curtains of approximately 42 feet (28 cubits) and five more curtains of approximately 42 feet coming together to make one dwelling place, this makes for a square footage of approximately 11025 square feet (42 feet x 2.5 curtains [2.5 curtains per side figuring in a square] = 105; 105 x 105 = 11025).

the curtains by themselves, and six curtains by themselves. [17] And he made fifty loops upon the edge of the outmost curtain at the junction, and fifty loops he made upon the edge of the second adjoining curtain. [18] And he made fifty bronze hooks to join the tent to be one. [19] And he made a covering for the tent of reddened ram's skins, and a covering of techashiyim skins above it.

[20] And he made boards for the the dwelling of acacia wood standing up. [21] Ten cubits long was the board, and a cubit and a half wide, one board. [22] Two hands per one board binding one to another, thus he made for all the boards of the the dwelling. [23] And he made boards for the dwelling, twenty for the south side southward. [24] And forty bases<sup>779</sup> of silver he made under twenty of the boards, two bases under one board for its two hands, and two bases under the other board for its two hands. [25] And for the second side of the the dwelling, for the north side, he made twenty boards, [26] and forty of their bases of silver, two bases under the one board and two bases under the other board. [27] And for the west<sup>780</sup> sides<sup>781</sup> of the dwelling he made six boards. [28] And he made two boards for the corners of the dwelling in the back. [29] And they were doubled beneath, and together they were complete to its top to the one ring. Thus he made for both of them for the two corners. [30] So there were eight boards and their bases of silver, sixteen bases, two bases, two bases under the one board.

[31] And he made bars of acacia wood, five for the boards of the one side of the the dwelling, [32] and five bars for the boards of the second side of the the dwelling, and five bars for the boards of the dwelling for the back west sides. [33] And he made the middle bar to go through the midst of the boards from end to end. [34] And he overlaid the boards with gold, and their rings he made of gold, housings for their bars, and he overlaid their bars with gold.<sup>782</sup>

[35] And he made the curtain<sup>783</sup> of violet, and purple, and scarlet thread, and fine woven linen, a work of thinking. He made it with cherubs. [36] And he made for it four pillars of acacia, and overlaid them with gold with their hooks of gold, and he cast for them four bases of silver.

[37] And he made a screen for the door of the tent, violet, and purple, and scarlet thread, and fine woven linen, a work of a variegator,<sup>784</sup> [38] and its<sup>785</sup> five pillars and their hooks. And he overlaid their tops<sup>786</sup> and their bands with gold, and their five bases<sup>787</sup> with bronze.

**37** [1] And Bezalel made the ark of acacia wood, two and a half cubits its length, and a cubit and a half its width, and a cubit and a half its height. [2] And he overlaid it with pure gold inside and out, and he made for it a border of gold round

779 See footnote for Exodus 36:38.

780 יָמָּה (yammâh) - more literally, "towards the sea."

781 יָרְקֵתַי (yarketêy) - plural

782 Exodus 26:26-30

783 Hebrew 6:19; 10:20; 1 Timothy 2:5

784 רוֹקֵם (roqêm) - "variegator" = one who works (weaves) in colors. NKJV footnotes, "*variegator*, a weaver in colors."

785 Exodus 26:36-37

786 i.e. the tops of the pillars, i.e. "capitals" (NKJV)

787 אֲדָנֵיָהֶם ('adhnêyhem) - this is basically the same word for the "bases" (NKJV "sockets") in verses Exodus 36:24, 26, 30, and 36. Here it speaks of the bases of the pillars.

about. [3] And he cast for it four rings of gold upon its four corners,<sup>788</sup> two rings upon its one side and two rings upon its second side. [4] And he made poles of acacia wood and overlaid them with gold. [5] And the poles went in the rings on the sides of the ark to carry the ark.<sup>789</sup>

[6] And he made the propitiatory<sup>790</sup> of pure gold, two and a half cubits its length and one and a half cubits its width. [7] And he made two cherubs of hammered gold. He made them from the two ends of the propitiatory:<sup>791</sup> [8] one cherub from this end, and the other cherub from that end. From the propitiatory he made the cherubs from its two ends. [9] And the cherubs were spreading out wings above covering with their wings above the propitiatory, and their faces were each to his brother. The faces of the cherubs were toward the propitiatory.<sup>792</sup>

[10] And he made the table of acacia wood, its length two cubits, and its width one cubit, and its height a cubit and a half. [11] And he overlaid it with pure gold, and made for it a border of gold round about. [12] And he made for it a rim a handbreadth round about, and he made a gold border for its rim round about. [13] And he cast for it four rings of gold, and put the rings upon the four corners which were at its four legs. [14] The rings were close to the rim, housings for the poles to carry the table. [15] And he made the poles of acacia wood, and overlaid them with gold, to carry the table. [16] And he made the utensils which were on the table, its dishes, and its pans, and its sacrificial bowls, and its pitchers for pouring, of pure gold. [17] And he made the lampstand<sup>793</sup> of pure hammered gold. He made the lampstand, its base and its shaft, its cups, its bulbs, and its flowers, were all from it.<sup>794</sup> [18] And six branches went out from its sides, three branches from the lampstand from its one side, and three branches of the lampstand from its second side. [19] Three almond blossom shaped cups on the one branch with bulb and flower, and three almond blossom shaped cups on the other branch with bulb and flower. Thus the six branches went out from the lampstand. [20] And on the lampstand were four blossom shaped cups with its bulbs and flowers. [21] And there was a bulb under the two branches from it and a bulb under the two branches from it and a bulb under the two branches from it, for the six branches going out from it.<sup>795</sup> [22] And their bulbs and their branches from it, all of it was of one hammered piece of pure gold. [23] And he made its seven lamps and its snuffers and its fire-pans of pure gold.<sup>796</sup> [24] With a talent of pure gold he made it, and all its utensils.

[25] And he made the incense altar<sup>797</sup> of acacia wood, a cubit its length, and a

788 See footnote for Exodus 25:12.

789 This is the same ark that was captured by the Philistines (1 Samuel 4-6), that Uzzah touched to his death (2 Samuel 6:6), and last mentioned by name in 2 Chronicles 35:3 (see also (?) 36:18; Ezra 1:7-11). The heavenly ark is mentioned in Revelation 11:19.

790 See footnote for Exodus 25:17.

791 מִשְׁנֵי קֶצֶט (mishenêy qetsot) - "from the two ends" - NKJV "of one piece at the two ends."

792 In other words, their faces were toward each other toward the propitiatory (see 1 Peter 1:10-12).

793 See Exodus 25:40.

794 i.e. one piece

795 See Exodus 25:35

796 Exodus 25:38

797 Revelation 8:1-6

cubit its width, square, and a cubit its height. Its horns were from it.<sup>798</sup> [26] And he overlaid it with pure gold, its top, and its walls<sup>799</sup> round about, and its horns. And he made for it a border of gold round about. [27] And two rings of gold he made for it, under its border upon its two sides, upon its two sides for the housings for the poles to carry it with them. [28] And he made the poles of acacia wood, and overlaid them with gold.

[29] And he made the holy anointing oil,<sup>800</sup> and the pure incense of spices,<sup>801</sup> the work of a perfumer.

**38** [1] And he made the altar<sup>802</sup> of burnt offering of acacia wood, five cubits its length, and five cubits its width, square, and three cubits its height. [2] And he made its horns upon its four corners. Its horns were from it,<sup>803</sup> and he overlaid it with bronze. [3] And he made all the utensils of the altar, the pots, and the shovels, and the bowls, the forks, and the fire-pans. All its utensils he made with bronze. [4] And he made for the altar a grate, a network of bronze under its rim beneath half way up.<sup>804</sup> [5] And he cast four rings in the four ends for the grate of bronze, housings for the poles. [6] And he made the poles of acacia wood and overlaid them with bronze. [7] And the poles went into the rings on the sides of the altar for carrying it with them. He made it hollow with boards. [8] And he made the basin of bronze, and its base of bronze with the mirrors<sup>805</sup> of the serving women who served<sup>806</sup> at the door of the tent of meeting.<sup>807</sup>

[9] And he made the court<sup>808</sup> to the side of the south southward, hangings of the court of fine woven linen, one hundred cubits, [10] their twenty pillars and their twenty bases of bronze, the hooks of the pillars and their bands of silver, [11] and for the sides of the north, a hundred cubits, their twenty pillars and their twenty bases of bronze, the hooks of the pillars and their bands of silver, [12] and for the west side, hangings fifty cubits, their ten pillars and their ten bases, hooks of the pillars and their bands of silver, [13] and for the east side toward the sunrise, fifty cubits, [14] hangings fifteen cubits for the one side with their three pillars and their three bases, [15] and for the second side, on this side and on that side of the gate of the court, hangings fifteen cubits, their three pillars and their three bases.<sup>809</sup> [16] All the hangings of the court round about were of fine woven linen.

[17] The bases for the pillars were bronze. The hooks of the pillars and their bands were silver, and the overlay of their tops were silver; and all the pillars of the

798 i.e. one piece with it coming from it.

799 קירָתָיו (qiryotâyv) - "its walls" - see footnote for Exodus 30:3.

800 Exodus 30:31-33

801 Exodus 30:38

802 Revelation 6:9; 9:13; 14:17-18; 16:7

803 i.e. one piece with it coming from it.

804 עַד־חֶטְיוֹ ('ad-chetsyo) - "half way up" - more literally, "unto its half."

805 Other mirrors mentioned in Job 37:18; Isaiah 3:23; 1 Corinthians 13:12; 2 Corinthians 3:18; James 1:23.

806 שָׂבָא (tsâbh'u) - "served" - KJV "assembling," NKJV "assembled," NAS, NIV "served." This word is from the same verb as "serving women" (שֹׂבְאוֹת, hatsove'ot) in this same verse. It is also used for service in Numbers 4:23; 8:24, and also it is used for the waging of war (e.g. Numbers 31:7, 42; Isaiah 29:7; 31:4; Zechariah 14:12).

807 For women who served at the door of the tent of meeting with the same Hebrew word for served, see 1 Samuel 2:22 (שֹׂבְאוֹת, hatsove'ot).

808 Psalm 65:4; 84:1-2, 10

809 With the cubits given in these verses, the court was approximately 150 ft x 75 ft = 11250 square feet.



court had bands of silver. [18] And the screen of the gate of the court was the work of a variegator, violet, and purple, and scarlet thread, and fine woven linen, twenty cubits long and its height in width five cubits corresponding to the hangings of the court. [19] And their four pillars and four bases were of bronze, their hooks of silver, and the overlay of their tops and their bands of silver. [20] And all the pegs for the dwelling and for the court round about were bronze.

[21] These are the things appointed<sup>810</sup> for the dwelling, the dwelling of the testimony which were appointed<sup>811</sup> by the mouth of Moses for the service of the Levites<sup>812</sup> by the hand of Ithamar<sup>813</sup> the son of Aaron the priest. [22] And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Yehvah commanded Moses. [23] And with him was Aholiab the son of Ahisamach of the tribe of Dan, an engraver and thinker and variegator in violet and in purple and in scarlet thread and in fine linen.

[24] All the gold that was used for the work in all the work of the holy place, that is, the gold of the offering, was 29 talents and 730 shekels in the shekel of the holy place. [25] And the silver of those numbered of the congregation was 100 talents, and 1775 shekels in the shekel of the holy place: [26] a half<sup>814</sup> to the skull<sup>815</sup> (which is half a shekel in the shekel of the holy place),<sup>816</sup> to everyone who was numbered from a son of twenty years and up, for 603,550.<sup>817</sup>

[27] And there was a 100 talents of silver to cast the bases of the holy place and the bases of the curtain, a 100 bases for the hundred talents, a talent per base. [28] And with the 1775 he made the hooks for the pillars and overlaid their tops and the bands with them. [29] And the offering of bronze was 70 talents and 2400 shekels. [30] And he made with it bases for the entrance of the tent of meeting, and the bronze altar, and the bronze grate which is for it, and all the utensils of the altar, [31] and the bases of the court round about, and the bases of the gate of the court, and all the pegs of the dwelling, and all the pegs of the court round about.

**39** [1] And from the violet and purple and scarlet thread they made woven garments<sup>818</sup> for ministering in the holy place, and they made the holy garments<sup>819</sup> that were for Aaron as Yehvah commanded Moses. [2] And he made the ephod<sup>820</sup> of

810 פִּקְדָּוֹת (phequdhêy) - "the things appointed for" - NKJV ("inventory") and NAS ("number") footnote this as "Lit. appointed."

811 פִּקְדָּו (puqqad) - "were appointed" - this is from the same root word as פִּקְדָּוֹת (phequdhêy). It can also be translated "counted" (KJV, NKJV), "numbered" (NAS with footnote "Lit., appointed").

812 Levites were appointed to take down and put up the dwelling place, etc. (Numbers 1:49-51).

813 Ithamar was in charge of the whole matter (Numbers 4:25-28, 33; 7:5-8).

814 בֶּקָע (beqa') - "half" - KJV, NKJV, NAS, and NIV all transliterate "beka." This word is used only here and in Genesis 24:22 (KJV & NKJV "half a shekel," NAS "half-shekel", NIV "beka").

815 גִּלְגֹּלֶת (gulgolet) - "skull" - see footnote for Exodus 16:16

816 20 gerahs equal 1 shekel (Exodus 30:31; Leviticus 27:25; Numbers 3:47; 18:16).

817 This is the same number given in Numbers 1:46. With 603,550 numbered, this means there was a total of 603, 550 half shekels (בֶּקָע, beqa'), because each person numbered gave a half a shekel (a beka). Verse 25 states there was a total of 100 talents and 1775 shekels collected from those numbered. Therefore, 100 talents and 1775 shekels equals 603,550 half shekels. 1775 shekels equals 3550 half shekels. Therefore, 600,000 half shekels equals 100 talents. 600,000 divided by 100 equals 6000 half shekels per talent. 6000 divided by 2 equals 3000 shekels per talent. Thus, 1 talent equals 3000 shekels.

818 See footnote for Exodus 31:10.

819 Other holy garments can be found in Zechariah 3:1-4; Psalm 132:9, 16; Matthew 22:1-14; Revelation 3:5; 19:8.

820 Samuel wore an ephod as a child (1 Samuel 2:18). Also, the ephod was used in getting an answer from the Lord (e.g.

gold, violet, and purple, and scarlet thread, and fine woven linen. [3] And they beat the gold into plates, and cut cords to make within the violet, and within the purple, and within the scarlet thread, and within the fine linen, a work of thinking. [4] They made shoulders for it joining together at its two ends. [5] And the skillfully woven band of his ephod which was on it was according to its same work of gold, violet, and purple, and scarlet thread, and fine woven linen just as Yehvah commanded Moses.

[6] And they made the onyx stones<sup>821</sup> set in settings of gold engraved with the engravings of a signet with the names of the sons of Israel. [7] And he put them upon the shoulders of the ephod, memorial stones for the sons of Israel, just as Yehvah commanded Moses.

[8] And he made the breastpiece<sup>822</sup> a work of thinking like the work of the ephod, gold, violet, and purple, and scarlet thread, and fine woven linen. [9] It was square doubled over, and they made the breastpiece a span its length and a span<sup>823</sup> its width, doubled over. [10] And they filled it in with four rows of stones, a row of sardis,<sup>824</sup> topaz, and emerald, the first row. [11] The second row was turquoise, sapphire, a diamond. [12] The third row was jacinth,<sup>825</sup> agate, and amethyst. [13] And the forth row was beryl, onyx, and jasper enclosed in settings of gold in their mountings. [14] And the stones were according to the names of the sons of Israel. They were twelve, according to their names, the engravings of a signet, each according to its name, according to the twelve tribes.

[15] And they made upon the breastpiece braided chains, a work of a cord of pure gold. [16] And they made two settings of gold and two rings, and put the two rings upon the two ends of the breastpiece. [17] And they put the two cords of gold upon the two rings upon the ends of the breastpiece. [18] And the two ends and the two cords they put upon the two settings, and put them upon the shoulders of the ephod on the front of its face. [19] And they made two rings of gold, and put them upon the two ends of the breastpiece upon its edge which was on the inward side of the ephod. [20] Also they made two rings of gold, and put them upon the two shoulders of the ephod, underneath, from the front of its face, by its seam above the skillfully woven band of the ephod. [21] And they bound the breastpiece from its rings to the rings of the ephod with a violet cord to be upon the skillfully woven band of the ephod, so the breastpiece would not move from upon the ephod, just as Yehvah commanded Moses.<sup>826</sup>

[22] And he made the robe of the ephod of woven work, entirely violet, [23] and the opening of the robe was in its middle, like the opening of a corselet, with an edge to its opening round about so it would not tear. [24] And they made upon the hem of the robe pomegranates of violet and purple and scarlet thread, woven. [25] And they made bells<sup>827</sup> of pure gold, and put the bells in the midst of the pomegranates upon

1 Samuel 23:9-12; 30:7-8). Also, David wore an ephod in 2 Samuel 6:14.

821 Two of them, Exodus 28:9-12.

822 Called the breastpiece of judgment (Exodus 28:15, 29-30). Israel is God's chosen people (Deuteronomy 32:1-10; Zechariah 2:6-13).

823 The Lord measured heaven with a span (Isaiah 40:12).

824 See footnote for Exodus 28:17.

825 or amber

826 This was commanded in Exodus 28:28. Moses was faithful in all His house (Hebrews 3:1-2, 5).

827 Other bells are found in Zechariah 14:20.

the hem of the robe round about in the midst of the pomegranates, [26] a bell and a pomegranate, a bell and a pomegranate, upon the hem of the robe round about to minister, just as Yehvah commanded Moses.

[27] And they made the tunic, a woven work of fine linen, for Aaron and for his sons, [28] and the turban of fine linen, and the headdresses of the headgear of fine linen, and the linen underwear of fine woven linen, [29] and the sash of fine woven linen, and violet, and purple, and scarlet thread, a work of a variegator, just as Yehvah commanded Moses.

[30] And they made the plate of the holy crown of pure gold, and wrote upon it the writing of the engraving of a signet: Holiness to Yehvah. [31] And they put upon it a violet cord to put it above on the turban.

[32] So all service of dwelling of tent of meeting was finished, and the sons of Israel did according to all that Yehvah commanded Moses, so they did. [33] And they brought the dwelling to Moses, the tent, and all its utensils, its hooks, its boards, its bars, its pillars, and its bases, [34] and the covering of reddened rams skins, and the covering of the techashiyim skins, and the curtain of the covering, [35] the ark of the testimony and its poles, and the propitiatory, [36] the table with all its utensils, and the bread of the presence, [37] the pure lampstand with its lamps, the row of lamps and all its utensils, and the oil for light, [38] and the gold altar, and the anointing oil, and the incense of spices, and the screen of the entrance of the tent, [39] the bronze altar, and the bronze grate that is for it, its poles, and all its utensils, the basin, and its base, [40] curtains of the court, its pillars, and its bases, and the screen for the gate of the court with its cords and its pegs, and all its utensils for the service of the dwelling for tent of meeting, [41] woven garments<sup>828</sup> for ministering in the holy place, holy garments for Aaron the priest and his son's garments to minister as priests. [42] According to all that Yehvah commanded Moses, so the sons of Israel did all the service. [43] And Moses saw all the work, and indeed, they did it just as Yehvah commanded, so they did. And Moses blessed them.

**40** [1] And Yehvah spoke to Moses saying, [2] "On the first day of the month<sup>829</sup> you shall set up dwelling of tent of meeting. [3] And you shall put there the ark of the testimony,<sup>830</sup> and you shall cover the ark with the curtain."<sup>831</sup> [4] And you shall bring in the table and arrange its order, and bring in the lampstand, and cause its lamps to go up.<sup>832</sup> [5] And you shall set the gold incense altar before the ark of the testimony, and put up the screen of the door to the dwelling. [6] And you shall put the altar of burnt offering before door of dwelling of tent of meeting. [7] And you shall put the basin between the tent of meeting and the altar, and you shall put there water. [8] And you shall set the court round about,<sup>833</sup> and put up the screen of the gate of the court.

[9] And you shall take the anointing oil, and anoint the dwelling and all that is in it, and you shall sanctify it and all its utensils; and it shall be holy. [10] And you shall anoint the altar of burnt offering and all its utensils, and you shall sanctify the

828 See footnote for Exodus 31:10.

829 Abib, Exodus 12:2; 13:4

830 "ark of the testimony" - see Exodus 40:20 and its footnote.

831 Or, as the NKJV has it, "partition off the ark with the veil."

832 i.e. light its lamps (NKJV); This represents the seven spirits of God (Revelation 4:5).

833 See Exodus 36:8-9; 38:9-15; 40:33

altar; and the altar shall be holy of holies.<sup>834</sup> [11] And you shall anoint the basin and its base and sanctify it.<sup>835</sup>

[12] And you shall bring Aaron and his sons to the door of the tent of meeting, and wash them with water.<sup>836</sup> [13] And you shall clothe Aaron with the holy garments and anoint him and sanctify him, and he shall minister as priest to me. [14] And you shall bring his sons and clothe them with tunics. [15] And you shall anoint them just as you anointed their father, and they shall minister to me as priests. And their anointing shall surely be for a continual priesthood throughout their generations.<sup>837</sup> [16] And Moses did according to all that Yehvah had commanded him, so he did. [17] And it came to pass, in the first month, in the second year,<sup>838</sup> on the first of the month, the dwelling was raised up. [18] So Moses raised up the dwelling, and set its bases, and placed its boards, and set its bars, and raised up its pillars. [19] And he spread out the tent over the dwelling, and set the covering of the tent upon it from above,<sup>839</sup> just as Yehvah commanded Moses.

[20] And he took and put the testimony<sup>840</sup> into the ark, and put the poles on the ark,<sup>841</sup> and set the propitiatory upon the ark from above. [21] And he brought the ark into the dwelling, and set up the curtain of the covering, and covered over the ark of the testimony,<sup>842</sup> just as Yehvah commanded Moses.<sup>843</sup>

[22] And he put the table in the tent of meeting on the north side of the dwelling outside the curtain. [23] And he arranged upon it the arrangement of bread before Yehvah, just as Yehvah commanded Moses.

[24] And he set the lampstand in the tent of meeting in front of the table on the side of the dwelling toward the south. [25] And he caused the lamps to go up before Yehvah, just as Yehvah commanded Moses.

[26] And he set the gold altar in the tent of meeting before the curtain.<sup>844</sup> [27] And he burned incense of spices upon it, just as Yehvah commanded Moses.

[28] And he set up the screen of the door to the dwelling. [29] And the altar of burnt offering he set up at door<sup>845</sup> of dwelling of tent of meeting, and offered upon it the burnt offering and the grain offering, just as Yehvah commanded Moses.

[30] And he set the basin between the tent of meeting and the altar, and put water

834 קֹדֶשׁ קֳדָשִׁים (qodesh qâdâshiym) - more literally, "holy of holies," NKJV "most holy"

835 The anointing apparently symbolizes (Hebrews 9:9) the Holy Spirit (1 John 2:27; John 16:13).

836 See also Ephesians 5:26

837 See Jeremiah 33:14-22

838 This is the second year from when they came out from the land of Egypt (Exodus 12:2; 16:1; 19:1). With 3 months from the time they left Egypt to the giving of the Ten Commandments (Exodus 19:1; 20), and Moses' 80 days on the mountain (Exodus 24:18; 34:28; Deuteronomy 9:9-11, 18, 25; 10:10), it is apparent the making of the tabernacle took approximately 6 months.

839 See also Exodus 36:14, and 19.

840 "The testimony" is a reference to the Ten Commandments (Exodus 25:16, 21; 31:18/Deuteronomy 4:13; Exodus 34:28/Deuteronomy 10:4).

841 וַיָּשֶׂם אֶת־הַבָּדִיִּים עַל־הָאָרוֹן (vayyâsem 'et-habbaddiym `al-hâ'âron) - "and put the poles on the ark" - KJV "set the staves on the ark," NKJV "inserted the poles through the rings of the ark," NAS, NIV "attached the poles to the ark." Context shows the poles went into the rings of the ark (e.g. Exodus 25:14; 37:5), but in the Hebrew there is no "through the rings" in this verse.

842 i.e. "partitioned off" (NKJV)

843 This was commanded in Exodus 40:3

844 This is outside the curtain (Leviticus 16:12).

845 i.e. outside the veil (Leviticus 16:15, 18).

therein to wash. [31] And Moses and Aaron and his sons washed their hands and their feet from it. [32] When they went into the tent of meeting and when they drew near to the altar, they washed, just as Yehvah commanded Moses.

[33] And he raised up the court round about for the dwelling and for the altar, and put up the screen of the gate of the court. So Moses finished the work.

[34] And the cloud covered the tent of meeting and the glory of Yehvah filled the dwelling. [35] And Moses was not able to go into the tent of meeting because the cloud had settled upon it and the glory of Yehvah had filled the dwelling.<sup>846</sup> [36] And when the cloud was taken up from upon the dwelling, the sons of Israel would travel in all their travels.<sup>847</sup> [37] And if the cloud was not taken up, then they would not travel until the day it was taken up. [38] For the cloud of Yehvah was upon the dwelling by day, and a fire was in it at night before the eyes of the whole house of Israel in all their travels.<sup>848</sup>

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846 Similar event took place in 1 Kings 8:10-11 (2 Chronicles 5:13-14).

847 See also Numbers 4:5-20; 9:15-23

848 See Hebrews 12:25, 28-29.



# Leviticus<sup>1</sup>

## And he called<sup>2</sup>

**1**[1] And he called to Moses and Yehvah spoke to him from the tent of meeting saying, [2] "Speak to the sons of Israel and say to them, 'A man<sup>3</sup> from among you that brings an offering to Yehvah from the beasts,<sup>4</sup> from the cattle, or from the flock, you<sup>5</sup> shall bring your<sup>6</sup> offering. [3] If his offering is a burnt offering<sup>7</sup> from the cattle, a perfect male he shall bring<sup>8</sup> to the door of the tent of meeting. He shall bring it for his acceptance<sup>9</sup> before Yehvah. [4] And he shall put his hand upon the head<sup>10</sup> of the

1 ΛΕΥΙΤΙΚΟΝ (leuitikon) - This is the Greek title (LXX) and means "Levitical." See Hebrews 7:11 for "Levitical." There it speaks of the Levitical (λεωιτικης, leuitikês) priesthood, that is, the priesthood via the Levite Aaron.

2 וַיִּקְרָא (vayyiqrâ) - "And he called" - This is the Hebrew title and the first word(s) in the Hebrew text.

3 אָדָם ('âdhâm) - "man"

4 בְּהֵמָה (behêmâh) - "beasts"

5 plural

6 plural

7 עֹלָה ('olâh) - "burnt offering" from עָלָה ('âlâh) "go up" or "ascend." It could also be translated "burnt sacrifice" (e.g. KJV, NKJV).

8 יָקִיבֵנּוּ (yaqriyvennu) - more literally, "he shall bring it"

9 לִרְצוֹנוֹ (lirtsono) - "for his acceptance" - NAS "he may be accepted" - KJV "of his own voluntary will" - NKJV "of his own free will." The Hebrew word translated here "acceptance," "accepted" or voluntary or free "will" is רָצוֹן (râtson), and it is translated "favor" (e.g. Deuteronomy 33:23; Psalm 5:12; 30:5, 7; 89:17; 106; 4; Isaiah 60:10; KJV, NKJV, NAS), "delight" (e.g. Proverbs 11:1, 20; 12:22; 15:8 KJV, NKJV, NAS), "desire" (e.g. Psalm 145:16, 19 KJV, NKJV, NAS), "will" (Psalm 40:8; 143:10 KJV, NKJV, NAS; Ezra 10:11 NKJV, NAS), "pleasure" (e.g. Ezra 10:11 KJV, "will" NKJV, NAS; Nehemiah 9:37 KJV, NKJV, NAS), "please" NAS), "acceptable" (Psalm 19:14; 69:13; Proverbs 10:32; Isaiah 58:5; Jeremiah 6:20 KJV, NKJV, NAS; Isaiah 56:7 NKJV, "accepted" KJV, NAS; Isaiah 49:8; 61:2 KJV, NKJV, "favorable" NAS); "acceptance" (e.g. Isaiah 60:7 KJV, NKJV, NAS). LXX translates רָצוֹן (râtson) in Leviticus 1:3 with δεκτον (dekton), "acceptable," used e.g. in the Greek NT in Luke 4:19. LXX translates the remaining similar texts in Leviticus with this same Greek word in Leviticus 19:5; 22:19-20, 21 & 29 (εἰσδεκτον, eisdekton); and 23:11. Similar wording is found in Exodus 28:38; Leviticus 22:20-21; Psalm 19:14; Isaiah 56:7 and Jeremiah 6:20 with לִרְצוֹן (lerâtson) and these are all translated with the idea of "acceptance" in the KJV, NKJV, & NAS. The NKJV translates לִרְצוֹנֶךָ (lirtsonekhem), which is רָצוֹן (râtson) with the preposition לְ (li) and the pronominal suffix כֶּם (khem), differently in Leviticus 23:11. This same word is translated by the NKJV "your own free will" in Leviticus 19:5; 22:19 and 29, but as "accepted on your behalf" in Leviticus 23:11, whereas the NAS consistently translates this word with the idea of "accepted" in these verses. Moreover, "free will" is not explicitly mentioned otherwise in this context (Leviticus 1:3), but "acceptance" is. Leviticus 1:4 uses the verb form of רָצוֹן (râtson), רָצָה (retsêh), speaking of the sacrifice being "accepted on his behalf" (NKJV), לֹ, נִרְצָה (nirtsâh lo).

The idea of "free will" is a Biblical idea found in the Hebrew word for "freewill offering," נֶדָּבָה (nedâvâh, e.g. Leviticus 22:21, 23), but it is only "free" in the sense of voluntarily under the sun, *not* in the sense of "free from God's control" (see Proverbs 16:9; 20:24; Jeremiah 10:23; Romans 11:36). The "freewill offering," נֶדָּבָה (nedâvâh), can be seen as meaning voluntary in its use, e.g. in Exodus 35:29 in which the verb form is also used, נָדַב (nâdav), describing those whose hearts were "willing." See also Ezra 3:5 and 7:16 in which this noun and verb are similarly used. Although, the verbs in these passages are in a different form (e.g. Ezra 3:5 בְּתִנָּדָב, mitnaddêv).

Finally, the "will" concept translated by the NKJV & KJV in these verses (Leviticus 1:3; 19:5; 22:19, 29) is not so clear that they should be translated that way in Leviticus, although the freewill offering, נֶדָּבָה (nedâvâh), is mentioned in Leviticus 22:18, 21, 23; & 23:38. But, the "will" idea is clear e.g. in Daniel 8:4; 11:3, 16, & 36 in which רָצוֹן (râtson) is used. There, instead of the preposition לְ (li), כִּי (chi) is used, speaking of "according to his will," כְּרִצְוֹנוֹ (khrirtsono). Also of interest is Psalm 119:108 which has the plural "freewill offerings," נִדְּבוֹת (nidvot), with the verb form of רָצוֹן (râtson), רָצָה (retsêh). There the Psalmist requests God to "accept" his freewill offerings.

10 This indicates placing the sins of the person upon the animal. Similar passages of laying hands upon the head of the sacrifice can be found in Exodus 29:10, 15, 19; Leviticus 3:2, 8, 13; 4:4, 15, 24, 29, 33. Each of these passages immediately

burnt offering, and it shall be accepted for him to atone<sup>11</sup> on his behalf.'

[5] 'And he shall slaughter<sup>12</sup> the son of the herd<sup>13</sup> before Yehvah, and the priests, the sons of Aaron, shall bring the blood<sup>14</sup> and sprinkle<sup>15</sup> the blood all around upon the altar, which is by the door of the tent of meeting. [6] And he shall skin<sup>16</sup> the burnt offering and cut it into its pieces.<sup>17</sup> [7] And the sons of Aaron the priest shall put fire upon the altar, and they shall arrange the wood upon the fire. [8] And the priests, the sons of Aaron, shall arrange the pieces, the head, and the suet<sup>18</sup> upon the wood which is upon the fire which is upon the altar. [9] And its entrails and its legs he shall wash in water, and the priest shall cause all on the altar to smoke<sup>19</sup> as incense,<sup>20</sup> a burnt offering, a fire offering,<sup>21</sup> a soothing<sup>22</sup> aroma to Yehvah.<sup>23</sup>

[10] 'And if his offering is from the flock, from the lambs or from the goats, for a burnt offering, he shall bring a perfect male. [11] And he shall slaughter it upon the north side of the altar before Yehvah, and the priests, the sons of Aaron, shall sprinkle its blood upon the altar all around. [12] And he shall cut it into its pieces with its head and its suet, and the priest shall arrange them upon the wood which is upon the fire which is upon the altar. [13] And the entrails and the legs he shall wash in water, and the priest shall bring all of it and cause it to smoke as incense on the altar. It is a burnt offering, a fire offering, a soothing aroma<sup>24</sup> to Yehvah.<sup>25</sup>

[14] 'And if the burnt offering, his offering to Yehvah, is from the birds, he shall

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instruct the killing of the animal after the laying on of hands. Here, Leviticus 1:5 mentions the slaughtering of the animal, and a similar passage in Numbers 8:12 indicates the death of the animal by instructing it to be offered. See **Leviticus 16:21** where this laying on of hands is described in more detail.

11 כָּפַר (khappêr) - "atone" = to cover over, propitiate, pacify, appease, e.g. see Proverbs 16:14 where this word is translated "appease" in NKJV.

12 שָׁחַט (shâchat) - "he shall slaughter" - This word is primarily used for the slaughtering of sacrifices, as it is here, but it is also used for the simple killing of animals (e.g. Genesis 37:31; 1 Samuel 14:32, 34 [2x]; Isaiah 22:13), the slaughtering of people (e.g. Judges 12:6; 1 Kings 18:40; 2 Kings 10:7, 14), and also in the passive participle form, שָׁחוּט (shâchut), which has an entirely different meaning of "beaten" or "hammered" (e.g. 1 Kings 10:16-17; 2 Chronicles 9:15-16).

13 בֶּן הַבְּקָר (ben habbâqâr) - "the son of the herd"

14 Hebrews 9:9, 16-23; 10:1-4; future? Zechariah 14:21; Revelation 21:4

15 זָרַק (zârqu) - "sprinkle" -

16 הִפְשִׁיט (hiphshiyt) - "he shall skin" - this word more literally means to "strip off," used e.g. for the stripping off of clothing (e.g. Genesis 37:23; 1 Samuel 31:9; Hosea 2:3). Context here, by implication, depicts the stripping off of skin, although the word for skin, עוֹר ('or), is not used.

17 Psalm 50:22

18 פֶּתֶר (pâder) - "suet" (NAS), NKJV "fat" - פֶּתֶר (pâder) is a particular fat around the kidneys and loins. The more general word for fat in the Hebrew is חֵלֶב (chêlev); see e.g. Genesis 4:4; Leviticus 3:9, 16; 4:31, 35; 8:16, 25; Numbers 18:17. פֶּתֶר (pâder) is only found in Leviticus 1:8, 12; & 8:20.

19 Psalm 37:20; Isaiah 34:1-10; Revelation 14:9-11; 19:3

20 הִקְטִיר (hiqtiyr) - "shall cause . . . to smoke as incense" - NAS "offer up in smoke;" NKJV "shall burn" - The typical verb for "burn" is בָּעַר (bâ'ar), e.g. Exodus 3:2; Deuteronomy 4:11; 9:15; Isaiah 34:9. Another verb for smoke is אָשַׁן ('âshan), e.g. Exodus 19:18; Joshua 8:20-21; Isaiah 34:10. Here, this verb has more to do with the idea of "incense," which, of course, is smoke. It is the verb form akin to the noun, קֶטֶרֶת (qetoret), which is the word for incense (e.g. Exodus 25:6; 30:1, 7, 27; 40:5; Isaiah 1:13). So, it has the idea of "causing to smoke as incense." Although, a word akin to these is קִיטֹר (qiytor) and it simply means "smoke" and is found only in Genesis 19:28 (2x); Psalm 119:83; 148:8 (KJV "vapours," NKJV, NAS, NIV "clouds;" Jay P. Green "smoke").

21 אִשְׁה ('ishêh) - "a fire offering"

22 נִיחֹחַ (niychoach) - "soothing" - This word is akin to the verb for "rest," נָחַ (nuach), and Noah's name, נֹחַ (noach).

23 Hebrews 9:9

24 רֵיחַ (rêyach) - "aroma" - The Hebrew word for breath, wind, or spirit is רוּחַ (ruach).

25 Sacrifices were given before the law (e.g. Genesis 4:3-5; 8:20-21; 31:54; 46:1; Job 1:5; 42:7-9).



bring from the turtledoves or from the sons of the dove<sup>26</sup> his offering. [15] And the priest shall bring it to the altar and wring off<sup>27</sup> its head and cause it to smoke as incense on the altar, and its blood shall be drained out upon the wall<sup>28</sup> of the altar. [16] And he shall remove its crop with its feathers and cast it beside the altar toward the east<sup>29</sup> to the place of the ashes.<sup>30</sup> [17] And he shall split it at its wings, not separating it, and the priest shall cause it to smoke as incense on the altar upon the wood which is upon the fire. It is a burnt offering, a fire offering, a soothing aroma to Yehvah.<sup>31</sup>

**2**[1] 'And the soul that brings an offering, a grain offering<sup>32</sup> to Yehvah, his offering shall be fine flour, and he shall pour oil upon it and put frankincense upon it. [2] And he shall bring it to the priests, the sons of Aaron, and he shall grasp from there his full handful from its fine flour and from its oil upon all its frankincense; and the priest shall cause its memorial<sup>33</sup> to smoke as incense on the altar, a fire offering, a soothing aroma to Yehvah. [3] And the rest of the grain offering is for Aaron and his sons. It is holy of holies<sup>34</sup> of Yehvah's fire offerings.'

[4] 'And if you bring an offering, a grain offering oven baked, it shall be unleavened cakes of fine flour mixed in the oil and unleavened wafers anointed<sup>35</sup> in the oil.<sup>36</sup> [5] And if your offering is a grain offering upon a pan, fine flour mixed in oil, unleavened it shall be. [6] Break<sup>37</sup> it up into morsels,<sup>38</sup> and you shall pour oil upon it. It is a grain offering. [7] If your offering is a grain offering in a covered pan,<sup>39</sup> you shall make fine flour in oil. [8] And you shall bring the grain offering which was made from these to Yehvah, and when it is brought to the priest, he shall bring it near to the altar. [9] And the priest shall take up its memorial from the

26 בְּנֵי הַיּוֹנָה (benê hayyonâh) - "the sons of the dove"

27 מָלַק (mâlaq) - "wring off" - BDB gives "nip" or "nip off" - NKJV footnotes "lit. nip or chop off." This word is only found here and in Leviticus 5:8.

28 קִיר (qiyr) - "wall" - found also e.g. in Numbers 22:25 (2x); 1 Samuel 18:11; Ezekiel 33:30. It is used also, as here, for the "side" of the altar (Exodus 30:3; 37:26; Leviticus 5:9; Ezekiel 41:22). Jeremiah 4:19 uses קִיר (qiyr) for "the walls of my heart!" NAS translates קִירוֹת לִבִּי (qiyrot libbiy) as "Oh my heart!" and footnotes it with "Lit., *The walls of my heart.*" Actually, the first part of Jeremiah 4:19 is fascinating in the Hebrew. It reads, מַעֵי מַעֵי אוֹחֻלָּה קִירוֹת לִבִּי (mê'ay mê'ay 'ochvlâh qiyrot libbiy) which is more literally, "My belly! My belly! I am whirling! The walls of my heart!" And this is the Lord talking! See verse 22.

29 קִדְמָה (qêdhemâh) - "toward the east"

30 דָּשֵׁן (dâshen) - "ashes" - used for "ashes" here and in Leviticus 4:12 (2x); 6:3-4; **1 Kings 13:3, 5**; Jeremiah 31:40. It is translated "fat" (e.g. Psalm 63:5; ) or "oil" (e.g. Judges 9:9) or "abundance" (e.g. Psalm 63:11; Jeremiah 31:14; Isaiah 55:2) or "richness" (e.g. Job 36:16). See footnote in Exodus 27:3 for usage of the verb form of this word.

31 If this is not done in righteousness, it is not pleasing to the Lord (e.g. Isaiah 1:12-13; see also Psalm 51:16-19).

32 מִנְחָה (minchâh) - "grain offering" - used also for "gift" (e.g. Genesis 32:13, 18, 20-21; 33:10; 43:11, 15, 25-26), "tribute" (Judges 3:15, 17-18[2x]; 2 Samuel 8:2), "offering" in general (e.g. Genesis 4:3-5; Numbers 16:15; 1 Samuel 2:17, 29), and as here, "grain offering" (e.g. 1 Chronicles 21:23; 23:29; 1 Kings 8:64).

33 אֶת־אֲזָכָרָתָהּ ('et-'azkârâtâh) - "its memorial"

34 קֹדֶשׁ קֳדָשִׁים (qodesh qâdâshiyim) - "holy of holies"

35 מְשֻׁחִים (meshuchiym) - "anointed"

36 בַּשָּׁמֶן (bashâmen) - "in the oil"

37 פָּתוּחַ (pâthoth) - "Break . . . up" - infinitive - verb only found here.

38 פִּתְיוֹם (pittiyim) - "morsels" - This is interesting language in the Hebrew. The first part of this verse reads, פִּתְיוֹת אֶתָּה פִּתְיוֹם (pâtot 'otâh pittiyim).

39 מִרְחֶשֶׁת (marcheshet) - "covered pan" - found only here and in Leviticus 7:9. KJV translates "fryingpan," NKJV "covered pan," NAS "pan" with footnote, "Lit., *lidded cooking pan.*" The verb akin to this is רָחַשׁ (râchash) found only in Psalm 45:1 (KJV "inditing," NKJV "overflowing," NAS "overflows" with footnote "Lit., *astir*"). It is difficult to determine the exact meaning on both of these words, since their use is limited in the OT.

grain offering, and cause it to smoke as incense on the altar, a fire offering, a soothing aroma to Yehvah. [10] And the rest of the grain offering is for Aaron and his sons. It is holy of holies of Yehvah's fire offerings.'

[11] 'Every grain offering which you bring to Yehvah shall not be made with leaven, for all leaven and all honey you shall not cause to smoke as incense from it<sup>40</sup> as a fire offering to Yehvah. [12] The offering of the first,<sup>41</sup> you shall offer them to Yehvah, and on the altar they shall not be offered up for a soothing aroma. [13]<sup>42</sup> Every offering of your grain offering you shall season with salt,<sup>43</sup> and you shall not cease the salt of the covenant<sup>44</sup> of your Gods from upon your grain offering, upon every offering of yours you shall bring with salt.<sup>45</sup>

[14] 'And if you bring a grain offering of the firstfruits<sup>46</sup> to Yehvah, head<sup>47</sup> roasted in the fire, groat<sup>48</sup> of new growth,<sup>49</sup> you shall bring with the grain offering of your firstfruits. [15] And you shall put upon it oil, and you shall place upon it frankincense. It is a grain offering. [16] And the priest shall cause its memorial to smoke as incense from its groats and from its oil upon all of its frankincense, a fire offering to Yehvah.'

**3**[1] 'And if his offering is a sacrifice of a peace offering,<sup>50</sup> if he brings from the herd,<sup>51</sup> if male, if female, he shall bring a perfect one before Yehvah. [2] And he shall lay his hand upon the head<sup>52</sup> of his offering, and slaughter it at the door of the tent of meeting. And the priests, the sons of Aaron, shall sprinkle the blood upon the altar all around. [3] And he shall bring from the sacrifice of the peace offering a fire offering to Yehvah, the fat which covers the entrails, and all the fat which is upon the entrails, [4] and the two kidneys, and the fat which is upon them which is upon the loins,<sup>53</sup> and the lobe<sup>54</sup> upon the liver above the kidneys; he shall remove it.<sup>55</sup> [5] And the sons of Aaron shall cause it to smoke as incense on the altar upon the burnt offering which is upon the wood which is upon the fire, a fire offering, a

40 מִמֶּנּוּ (mimmennu) - "from it"

41 רֵאשִׁית (rê'shiyt) - "first" - NKJV "firstfruits" - see footnote for Leviticus 2:14.

42 The "you" switches in the Hebrew from plural (verses 11-12) to singular (verses 13-15).

43 בָּמַלַח תִּמְלַח (bammelach timlâch) - "you shall season with salt" - more literally, "you shall salt in the salt."

44 See also Numbers 18:19; 2 Chronicles 13:5.

45 Symbolic (Hebrews 9:9) of hell? See Deuteronomy 29:23; Mark 9:49. But this is a grain offering, not a sacrifice of blood?

46 בִּכּוּרִים (bikkuriym) - "firstfruits"

47 אֶבֶיב (âviyv) - "head" i.e. head of grain – used as "head" of grain in Exodus 9:31. See also footnote for Exodus 13:4.

48 גֶּרֶשׁ (geres) - "groats" (K&B, BDB or "grits") - NAS has "grits," NKJV "grain beaten," KJV "corn beaten" - גֶּרֶשׁ (geres) is only found here and verse 16.

49 כֶּרֶמֶל (karmel) - "new growth" - used similarly in Leviticus 23:14 (NKJV "fresh grain;" KJV "green ears;" NAS "new growth") and 2 Kings 4:42 (NKJV "newly ripened grain;" KJV "full ears of corn in the husk thereof;" NAS "fresh ears of grain"). Elsewhere, it has the idea of a "fruitful field" (NKJV, e.g. Isaiah 10:18; 16:10; 29:17[2x]; 32:15[2x]-16; 37:24), and is used for the location of Mount Carmel (e.g. Joshua 19:26) and the city of Carmel (e.g. Joshua 15:55).

50 שְׁלָמִים (shelâmiym) - "peace offering"

51 בָּקָר (bâqâr) - "herd"

52 See footnote for Leviticus 1:4.

53 כִּסְלִים (kesâliym) - "loins" NAS, (KJV, NKJV "flanks") - from כֶּסֶל (kesel) - This word is used in this way also in Leviticus 3:10, 15; 4:9; 7:4; Job 15:27 (NKJV "waist"); and Psalm 38:7 (NKJV "loins"). It is also used in the sense of "folly" (NKJV) in Ecclesiastes 7:25 (this verse also has סִכְלֹת, sikhlut, "foolishness" NKJV); and Psalm 49:13 ("foolish" NKJV); and also in the sense of confidence in Job 8:14; 31:24; Proverbs 3:26; 78:7. One word for fool in the Hebrew is כְּסִיל (kesiyl), e.g. Proverbs 1:22; 10:23; 18:2.

54 הַיֹּתֶרֶת (hayoteret) - "the lobe" - KJV "caul," NKJV "fatty lobe," NAS "lobe," BDB gives "appendage."

55 Anything symbolic (Hebrews 9:9) of all these parts? See perhaps Psalm 50:22.

soothing aroma to Yehvah.'

[6] 'And if his offering for a peace offering to Yehvah is from the flock, he shall bring a perfect male or female. [7] And if a lamb, he shall bring his offering and he shall bring it to Yehvah. [8] And he shall lay his hand upon the head of his offering and slaughter it before the tent of meeting, and the sons of Aaron shall sprinkle its blood upon the altar all around. [9] And he shall bring from the sacrifice of the peace offering, a fire offering to Yehvah, its fat, the whole fat tail by the backbone; he shall remove it. And the fat which covers the entrails and all the fat which is upon the entrails, [10] and the two kidneys and the fat which is upon them which is upon the loins and the lobe upon the liver above<sup>56</sup> the kidneys, he shall remove it.<sup>57</sup> [11] And the priest shall cause it to smoke as incense on the altar as food,<sup>58</sup> a fire offering to Yehvah.

[12] And if a goat, his offering, he shall bring it to Yehvah. [13] And he shall lay his hand upon its head and slaughter it before the tent of meeting, and the sons of Aaron shall sprinkle its blood upon the altar all around. [14] And he shall bring from it, his offering, a fire offering to Yehvah, the fat which covers the entrails and all the fat which is upon the entrails. [15] And the two kidneys and the fat which is upon them which is upon the loins and the lobe upon the liver above the kidneys; he shall remove it. [16] And the priest shall bring them to the altar as food, a fire offering, for a soothing aroma, all the fat to Yehvah. [17] An enduring<sup>59</sup> statute throughout your generations in all your dwellings all fat<sup>60</sup> and all blood<sup>61</sup> you shall not eat."

**4**[1] And Yehvah spoke to Moses saying, [2] "Speak to the sons of Israel saying, 'The soul that sins unintentionally<sup>62</sup> from all the commandments of Yehvah which ought not to be done, and he does any one of them, [3] if the anointed priest sins, to the guilt<sup>63</sup> of the people,<sup>64</sup> he shall bring for his sin which he sinned a bull,<sup>65</sup> a

56 על ('al) - "above" - this is the same word used here for "upon" as well.

57 יָסִירֶנָּה (yesiyrennâh) - "he shall remove it" - "it" refers to the fat.

58 לֶחֶם (lechem) - "food" - more literally, "bread" - used in the sense of food, e.g. Judges 13:16 (see 15); 1 Samuel 14:24, 28 (see 25-26 also).

59 עוֹלָם ('olâm) - "enduring" - this word can mean "forever" eternally, e.g. (Deuteronomy 33:27 "everlasting;" Psalm 93:2; Proverbs 8:23) or "forever" under the sun, e.g. Exodus 21:6; Leviticus 25:32 (at any time); 46 (permanent); Deuteronomy 15:17; 1 Samuel 27:12.

60 חֵלֶב (chêlev) - "fat" - see also Leviticus 7:22-25 and 1 Samuel 2:15-16.

61 This has been established since Genesis 9:2-4 (see footnote). See also Leviticus 7:26-27; 17:10-14; 19:26; Deuteronomy 12:16, 23; 15:23; 1 Samuel 14:32-34; Ezekiel 33:25. In light of these, John 6:53-56 must have been quite a shock to the Jews! See also Acts 15:20, 29; 21:25; Revelation 16:4-6.

62 בְּשִׁגְגָה (vishgâgâh) - "unintentionally" - This is the preposition בְּ (vi) "in" with the feminine noun שִׁגְגָה (shegâgâh) which is used in the sense of "unintentional" or "ignorantly." For example, it is found also in Leviticus 5:18 where it is translated "ignorance" (NKJV) and the verb form of this word, שָׁגָג (shâgâg), is translated "erred" (NKJV); and it is explained further with the Hebrew phrase, הוּא לֹא יָדָע (hu' lo'-yâda'), "he did not know." שִׁגְגָה (shegâgâh) is also found in Leviticus 4:22, 27 ("unintentionally" NKJV); 5:15; 22:14; Numbers 15:24, 25(2x)-28(2nd)-29; 35:11 (accidentally), 15; Joshua 20:3 ("accidentally" NKJV; "unintentionally" here in the NKJV is a translation of בִּלְיִדְעָתָא [bivliy-dâ'at] which is more literally, "without knowledge"), 9; Ecclesiastes 5:6 [Hebrew 5:5] (NKJV "error"); 10:5 (error). For unintentional sin, see also footnote for Leviticus 4:13.

63 לְאַשְׁמַת (le'ashmat) - "to the guilt"

64 "to the guilt of the people" - 1 Samuel 2:22-24 records priests who caused the people to sin, quite overtly. Here, the priest brings guilt upon the people inadvertently, i.e. unintentionally.

65 פָּר (par) - "bull" - used simply for "bulls" e.g. in Psalm 22:12 (H13) & Isaiah 1:11.

perfect son of the herd,<sup>66</sup> to Yehvah for a sin offering.<sup>67</sup> [4] And he shall bring the bull to the door of the tent of meeting before Yehvah and lay his hand upon the head of the bull and slaughter the bull before Yehvah. [5] And the anointed priest shall take from the blood of the bull and bring it to the tent of meeting. [6] And the priest shall dip his finger in the blood and splatter from the blood seven times before Yehvah the face of the curtain of the holy place. [7] And the priest shall put some of the blood upon the horns of the altar of incense of spices before Yehvah which is in the tent of meeting, and the rest of the blood of the bull shall be poured out at the base of the altar of the burnt offering which is at the door of the tent of meeting. [8] And all the fat of the bull of the sin offering he shall remove from it, the fat that covers over the entrails and all the fat which is upon the entrails, [9] and the two kidneys and the fat which is upon them which is upon the loins, and the lobe upon the liver above the kidneys, he shall remove it, [10] as it was removed from the ox<sup>68</sup> of the sacrifice of the peace offering. And the priest shall cause them to smoke as incense upon the altar of the burnt offering. [11] And the skin of the bull and all its flesh with its head and with its legs and its entrails and its dung,<sup>69</sup> [12] so he shall bring all of the bull outside the camp<sup>70</sup> to a clean place, to a pouring of the ash, and he shall burn it upon the wood in the fire, at the pouring of the ash it shall be burned.'

[13] 'And if the whole congregation of Israel sins unintentionally,<sup>71</sup> and the matter is hidden from the eyes of the assembly, and they do one from all the commandments of Yehvah which ought not to be done, and they are guilty, [14] and

66 בֶּן־בָּקָר (ben-bâqâr) - "son of the herd" - KJV, NKJV, & NAS do not translate these words. NAS footnotes, "Or, *bull of the herd*."

67 חַטָּאת (châtâ't) - "sin" - this is the same exact word for sin. Context depicts whether it is sin or a sin offering. See footnote for Leviticus 4:14.

68 שׂוֹר (shor) - "ox" - here we see שׂוֹר (shor) is one from the "herd," בָּקָר (bâqâr), via Leviticus 3:1 (see footnote). שׂוֹר (shor) is used e.g. in plowing and threshing (Deuteronomy 22:10; 25:4 NKJV "ox").

69 פִּרְשׁוֹ (pirsho) - "its dung" - KJV "his dung," NKJV "offal," NAS "its refuse." This word is also only found in Exodus 29:14; Leviticus 8:17; 16:27; Numbers 19:5; and Malachi 2:3 (2x). There is also גָּלַל (gâlâl) for "dung" (see KJV) found in 1 Kings 14:10 (NKJV "refuse"); Job 20:7 (גִּלְלוֹ [gelalo] NKJV "his own refuse"); Zephaniah 1:17 (plural); and Ezekiel 4:12 & 15 which are both in the plural form (גִּלְלֵי [gelelêy]). Ezekiel 4:12 has an additional word for dung in it, צֵאֶת (tsê'at), so it reads, גִּלְלֵי צֵאֶת הָאָדָם (gelelêy tsê'at hâ'âdâm), more literally, "turds of human dung." צֵאֶת (tsê'at) is also found in Deuteronomy 23:13 (Hebrew 23:14), NKJV "refuse." Akin to צֵאֶת (tsê'at) is תְּסֹאֶה (tso'âh) which is found in Proverbs 30:12 (filthiness, KJV, NKJV); Isaiah 4:4 (filth); 28:8 (filth). 2 Kings 18:27 & Isaiah 36:12 have this word in the "reading" (Qere) but not in the written text (Ketiv). In the written text, 2 Kings 18:27 & Isaiah 36:12 have חַרְיֵהֶם (charêyhem), "their dung" (singular), & חַרְיֵיהֶם (char'êyhem), "their dung" (plural) respectively. This word is found also only in 2 Kings 6:25, חַרְיֵייוֹנִים (char'êyyoniym), "dove droppings" (NKJV). This is חַרְיֵי (char'êy) singular dung with יוֹנִים (yoniym) plural doves. There is also דֹּמֶן (domen) found in 2 Kings 9:37 (LXX κοπρία, see footnote for Luke 13:8); Jeremiah 8:2; 9:22 (Hebrew 9:21); 16:4; 25:33 (LXX κοπρία); Psalm 83:10 (Hebrew 83:11), all KJV "dung."

70 Hebrews 13:10-11

71 יִשְׁגּוּ (yishgu) - "sins unintentionally" - This verb is close to שִׁגְגָה (shegâgâh), see footnote for verse 2, and is found also in Numbers 15:22 (sin unintentionally); Deuteronomy 27:18 ("one who makes . . . to wander"); 1 Samuel 26:21 (erred); Job 6:24 (erred); 12:16 ("deceived and deceiver," שִׁגְגַת וּמַשְׁגֶּה [shogêg umashgeh]); 19:4 (erred); Psalm 119:10 (wander), 21 (stray), 118 (stray); Proverbs 5:19-20 (enraptured), 23 (he shall go astray); 19:27 (stray); 20:1 (let astray); 28:10 (whoever causes . . . to go astray); Isaiah 28:7(3x, erred, err); Ezekiel 34:6 (wandered); 45:20 (who has sinned unintentionally). See also Luke 12:48; Romans 1:21 (Ephesians 4:17-18); 2:12-16; Proverbs 14:12; 16:25; 21:2. For the opposite of unintentional sin, see Numbers 15:30-31.

the sin<sup>72</sup> which they sinned<sup>73</sup> upon it<sup>74</sup> becomes known, then the assembly shall bring a bull, a son of the herd, for a sin offering, and they shall bring it before the tent of meeting. [15] And the elders of the congregation shall lay their hands upon the head of the bull before Yehvah, and he shall slaughter the bull before Yehvah. [16] And the anointed priest shall bring some of the blood of the bull to the tent of meeting. [17] And the priest shall dip his finger from the blood and splatter seven times before Yehvah the face of the curtain. [18] And some of the blood he shall put on the horns of the altar which is before Yehvah which is in the tent of meeting, and the rest of the blood he shall pour out at the base of the altar of burnt offering which is at the door of the tent of meeting. [19] And its fat he shall remove from it and cause it to smoke as incense on the altar. [20] And he shall do to the bull just as he did to the bull of the sin offering. Thus shall he do to it, and the priest shall atone<sup>75</sup> for them,<sup>76</sup> and it shall be forgiven<sup>77</sup> them. [21] And he shall bring out the bull outside the camp and burn it, just as he burned the first bull. It is a sin offering of the assembly.'

[22] 'When a leader sins and does unintentionally one from all the commandments of Yehvah his Gods which ought not to be done, and is guilty, [23] or it is made known to him, his sin which he sinned in it, so he shall bring his offering, a buck<sup>78</sup> of goats, a perfect male. [24] And he shall lay his hand upon the head of the buck and slaughter it in the place which he slaughters the burnt offering before Yehvah. It is a sin offering. [25] And the priest shall take some of the blood of the sin offering in his finger and put it upon the horns of the altar of the burnt offering, and he shall pour its blood at the base of the altar of burnt offering. [26] And all its fat he shall cause to smoke as incense on the altar as the fat of the sacrifice of the peace offering, and the priest shall atone for him for his sin, and it will be forgiven him.'

[27] 'And if one soul, from the people of the land, sins unintentionally in doing one of the commandments of Yehvah which ought not to be done and is guilty, [28] or it is made known to him, his sin which he sinned, so he shall bring his offering, a doe of the goats, a perfect female, for his sin which he sinned. [29] And he shall lay his hand upon the head of the sin offering and slaughter the sin offering in the place of the burnt offering. [30] And the priest shall take some of its blood in his finger and put it upon the horns of the altar of burnt offering and the rest of its blood he shall pour at the base of the altar. [31] And all its fat he shall remove, just as the fat was removed from upon the sacrifice of the peace offering,<sup>79</sup> and the priest shall cause it to smoke as incense on the altar for a soothing aroma to Yehvah. And the priest shall atone for him, and it will be forgiven him.'

[32] 'And if he brings a lamb for his offering for sin, a perfect female he shall

72 חַטָּאת (châtâ't) - "sin" - this is the same word for sin offering. See footnote for Leviticus 4:3.

73 חָטְאוּ (chât'u) - "they sinned" - used clearly for "missing" in Judges 20:16 ("miss" NKJV). See also its use in Genesis 31:39 ("I bore the loss"); Job 5:24 (amiss); 41:25 [Hebrew 41:17] (beside themselves, יִיטְחָטְאוּ [yitchatâ'u]).

74 עָלָיָהּ (âleyhâ) - "upon it"

75 כִּפֶּה (kipper) - "he shall atone"

76 עֲלֵהֶם (âlêhem) - "for them"

77 "Forgiven" via sacrifice is found also in Leviticus 4:26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22; Numbers 15:25-26, 28. See also Hebrews 9:9-10, 13, 22; 10:4; Romans 10:30-33; Isaiah 1:10-14.

78 שֶׁ'יֵר (se'iy'r) - "buck" - KJV, NKJV "kid," but kid is גִּדִּי (gediy), e.g. Genesis 38:17. NAS has "goat" with footnote, "Lit., buck of the goats."

79 Leviticus 3:14-15

bring.<sup>80</sup> [33] And he shall lay his hand upon the head of the sin offering and slaughter it for a sin offering in the place which he slaughters the burnt offering. [34] And the priest shall take some of the blood of the sin offering in his finger and put it upon the horns of the altar of burnt offering and the rest of its blood he shall pour at the base of the altar. [35] And all its fat he shall remove, just as the fat of the lamb of the sacrifice of the peace offering was removed.<sup>81</sup> And the priest shall cause them to smoke as incense on the altar, according to Yehvah's fire offerings. And the priest shall atone for him for his sin which he sinned. And it will be forgiven him.'

**5**[1] 'And a soul that sins and hears a voice of an oath and is a witness or sees or knows, if he does not declare it, he shall bear his iniquity.<sup>82</sup> [2] Or, a soul that touches anything unclean, a carcass of an unclean life,<sup>83</sup> or a carcass of an unclean beast,<sup>84</sup> or a carcass of an unclean swarming creature,<sup>85</sup> and it is hidden from him, he also is unclean and guilty.<sup>86</sup> [3] Or, if he touches human uncleanness,<sup>87</sup> - for all his uncleanness which he is unclean in it, and it is hidden from him, when he

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80 יְבִיאֵנָהּ (yeviy'ennâh) - "he shall bring" - more literally, "he shall bring it"

81 Leviticus 3:9-10

82 Leviticus 19:12, 17; Numbers 30:2

83 חַיָּיָה (chayyâh) – "life" – used for speaking of animals. For example, Leviticus 11:2 in NKJV the 1st "animals" is חַיָּיָה (chayyâh), the second "animals" is בְּהֵמָה (behêmâh). Likewise, Leviticus 11:27, "animals" is חַיָּיָה (chayyâh) and both "animals" in 11:47 is חַיָּיָה (chayyâh). Yet, it is also used for heavenly creatures (e.g. Ezekiel 1:5, 13-15, 19-22) and the "life" of man (e.g. Job 33:18, 20, 22, 28; Psalm 143:3). In Psalm 74:19 it is used for both beast and life of man.

84 בְּהֵמָה (behêmâh) - "beast" - see footnote for Genesis 1:24.

85 שְׂרָץ (sherets) - "swarming creature" - NKJV "creeping things" - found also only in Genesis 1:20 (abundance); 7:21 (creeping thing); Leviticus 11:10 (that move), 20-21 (insect), 23 (insects), 29 (creeping things), 31 (that creep), 41-44 (creeping thing); 22:5 (creeping thing); Deuteronomy 14:19 (creeping thing). Genesis 1:20 and Leviticus 11:10, being that they are in the water, testify well that this word is not specific to one kind of creature, since the other passages have to do with land creatures. Leviticus 11:44 well illustrates that שְׂרָץ (sherets) can also be used for a land creature that *creeps* or *moves* on the earth, as verse 44 uses the Hebrew word רָמַשׁ (romêš), "creeps" or "moves" in describing the שְׂרָץ (sherets) being spoken of, as it says, "creeping thing [הַשְּׂרָץ] that creeps [הָרָמַשׁ] on the earth" (NKJV), הַשְּׂרָץ הָרָמַשׁ עַל-הָאָרֶץ (hasherets hâromêš 'al-hâ'âret). See also footnote for Genesis 1:20 where the verb form שָׂרַץ (shârats) has the idea of abounding, thus supporting the idea of swarming or teeming.

86 אָשָׁם (âshêm) - "guilty" - Why guilty? Apparently, because they were not to touch them, Leviticus 11:24-31. Yet, see Numbers 9:10 and Leviticus 7:20-21. Under the new covenant, it is not unclean to touch them (Romans 14:14; Colossians 2:21; 1 Timothy 4:3-4).

87 תִּמְאַת אָדָם (tum'at 'âdhâm) - "human uncleanness" - more literally, "uncleanness of man"

realizes it,<sup>88</sup> then he shall be guilty.<sup>89</sup> [4] Or, a soul that swears rashly<sup>90</sup> with the lips to do evil or to do good,<sup>91</sup> to all that the man spoke rashly in swearing, and it is hidden from him, when he realizes it, then he shall be guilty<sup>92</sup> for one of these. [5] And it shall be, when he is guilty for one of these, that he shall confess<sup>93</sup> that he sinned upon it. [6] And he shall bring his guilt offering<sup>94</sup> before Yehvah for his sin which he sinned, a female from the flock, an ewe lamb or a doe of the goats for a sin offering, and the priest shall atone for him from his sin offering. [7] And if his hand does not touch enough of one of the flock, then he shall bring his guilt offering for which he sinned, two turtle-doves or two sons of a dove, to Yehvah, one for a sin offering and one for a burnt offering. [8] And he shall bring them to the priest, and he shall bring that which is for the sin offering first, and wring off its head from its neck but not separate it. [9] And he shall splatter some of the blood of the sin offering upon the wall of the altar and the rest of the blood shall be drained at the base of the altar. It is a sin offering. [10] And the second he shall make a burnt offering according to the judgment,<sup>95</sup> and the priest shall atone for him from his sin offering which he sinned; and it shall be forgiven him.'

88 If he doesn't realize it, then he can't deal with it.

89 "when he realizes it, then he shall be guilty" - more literally, "and he knows and he is guilty," **וְהוּא יָדַע וְנָאֵשָׁם** (vehu' yâdha' ve'âshêm). Why guilty? Apparently, because they were not to touch human uncleanness. The context here (prior verse) and Numbers 19 supports the human uncleanness at least includes touching a human corpse. Numbers 19 requires a sacrifice for purification, "for the purifying from sin" (verse 9, 17), in which the purification time was seven days (Numbers 19:12, 18-19). If a person did not purify himself, he was cut off (Numbers 19:13, 20) which means killed (e.g. Exodus 31:14-15). Apparently, in the meantime (during the purification process [e.g. Numbers 19:14] or just not yet able), an unclean person could yet eat the Passover (Numbers 9:10) and, of course, other food (Deuteronomy 12:13-15; 15:21-22), but the peace offering could not be eaten while unclean (Leviticus 7:20-21). Also, for the sons of Aaron, no sacrifice or special water was required. Leviticus 22:1-7 reveals the sons of Aaron are clean the same evening simply by washing with water. Finally, under the new covenant, we would not find ourself in sin if we touched a human corpse (Colossians 2:20-22).

Moreover, the section, "for all his uncleanness which he is unclean in it," the NKJV translates as "whatever uncleanness with which a man may be defiled." Young's literal translation has, "even any of his uncleanness whereby he is unclean." Since the wording is so general, it sounds like it could possibly include *any* human uncleanness, which would make the person "guilty" before God for touching *any* uncleanness of man (under the law). But, if this is the case, this would include "uncleanness" that is clearly not sinful (in and of itself).

For example, human uncleanness is mentioned in Leviticus 15:16-17 and the very next verse mentions people who have been involved in heterosexual intercourse as unclean as well (Leviticus 15:18). Yet, copulation of this sort is not evil, in and of itself (Hebrews 13:4). Also, in the law, people are called unclean, but they have done nothing evil (Romans 14:14; Colossians 2:20-22), in and of itself (e.g. Leviticus 11:39; 15:5-8, 10-11, 19-23, 27; 17:15). In fact, in Numbers 19:7-8, 10, & 22, there they are obeying God's command, yet they become "unclean."

90 **לְבַטֵּא** (levatê) - "rashly" - more literally, "to speak rashly" - **בִּטְאֵהוּ** (vatê) is found also only in Psalm 106:33 (**בִּטְאֵהוּ**, yevatê, see also the event of this verse in Numbers 20:1-13) and Proverbs 12:18 (**בֹּטֵחַ**, boteh, KJV, NKJV "one who speaks," NAS "one who speaks rashly"), and there is a noun form found only in Numbers 30:6, 8 [Hebrew 30:7, 9] (**מִבְטָא**, mivtâ, verse 8 - KJV, NKJV "uttered," NAS "rash statement").

91 It is not good to speak rashly *even to do good*, e.g. Ecclesiastes 5:1-2; Proverbs 20:25; 29:20 (Proverbs 15:28); Isaiah 32:4 (rash = unwise); James 1:19.

92 This does not mean he is not guilty if he doesn't realize it (e.g. Luke 12:48, still beaten; 1 John 1:9 "and cleanse us from all unrighteousness").

93 Confession glorifies God (e.g. Joshua 7:19).

94 **אֲשָׁמוֹ** ('ashâmo) - "his guilt offering" - NAS "his guilt offering," KJV, NKJV "his trespass offering" - this noun is akin to the verb for being guilty in this chapter, **אָשָׁם** ('âshêm), "he shall be guilty." See footnote for verse 2. Also, this "guilt offering" is also called a sin offering in this same verse (see also verses 7-12). See also footnote for verse 19.

95 **מִשְׁפָּט** (mishpât) - "judgment" - i.e. the judgment given here, as in Exodus 21:31; 24:3; Leviticus 18:4-5, 26; 19:37; 20:22; 25:18; 26:15, 43, 46; Deuteronomy 4:45; Psalm 119:7, 13, **20**, **30**, 39, 52, 62, 75, 102, **106**, **108**, 120, 137, **156**, **160**, 164, 175; 147:19-20; Isaiah 26:8-9.

[11] 'And if his hand does not attain<sup>96</sup> to two turtle-doves or to two sons of the dove, then he shall bring his offering for which he sinned, a tenth of the ephah<sup>97</sup> of fine flour for a sin offering.<sup>98</sup> He shall put no oil upon it, and he shall put no frankincense upon it because it is a sin offering.<sup>99</sup> [12] And he shall bring it to the priest, and the priest shall grasp from it its memorial, his full handful, and shall cause it to smoke as incense upon the altar according to Yehvah's fire offerings. It is a sin offering. [13] And the priest shall atone for him for his sin which he sinned from one of these, and it shall be forgiven him; and it shall be for the priest as the grain offering."

[14] And Yehvah spoke to Moses saying, [15] "A soul that acts unfaithfully<sup>100</sup> and sins unintentionally concerning the holy things of Yehvah, so he shall bring his guilt offering to Yehvah, a perfect ram from the flock, with your<sup>101</sup> valuation of shekels in silver in the shekel of the holy place<sup>102</sup> for a guilt offering. [16] And with which he sinned from the holy thing, he shall make peace and to it add a fifth. And he shall give it to the priest, and the priest shall atone for him with the ram of the guilt offering; and it shall be forgiven him."

[17] "And if a soul that sins and does one of the commandments of Yehvah which ought not to be done, and does not know and is guilty, so he shall bear his iniquity. [18] And he shall bring a perfect ram from the flock with your<sup>103</sup> valuation for a guilt offering to the priest, and the priest shall atone for him for his unintentional error which he erred and he did not know, and it shall be forgiven him. [19] It is a guilt offering. He has certainly done wrong<sup>104</sup> to Yehvah."

**6**[1,H5:20]<sup>105</sup> And Yehvah spoke to Moses saying, [2,H5:21] "A soul that sins and acts unfaithfully against Yehvah and deceives his associate<sup>106</sup> in a deposit,<sup>107</sup> or

96 תָּשִׁיג (tasiyg) - "attain" - This word is used for "overtake" (e.g. Genesis 31:25 or "reached"), or "attain" (e.g. Genesis 47:9 or "reached") or as here, "afford" (see also e.g. Leviticus 14:21-22, 30-32; 25:26, 47, 49; 27:8; Numbers 6:21). The basic idea is "reach."

97 אֶפְחָה ('êphâh) - "ephah" - 10 omers equal an ephah (Exodus 16:36) and an ephah equals one bath (Ezekiel 45:10-11).

98 No blood if poor, Hebrews 9:22 (almost).

99 "because it is a sin offering" - Oil is used in Leviticus 14:29 to atone for sin for the cleansing of a leper, but there it is not put upon flour as here. Frankincense is found in worship in Exodus 30:34-36 (special compound for the tabernacle); Leviticus 2 (grain offering); 6:15f; and 24:7 (on bread before the Lord), but not in conjunction with sin. Both oil and frankincense are also forbidden in Numbers 5:15 (grain offering of jealousy) where sin is possibly in view.

100 תִּמְעַל מַעַל (tim'ol ma'al) - "acts unfaithfully" - Both of these words mean "unfaithful." One is a noun, the other a verb. These two Hebrew words, מַעַל (ma'al) and מִמְעַל (mâ'al), are used together also in Leviticus 26:40; Numbers 5:6 ("commit in unfaithfulness"), 12, 27 ("behaved unfaithfully"); Joshua 7:1 ("committed a trespass"); 22:16 ("treachery . . . you have committed"), 20 ("commit a trespass"), 31 ("committed this treachery"); 1 Chronicles 10:13; 2 Chronicles 36:14 ("transgressed more and more"); Ezekiel 14:13; 15:8; 17:20; 18:24; 20:27; 39:26; Daniel 9:7.

101 Singular "your"

102 בֶּשֶׁקֶל־הַקֹּדֶשׁ (besheqel-haqqodesh) - "in the shekel of the holy place"

103 Singular "your"

104 אָשָׁם אָשָׁם ('âshom 'âsham) - "certainly done wrong" - more literally, "wronging he did wrong." אָשָׁם ('âsham) is from the same root as in verse 17 "is guilty," אָשָׁם ('âshêm). It is also used for "trespassing" or doing wrong in Numbers 5:7, and in 2 Chronicles 19:10 it is used in both ways (doing wrong and being guilty).

105 In the Hebrew text this is 5:20. The Hebrew text goes up to verse 26 in chapter 5. Thus, in the Hebrew text 6:1 = 6:8 in the English text. They align back together in 7:1.

106 עֲמִיט ('amiyt) - "associate" - NKJV "neighbor" - found also only in Leviticus 6:2 (H5:21) 18:20; 19:11 (more literally, "each to his associate"), 15, 17; 24:19; 25:14(2x)-15, 17 (more literally, "each his associate"); Zechariah 13:7.

("Companion" NKJV). שָׁכֵן (shâkhên) is the word for neighbor, and רֵעַ (rê'akh) "friend" or "companion" is also used for neighbor (e.g. Genesis 38:12, 20; Exodus 2:13; 20:16-17(3x); 21:14).

107 פִּקְדוֹן (phiqqâdon) - "deposit" - found only also in Leviticus 6:4 (Hebrew 5:23) and Genesis 41:36.



security<sup>108</sup> of hand,<sup>109</sup> or in a robbery, or he extorts<sup>110</sup> his associate, [3,H5:22] or he finds a lost thing and lies about it and swears upon falsehood, concerning any one which the man does to sin in them:<sup>111</sup> [4,H5:23] then it shall be, because he has sinned and is guilty, he shall return the stolen item which he stole, or the extorted item which he extorted, or the deposit which was deposited with him, or the lost thing which he found, [5,H5:24] or from anything that he swore upon for the falsehood. And he shall make peace with it in its full amount<sup>112</sup> and add its fifth upon it to whom it belongs. He shall give it on the day of his guilt offering. [6,H5:25] And he shall bring his guilt offering to Yehvah, a perfect ram from the flock, with your<sup>113</sup> valuation for the guilt offering, to the priest. [7,H5:26] And the priest shall atone for him before Yehvah, and it shall be forgiven him, concerning any one which he does unto guilt in it.”

[8,H6:1] “And Yehvah spoke to Moses saying, [9,H2] “Command Aaron and his sons saying, ‘This is the law of the burnt offering:<sup>114</sup> The burnt offering shall be on the hearth upon the altar all the night until the morning. And the fire of the altar shall be burning on it. [10,H3] And the priest shall wear his linen garment, and linen pants he shall wear upon his flesh. And he shall take up the ash which the fire consumed with the burnt offering upon the altar, and put it beside the altar. [11,H4] And he shall take off his garments and put on other garments, and bring out the ash outside the camp to a clean place.<sup>115</sup> [12,H5] And the fire upon the altar shall be burning on it. It shall not be extinguished. And the priest shall burn wood upon it every morning,<sup>116</sup> and arrange upon it the burnt offering,<sup>117</sup> and cause the fat of the peace offerings to smoke as incense upon it. [13,H6] The fire shall always burn upon the altar. It shall not be extinguished.”

[14,H7] “And this is the law of the grain offering: The sons of Aaron shall bring<sup>118</sup> it before Yehvah to the face of the altar. [15,H8] And he shall take from it in his fist from the fine flour of the grain offering and from its oil and with all of the frankincense which is upon the grain offering, and he shall cause it to smoke as

108 תְּשׁוּמַת (tesumet) - "security" - only found here. It is akin to the verb to put or place שָׁם (sum).

109 יָד (yād) - "hand"

110 עָשָׂק (‘āshaq) - “extorts” - To obtain from another by coercion or intimidation. עָשָׂק (‘āshaq) is the same word for oppress. It is also found only in Leviticus 5:23 (“extorted”); 19:13 (“cheat”); Deuteronomy 24:14 (“oppress”); 28:29, 33 (“oppressed”); 1 Samuel 12:3-4 (“cheated”); 1 Chronicles 16:21 (“to do . . . wrong”); Job 10:3 (“oppress”); 40:23 (“rage”); Psalm 72:4 (“oppressor,” participle, עֹשֶׂק [‘ōshêq]); 103:6 (“oppressed”); 105:14 (“to do . . . wrong”); 119:121 (“oppressors”)-122 (“oppress”); 146:7 (“oppressed”); Proverbs 14:31; 22:16; 28:3 (“oppresses”), 17 (“burdened”); Ecclesiastes 4:1 (3x, “oppression,” “oppressed,” “oppressors”); Isaiah 23:12 (“oppressed”); Jeremiah 7:6 (“oppress”); 21:12 (“oppressor”); 50:33 (“oppressed”); Ezekiel 18:18 (“cruelly oppressed” עָשָׂק עֹשֶׂק [‘āshaq ‘osheq]); 22:29 (2x, “used oppressions” עָשָׂק עֹשֶׂק [‘āshqu ‘osheq], better, “greatly oppressed,” also “oppress”); Hosea 5:11 (“oppressed”); 12:7 (H12:8 “oppress”); Amos 4:1 (“oppress”); Micah 2:2 (“oppress”); Zechariah 7:10 (“oppress”); Malachi 2:5 (“exploit”). Note also Matthew 23:25.

111 Evidently, these were not considered “high handed” sin. These can be forgiven (verse 7). See Numbers 15:30-31.

112 בְּרֵאשׁוֹ (bero'sho) - "in its full amount" - more literally, "in its head." Used this way also in Numbers 5:7 and Psalm 139:17. Psalm 119:160 is similar as well. רֹאשׁ דֵּבָרְךָ אֱמֶת (ro'sh-devârka 'emet) - more literally, "The head of your word is truth." NKJV has "The entirety of your word is truth." See also this translation for Exodus 30:12, "lift up the head," and footnote for Numbers 1:2.

113 Singular “your”

114 This is in addition to the burnt offerings of Leviticus 1 (see Leviticus 7:12 and its footnote).

115 Apparently, this was to be done every morning (verse 9, 12).

116 בַּבֹּקֶר בַּבֹּקֶר (babboqer babboqer) - "every morning" - more literally, "in the morning in the morning"

117 Exodus 29:38-42 (43)

118 הֵקִיב (haqrêv) - "shall bring" – singular imperative

incense on the altar, a soothing aroma, its memorial to Yehvah. [16,H9] And what remains from it Aaron and his sons shall eat. With unleavened bread it shall be eaten in a holy place. In the court of the tent of meeting they shall eat it. [17,H10] It shall not be baked with leaven. I have given it, their portion from my fire offerings. It is holy of holies, as the sin offering and as the guilt offering. [18,H11] Every male among the sons of Aaron shall eat it, a statute forever throughout your generations from Yehvah's fire offerings. Everyone who touches them shall be holy.”

[19,H12] And Yehvah spoke to Moses saying, [20,H13] “This is the offering of Aaron and his sons which they shall bring to Yehvah in the day he anoints him, a tenth of the ephah of fine flour,<sup>119</sup> a perfect grain offering, half of it in the morning and half of it in the evening. [21,H14] Upon a pan in the oil it shall be made. When mixed, you shall bring it. The baked pieces<sup>120</sup> of the grain offering of morsels<sup>121</sup> you shall bring, a soothing aroma to Yehvah. [22,H15] And the anointed priest<sup>122</sup> under him from his sons shall make it.<sup>123</sup> It is a statute forever to Yehvah. It shall be caused to smoke completely. [23,H16] And every priest's grain offering shall be complete. It shall not be eaten.”

[24,H17] And Yehvah spoke to Moses saying, [25,H18] “Speak to Aaron and to his sons saying, 'This is the law of the sin offering: In the place where the burnt offering is slaughtered, the sin offering shall be slaughtered before Yehvah. It is holy of holies. [26,H19] The priest who makes the sin offering with it shall eat it in a holy place. It shall be eaten in the court of the tent of meeting. [27,H20] Everyone who touches its flesh shall be holy, and whatever is splattered from its blood upon the garment, what was splattered upon, you shall wash in a holy place. [28,H21] And the earthen vessel which it is boiled in shall be broken. And if it is boiled in a vessel of bronze, it shall be scoured and rinsed in water. [29,H22] Every male among the priests shall eat it. It is holy of holies. [30,H23] And every sin offering which from its blood is brought to the tent of meeting to atone in the holy place<sup>124</sup> shall not be eaten. It shall be burned in the fire.’<sup>125</sup>

**7**[1] 'And this is the law of the guilt offering. It is holy of holies. [2] In the place they slaughter the burnt offering, they shall slaughter the guilt offering. And its blood shall be sprinkled upon the altar all around. [3] And all its fat he shall bring from it, the fat tail, and the fat which covers the entrails, [4] and the two kidneys, and the fat which is upon them which is upon the loins, and the lobe upon the liver above the kidneys, he shall remove it.<sup>126</sup> [5] And the priest shall cause them to smoke as incense on the altar, a fire offering to Yehvah. It is a guilt offering. [6] Every male among the priests shall eat. It shall be eaten in a holy place. It is holy of holies. [7] As the sin offering, as the guilt offering, there is one law for them. The priest that atones in it. It is for him. [8] And the priest who brings the burnt offering of a man, the skin of the burnt offering which he brings to the priest, it is for

119 This is the same amount for the poor man in Leviticus 5:11.

120 תִּפְיָנֵי (tuphiynêy) - "baked pieces" – only found here.

121 פִּתִּיִּם (pittiyim) – "morsels"

122 הַקֹּהֵן הַמְּשִׁיחַ (hakkohên hammâshiyach) – "the anointed priest"

123 In other words, the priest who is anointed in his place shall make it (see NKJV).

124 This is apparently speaking of the “holy place inside the veil” (Leviticus 16:2). There is the “holy place” outside the veil, and the “holy place” inside the veil, also called the “Most Holy Place” (Exodus 26:33) where once a year (Leviticus 16:34; Hebrews 9:7) the blood of a sin offering was brought (Leviticus 16:2-3, 15).

125 Leviticus 16:27

126 Fat is not mentioned when addressing the guilt offering (“guilt offering” 7:1) in Leviticus 5, but here it is.

him. [9] And every grain offering which is baked in the oven, and everything made in the covered pan<sup>127</sup> and upon a pan, for the priest who brings it, it is for him. [10] And every grain offering, mixed in the oil, and dry, shall be for all the sons of Aaron, each as his brother.'

[11] 'And this is the law of the sacrifice of peace offerings which he shall bring to Yehvah. [12] If he brings it for thanks,<sup>128</sup> so he shall bring for the sacrifice of thanks unleavened cakes mixed in the oil, and unleavened wafers anointed in the oil, and<sup>129</sup> blended fine flour, cakes mixed in the oil. [13] Besides the cakes, leavened bread he shall bring, his offering, for a sacrifice of thanks of his peace offerings. [14] And he shall bring from it one from each offering,<sup>130</sup> a heave offering<sup>131</sup> to Yehvah for the priest who sprinkles the blood of the peace offerings. It shall be for him. [15] And the flesh of the sacrifice of thanks of his peace offering, on the day his offering is eaten, nothing from it shall remain until morning. [16] And if the sacrifice of his offering is a vow or freewill offering, on the day he brings it, his sacrifice, it shall be eaten, and the next day also what remains from it shall be eaten. [17] And what remains from the flesh of the sacrifice on the third day shall be burned in the fire. [18] And if it is surely eaten<sup>132</sup> from the flesh of the sacrifice of his peace offering on the third day, it will not be accepted. The one who brought it, it will not be accounted<sup>133</sup> to him. It is foul,<sup>134</sup> and the soul who eats from it shall bear her iniquity.<sup>135</sup> [19] And the flesh that touches anything unclean shall not be eaten. It shall be burned in the fire. And the flesh, all clean shall eat flesh. [20] And the soul which eats flesh from the altar of the peace offerings which are to Yehvah and his uncleanness is upon him, so that soul shall be cut off from his people. [21] And a soul that touches anything unclean in the uncleanness of man or in beast uncleanness or any detestable<sup>136</sup> unclean thing and he eats from the flesh of the sacrifice of the peace offerings which are to Yehvah, so that soul shall be cut off from his people.'

[22] And Yehvah spoke to Moses saying, [23] "Speak to the sons of Israel saying, 'All the fat of an ox and a lamb and a goat you shall not eat. [24] And the fat<sup>137</sup> of a

127 See footnote for Leviticus 2:7.

128 תודה (todâh) - "thanks"

129 ו (ve) – NKJV "or," KJV, NAS "and." ו (ve) can be translated "or" depending on its context (e.g. Exodus 21:16;

Leviticus 21:14; Job 31:13, 16, 26; Proverbs 29:9; etc.), but the context does not support a translation of "or" here since verse 13 speaks of "besides the cakes," and verse 14 says "one from each."

130 קרבן (qorbân) - "offering"

131 תרומה (terumâh) - "heave offering"

132 יאכל יאכל (he'âkhol ye'âkhêl) - "it is surely eaten" - more literally, "eating, it is eaten"

133 יחשב (yêchâshêv) - "accounted" - same root word as is found in Genesis 15:6 ("accounted").

134 פגול (piggul) - "foul" - KJV, NKJV "abomination," NAS "offensive thing" - found also only in Leviticus 19:7; Isaiah 65:4; **Ezekiel 4:14** (note context). תועבה (to'êvâh) is the main word for abomination (e.g. Genesis 43:32; Leviticus 18:26-27, 29; Isaiah 41:24). There is also שקץ (sheqets) "detestable thing." See footnote for Leviticus 7:21. And there is שיקץ (shiqquts) "detested thing" (e.g. 1 Kings 11:5; Jeremiah 16:18; Ezekiel 5:11). For example, Ezekiel 11:21 has ותועבותיהם ושיקציהם (shiqqutsêyhem veto'avotêyhem), NKJV "their detestable things and their abominations."

135 The end of this verse is a good example in the Hebrew in which a feminine noun can be used, here נפש (nephesh), and the following words agree in gender, אכלה ('okhelet) more literally, "she eats," עונה ('avonâh) more literally "her iniquity," תשא (tisâ) more literally "she shall bear," yet earlier in the verse the same subject is a masculine subject, "it will not be accounted to him," לו (lo).

136 שקץ (sheqets) - "detestable" - only found also in Leviticus 11:10-13, 20-23, 41-42; Isaiah 66:17; Ezekiel 8:10.

137 חלב (chêlev) - "fat" - same word for fat in verse 25. In a sacrifice, the fat was the Lord's, thus it could not be eaten (Leviticus 3:16-17; 7:25). For the eating of fat, see Deuteronomy 32:14 and Nehemiah 8:10 (משמנים [mashmanniyim] "fat").

carcass<sup>138</sup> and the fat of a torn animal, may be made for any work, but you shall surely not eat it. [25] For whoever eats fat from the beast that he brings from it as a fire offering to Yehvah, the soul who eats shall be cut off from his people. [26] And all blood you shall not eat in all of your dwellings, from the fowl to the beast. [27] Any soul that eats any blood, that soul shall be cut off from his people.”<sup>139</sup>

[28] And Yehvah spoke to Moses saying, [29] “Speak to the sons of Israel saying, ‘The one who brings the sacrifice of his peace offering to Yehvah, shall bring his offering to Yehvah from the sacrifice of his peace offering. [30] His hands shall bring the fire offerings of Yehvah. The fat upon the breast, he shall bring it with the breast to wave it, as a wave offering before Yehvah. [31] And the priest shall cause the fat to smoke as incense on the altar, and the breast shall be for Aaron and his sons. [32] And the right thigh<sup>140</sup> you shall give as a heave offering<sup>141</sup> to the priest from the sacrifices of your peace offerings. [33] And the one who brings the blood of the peace offerings and the fat from the sons of Aaron, the right thigh shall be for him for a portion. [34] For the breast is the wave offering, and the thigh is the heave offering I will take from the sons of Israel from the sacrifices of their peace offerings; and I will give them to Aaron the priest and his sons for a statute forever from the sons of Israel.”

[35] This is the anointing<sup>142</sup> of Aaron and the anointing of his sons from the fire offerings of Yehvah on the day he brought them to serve as priest to Yehvah [36] which Yehvah commanded to give them on the day he anointed them from the sons of Israel, a statute forever throughout their generations. [37] This is the law for the burnt offering, for the grain offering, and the sin offering, and the guilt offering, and for the ordination offerings,<sup>143</sup> and for the sacrifice of peace offerings [38] which Yehvah commanded Moses on the mountain of Sinai on the day he commanded the sons of Israel to bring their offerings to Yehvah in the wilderness of Sinai.

**8**[1] And Yehvah spoke to Moses saying, [2] “Take Aaron and his sons with him, and the garments and the anointing oil and a bull for the sin offering and two rams and a basket of unleavened bread [3] and assemble the whole congregation to the door of the tent of meeting.”

[4] And Moses did just as Yehvah commanded him, and the congregation assembled at the door of the tent of meeting. [5] And Moses said to the congregation, “This is the word which Yehvah commanded to do.” [6] And Moses called Aaron and his sons and washed them in the water. [7] And he put upon him

138 נֶבֶלָה (nevêlâh) – “carcass” – this is the same word used for the body of a animal (e.g. Leviticus 5:2[3x]) or a dead human (e.g. Joshua 8:29). NKJV translates this word with “that dies *naturally*,” because that’s what seems strongly implied both here and in Leviticus 17:15; 22:8; Deuteronomy 14:21; Ezekiel 4:14; 44:31.

139 Concerning eating blood, see footnote for Genesis 9:4.

140 שׁוֹק (shoq) – “thigh”

141 תְּרומָה (terumâh) – “heave offering” - KJV, NKJV “heave offering,” NAS “contribution” - same word as used in verse 14. Same word e.g. as used in Exodus 25:2 (2x).

142 מִשְׁחָה (mishchat) from מִשְׁחָה (mishchah) – “anointing,” KJV “the portion of the anointing,” NKJV “consecrated portion,” NAS “that which is consecrated” – used in this way only here (2x) and in Numbers 18:8. Elsewhere it is used for “anointing” for the anointing oil (Exodus 25:6; 29:7, 21; 30:25[2x], 31; 31:11; 35:8, 15, 28; 37:29; 39:38; 40:9; Leviticus 8:2, 10, 12, 30; 10:7; 21:10, 12; Numbers 4:16).

143 מִלּוּיִם (millu'iyim) – “ordination offerings” - KJV, NKJV “consecrations,” NAS “ordination offering” - The context dictates it is an offering. Moreover, this is the same word used for the setting of stones (Exodus 25:7; 35:9, 27; 1 Chronicles 29:2; and in feminine form, Exodus 28:17, 20; 39:13), and thus also for the setting of men, that is, ordaining of priests and the accompanying sacrifice. Found also only in Exodus 29:22, 26-27, 31, 34; Leviticus 8:22, 28-29, 31, 33.

the tunic<sup>144</sup> and girded him with the sash<sup>145</sup> and clothed him with the robe and put upon him the ephod and girded him with the skillfully woven band<sup>146</sup> of the ephod<sup>147</sup> and ephoded<sup>148</sup> him in it. [8] And he placed upon him the breast piece<sup>149</sup> and put to the breast piece the Urim<sup>150</sup> and the Thumim.<sup>151</sup> [9] And he placed the turban<sup>152</sup> upon his head and placed upon the turban to the front of his face the plate<sup>153</sup> of gold, the holy crown,<sup>154</sup> just as Yehvah commanded Moses.

[10] And Moses took the anointing oil and anointed the dwelling place and all that was in it and sanctified it. [11] And he splattered from it upon the altar seven times and anointed the altar and all its utensils and the basin and its base to sanctify them. [12] And he poured from the anointing oil upon the head of Aaron and anointed him to sanctify him. [13] And Moses brought the sons of Aaron and clothed them with tunics and girded them with a sash<sup>155</sup> and bound on<sup>156</sup> to them head-gear<sup>157</sup> just as Yehvah commanded Moses.

[14] And he brought near the bull of the sin offering and Aaron and his sons laid their hands upon the head of the bull of the sin offering. [15] And Moses slaughtered it and took the blood and put it upon the horns of the altar all around with his finger, and purified the altar. And the blood he poured at the base of the altar and sanctified it to atone upon it. [16] And he took all the fat which was upon the entrails, and the lobe of the liver and the two kidneys and their fat and Moses caused them to smoke on the altar. [17] And the bull and its hide and its flesh and its dung, he burned in the fire outside the camp just as Yehvah commanded Moses.

[18] And he brought the ram of the burnt offering, and Aaron and his sons laid their hands upon the head of the ram. [19] And he slaughtered it. And Moses sprinkled the blood upon the altar all around. [20] And the ram he divided to its pieces. And Moses caused the head and the pieces and the suet to smoke as incense. [21] And the entrails and the legs he washed in water,<sup>158</sup> and Moses caused the whole ram to smoke as incense on the altar. It was a whole burnt offering for a soothing aroma. It was a fire offering to Yehvah just as Yehvah commanded Moses.

[22] And he brought the second ram, the ram of the ordination. And Aaron and his sons laid their hands upon the head of the ram. [23] And he slaughtered it. And Moses took from its blood and put it upon the tip of the right ear of Aaron and upon the thumb of his right hand and upon the big toe<sup>159</sup> of his right foot. [24] And he brought the sons of Aaron and Moses put some of the blood upon the tip of their

144 כִּתְּוֶנֶת (kuttonet) – "tunic" – first mentioned in Genesis 3:21; 37:3, and for the priests Exodus 28:4.

145 אֲבִנֶּט ('abhnêt) – "sash" – first mentioned in Exodus 28:4.

146 חֶשֶׁב (chêshev) – "skillfully woven band" – first mentioned in Exodus 28:8.

147 Exodus 28:1-14; 1 Samuel 23:9-12; 30:7-8; 2 Samuel 6:14; 1 Chronicles 15:27

148 See footnote for Exodus 29:5.

149 See footnote for Exodus 25:7.

150 אֲוִרִים ('uriym) – "Urim" – literally, "flames" – see footnotes for Exodus 25:7; 28:30.

151 תֻּמִּיִּם (tummiym) – "Thumim" – meaning is perhaps "perfection." See footnotes for Exodus 25:7; 28:30.

152 מִצְנֶפֶת (mitsnepheth) – "turban" – first mentioned in Exodus 28:4.

153 צִיץ (tsiyts) – "plate" – first mentioned Exodus 28:36.

154 נֵזֶר (nêzer) – "crown" – see Exodus 29:6 and footnote.

155 אֲבִנֶּט ('abhnêt) – "sash" – singular

156 יָחַבֵּשׁ (yachavosh) "bound on" – KJV, NKJV "put," NAS "bound." NKJV translates it "bind" in Hosea 6:1. Used for saddling a donkey in Genesis 22:3.

157 See footnote for Exodus 28:40.

158 As Leviticus 1:9 says.

159 בֹּהֶן (bohen) – "big toe" – this is the same exact word for "thumb" as well.

right ear and upon the thumb of their right hand and upon the big toe of their right foot. And Moses sprinkled the blood upon the altar all around.

[25] And he took the fat and the fat tail and all the fat which is upon the entrails and the lobe of the liver and the two kidneys and their fat and the right thigh. [26] And from the basket of unleavened bread which was before Yehvah, he took one cake of unleavened bread and one cake of bread with oil and one wafer, and put them upon the fat pieces<sup>160</sup> and upon the right thigh. [27] And he put everything upon the palms of Aaron and upon the palms of his sons and waved them, a wave offering, before Yehvah. [28] And Moses took them from upon their palms and caused them to smoke as incense on the altar upon the burnt offering. They were ordination offerings for a soothing aroma. It was a fire offering to Yehvah.

[29] And Moses took the breast and waved it, a wave offering, before Yehvah, from the ram of the ordination, for it was for Moses for a portion, just as Yehvah commanded Moses. [30] And Moses took from the anointing oil and from the blood which was upon the altar and splattered it upon Aaron and upon his garments and upon his sons and upon his sons' garments with him. And he sanctified Aaron, his garments, and his sons and his sons' garments with him.

[31] And Moses said to Aaron and to his sons, "Boil the flesh at the door of the tent of meeting and there eat it and the bread which is in the basket of the ordination, just as I commanded saying, 'Aaron and his sons shall eat it.' [32] And what is left in the flesh and in the bread you shall burn in the fire. [33] And from the door of the tent of meeting you shall not go out for seven days until the day of fulfilling, the days of your ordination, for seven days he shall fill<sup>161</sup> your hand.<sup>162</sup> [34] Just as he did on this day, Yehvah commanded to do to atone for you. [35] And at the door of the tent of meeting you shall stay by day and night seven days, and keep the charge of Yehvah, and you shall not not die,<sup>163</sup> for so I have been commanded."

[36] And Aaron and his sons did all the words<sup>164</sup> which Yehvah commanded by the hand of Moses.

**9**[1] And it was on the eighth day, Moses called to Aaron and to his sons and to the elders of Israel. [2] And he said to Aaron, "Take for yourself a calf, a son of the herd, for a sin offering, and a ram for a burnt offering, perfect ones,<sup>165</sup> and bring them before Yehvah. [3] And to the sons of Israel speak saying, 'Take a buck<sup>166</sup> of goats for a sin offering and a calf and a lamb, sons of a year, perfect ones, for a burnt offering, [4] and an ox and a ram for a peace offering to sacrifice before Yehvah and a grain offering mixed in oil, for today Yehvah will appear to you."

[5] And they took what Moses commanded to the face of the tent of meeting and all the congregation<sup>167</sup> drew near and stood before Yehvah. [6] And Moses said, "This is the word which Yehvah commanded you do, and the glory of Yehvah will

160 חֲלָוִיִּם (chalâviym) – "fat peices" – this is the word for fat in the plural.

161 מִלֵּא (mallê) – "he shall fill" – the word for ordination, or consecration (NKJV), is מִלּוּיִם (millu'iyim) from this verb here, lexical form, מָלָא (mâla') "fill." See footnote in Exodus 28:41.

162 יְדְכֶם (yedkhem) – "your hand" – "your" (כֶּם [khem]) is plural and "hand" (יָד [yed]) is singular.

163 John 4:24

164 דְּבָרִים (devâriym) – "words"

165 תְּמִימִים (temiymim) – "perfect ones"

166 שְׂעִיר (se'iyir) – "buck" – KJV, NKJV "kid," but kid is יָדִי (gediy), e.g. Genesis 38:17.

167 "all the congregation" = a very large crowd, see Numbers 1:1-3, 45-47; 3:4 (Leviticus 10:1-2); all of chapter 14; 26:2, 51, 62-65.

appear to you.”<sup>168</sup> [7] And Moses said to Aaron, “Bring to the altar and do your sin offering and your burnt offering and atone for yourself and for the people and do the offering of the people and atone for them just as Yehvah commanded.”

[8] And Aaron brought to the altar and slaughtered the calf of the sin offering which was for him. [9] And the sons of Aaron brought the blood to him and he dipped his finger in the blood and put it upon the horns<sup>169</sup> of the altar and the blood he poured out at the base of the altar. [10] And the fat and the kidneys and the lobe from the liver from the sin offering he caused to smoke as incense on the altar just as Yehvah commanded Moses.<sup>170</sup> [11] And the flesh and the hide he burned in the fire outside the camp.<sup>171</sup>

[12] And he slaughtered the burnt offering and the sons of Aaron found<sup>172</sup> for<sup>173</sup> him the blood and he sprinkled it upon the altar all around. [13] And the burnt offering they found for him with its pieces and the head. And he caused them to smoke as incense upon the altar. [14] And he washed the entrails and the legs and caused them to smoke as incense upon the burnt offering on the altar.<sup>174</sup>

[15] And he brought the offering of the people and took the buck of the sin offering which was for the people and slaughtered it and purified it, as the first one. [16] And he brought the burnt offering and did to it according to the judgment.<sup>175</sup>

[17] And he brought the grain offering and filled his palm from it and caused it to smoke as incense upon the altar, besides the burnt offering of the morning.

[18] And he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people. And the sons of Aaron found the blood for him, and he sprinkled it upon the altar all around. [19] And the fat pieces from the ox and from the ram, the fat tail, the covering,<sup>176</sup> and the kidneys and the lobe of the liver, [20] they put the fat pieces upon the breasts. And he caused the fat pieces to smoke as incense on the altar. [21] And the breasts and the right thigh Aaron waved, a wave offering, before Yehvah just as Moses commanded.<sup>177</sup>

[22] And Aaron lifted up his hand to the people and blessed them, and came down<sup>178</sup> from doing the sin offering and the burnt offering and the peace offerings. [23] And Moses and Aaron went to the tent of meeting and came out and blessed the people, and the glory of Yehvah appeared to all the people. [24] And fire went out from before Yehvah and consumed upon the altar the burnt offering and the fat pieces. And all the people saw and cried out and fell upon their faces.<sup>179</sup>

168 See Exodus 40:34-38; Exodus 19:11; 24:9-17; 1 John 4:12, 20; John 1:18; 5:37; 6:45-46; 12:45; 14:7-9; Daniel 7:9, 13-14 (John 3:35); Exodus 33:11, 18-23.

169 4 horns, Exodus 38:2; Ezekiel 43:15, 20; Revelation 9:3

170 Just as commanded – Leviticus 4:8-10

171 Just as commanded – Leviticus 4:11-12

172 יָמָצְאוּ (yamtsi'u) – "found" – this is a more literal translation. NKJV has "presented."

173 לְאֵיִן (’elâyv) – "for him" – can also be translated "to him"

174 Leviticus 1:6-9

175 מִשְׁפָּט (mishpât) – judgment – used for God's word/law/statutes/commandments/judgments – e.g. Exodus 21:1f; Numbers 27:8-11; Deuteronomy 7:11-12; 2 Samuel 22:22-23; Psalm 119:7, 13, 20, 30, 39, 52, 62, 75, 102, 106, 108, 120, 137, 156, 160, 164, 175; 147:19-20; Isaiah 26:8-9.

176 מְכַסֶּה (mekhasseh) – "covering" – i.e. the covering fat – This is not a particular word for fat, but is used here to refer to the fat that covers, i.e. around the entrails. This word is also found in Isaiah 14:11; 23:18 ("clothing" NKJV); Ezekiel 27:7.

177 Just as commanded – Leviticus 7:30, 32

178 ? Exodus 20:26

179 **Many** of these same people who saw God went to hell (Psalm 95:11; 1 Corinthians 10:5; Numbers 14:26-38).

**10**[1] And the sons of Aaron, Nadab and Abihu,<sup>180</sup> each took his fire-pan and put in them fire and placed upon it incense and brought before Yehvah strange<sup>181</sup> fire which was not commanded them.<sup>182</sup> [2] And fire went out from before Yehvah and consumed them and they died before Yehvah. [3] And Moses said to Aaron, “This is what Yehvah spoke, saying, ‘In coming near me,<sup>183</sup> I shall be holy,<sup>184</sup> and before<sup>185</sup> all the people, I shall be honored.’”<sup>186</sup> And Aaron was silent. [4] And Moses called to Mishael and to Elzaphan, sons of Uzziel the uncle of Aaron, and said to them, “Come near. Carry your brothers from the face of the holy place to outside the camp.” [5] And they came near and carried them in their tunics to outside the camp just as Moses said.<sup>187</sup>

[6] And Moses said to Aaron and to Eleazar and to Ithamar, his sons, “Your heads do not let loose,<sup>188</sup> and your garments do not tear,<sup>189</sup> and do not die<sup>190</sup> and he be angry against all the congregation. And your brethren, all the sons of Israel, let them bewail the burning which Yehvah burned. [7] And from the door of the tent of meeting, do not go out, lest<sup>191</sup> you die, for the anointing oil of Yehvah is upon you.” And they did according to the word of Moses.

[8] And Yehvah spoke to Aaron saying, [9] “Wine and strong drink<sup>192</sup> you shall not drink,<sup>193</sup> you nor your sons with you when you go into the tent of meeting, and you shall not die, a statute forever throughout your generations, [10] and to divide<sup>194</sup> between the holy and the profane, and between the unclean and the clean, [11] and to instruct the sons of Israel with all the statutes which Yehvah has spoken to them by the hand of Moses.”

[12] And Moses spoke to Aaron and to Eleazar and to Ithamar his sons, who were

180 Aaron had two other sons, Eleazar and Ithamar (Exodus 6:23; Numbers 3:2). Nadab and Abihu had special privilege.

See Exodus 24:9-11. Nadab and Abihu died without children (Numbers 3:4; 1 Chronicles 24:1-2).

181 זָרָה (zârâh) – “strange” – Same exact word (spelling) as in **Exodus 30:9; Numbers 3:4; 26:61; Job 19:17** (“offensive” NKJV); Proverbs 2:16 (“immoral” more literally, “strange”); 5:3 (“immoral” NKJV footnotes, “Lit., *strange*”); 7:5 (“immoral”). Same root word as e.g Deuteronomy 25:5 “stranger,” זָר (zâr).

182 Deuteronomy 4:2

183 בִּקְרוֹבִי (biqrovay) – “In coming near me” – preposition “in” with infinitive “coming near” with pronominal suffix “me”

184 אֶקְדָּשׁ ('eqqâdêsh) – “I shall be holy” – Niphal (passive form)

185 עַל-פָּנָי ('al-penêy) – “before” – more literally, “upon the face of”

186 אֶכְבֹּד ('ekkâvêd) – “I shall be honored” – Niphal (passive form)

187 Leviticus 5:3; Numbers 19:11-21

188 תִּפְרָעוּ (tiphrâ'u) – “let loose” – KJV, NKJV, NAS “uncover” w/footnote “Lit., unbind” – found also only in Exodus 5:4 (take); 32:25(2x, unrestrained, not restrained); Leviticus 13:45 (bare); **21:10** (uncover); Numbers 5:18 (uncover); Judges 5:2 (lead); 2 Chronicles 28:19 (encouraged moral decline); Proverbs 1:25 (distained); 4:15 (avoid); 8:33 (distain); 13:18 (distains); 15:32 (distains); 29:18 (cast off restraint); Ezekiel 24:14 (hold back) NKJV. All of these fit the basic concept of the word “loose.” A noun akin to this is פֶּרַע (phera') and it is lock/s of hair or long hair found in Numbers 6:5 and Ezekiel 44:20 (?Judges 5:2 & Deuteronomy 32:42). Leviticus 21:10 mentions this same kind of command for the high priests as Moses gives here in Leviticus 10:6. The context is the turban and head dress they were wearing (see Exodus 39:27-28; Leviticus 8:13). See also Numbers 5:18 (“uncover” the woman's head).

189 A similar command to not mourn can be found in Ezekiel 24:15-18.

190 לֹא תָמוּתוּ (velo' tâmutu) “do not die” – NKJV “lest you die” – this is not the same wording as in verse 7 (“lest” see footnote). This verb (die) and the prior two verbs are in the same form (imperfect) but are being used as imperatives (i.e. commands).

191 פֶּן (pen) – “lest”

192 שִׁכָּר (shêkhâr) used 23 times. This is found also only in Numbers 6:3 (2x); 28:7; Deuteronomy 14:26; 29:6(H5); Judges 13:4, 7, 14; 1 Samuel 1:15; Psalm 69:12(H13); Proverbs 20:1; 31:4, 6; Isaiah 5:11, 22; 24:9; 28:7 (3x); 29:9; 56:12; and Micah 2:11.

193 Proverbs 31:4-5

194 לְהַבְדִּיל (lahavdiyl) – “to divide” – see footnote for Leviticus 11:47.



left, "Take the grain offering which is left from the fire offerings of Yehvah and eat it unleavened beside the altar, for it is holy of holies. [13] And you shall eat it in a holy place, for it is your due and your sons due from the fire offerings of Yehvah; for so I have commanded.<sup>195</sup> [14] And the breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you and your sons and your daughters with you, for it is your due and your sons due given from the sacrifices of the peace offerings of the sons of Israel. [15] The thigh of the heave offering and the breast of the wave offering with the offerings of fat pieces they shall bring to wave the wave offerings before Yehvah. And it shall be for you and for your sons with you for a statute forever just as Yehvah commanded."

[16] And the buck of the sin offering Moses sought diligently,<sup>196</sup> and behold it was burned up. And he was angry with Eleazar and with Ithamar the sons of Aaron who were left, saying, [17] "Why did you not eat the sin offering in a holy place, for it is holy of holies, and he gave it to you to bear the iniquity of the congregation to atone for them before Yehvah. [18] Behold, its blood was not brought within the holy place. You surely should have eaten it in the holy place just as I commanded!"

[19] And Aaron spoke to Moses, "Behold, today they brought their sin offering and their burnt offering before Yehvah, and such things have happened to me, and I eat the sin offering today. Would it be good<sup>197</sup> in the eyes of Yehvah?" And Moses heard and it was good in his eyes.<sup>198</sup>

**11**[1]<sup>199</sup> And Yehvah spoke to Moses and Aaron saying to them, [2] "Speak to the sons of Israel saying, 'This is the life which you may eat from every beast which is upon the earth.<sup>200</sup> [3] All dividing a hoof and cleaving<sup>201</sup> a cleft<sup>202</sup> of hooves, bringing up cud<sup>203</sup> in the beast, her you may eat. [4] Yet, this you may not eat. From those that bring up<sup>204</sup> the cud and from those dividing the hoof: The camel, because he brings up the cud, and the hoof he does not have divided. He is unclean to you. [5] The hyrax,<sup>205</sup> because he brings up the cud, and the hoof he does not divide. He is unclean to you. [6] And the hare,<sup>206</sup> because she brings up the cud, and the hoof she does not divide. She is unclean to you. [7] And the pig,<sup>207</sup> because he divides a

195 צִוִּיתִי (tsuvvêtiy) - "I have commanded" - KJV "I am commanded;" NKJV, NAS "I have been commanded" - This Piel form is the normal active form for this word. There is no reason to understand it being passive ("have been"), except because of context. But, context is not so overbearing that it cannot be taken literally as it is said.

196 דָּרַשׁ דָּרַשׁ (dârash dârash) - "sought diligently"

197 הָיִיטָב (hayiytav) - "Would it be good"

198 Here Aaron disobeys both Moses and the Lord's command, and it is good, as David said in Psalm 51:16, and Jesus in Matthew 12:3-7 (see also John 4:24).

199 This chapter is about food laws. The new covenant (Jeremiah 31; Hebrews 8) reveals no obligation in this regard. See Mark 7:14-19; Acts 10:9-16; 15:29; Romans 14:1-3, 14-17, 20-21; 1 Timothy 4:1-5; Hebrews 13:9.

200 A list of foods can also be found in Deuteronomy 14:3-21.

201 שָׁסַעַת (shosa'at) - "cleaving" = "splitting" - found also only in Leviticus 1:17 (split); 11:7 (cloven), 26 (cloven); Deuteronomy 14:6-7; Judges 14:6(2x, "tore . . . apart," "torn apart"); 1 Samuel 24:7 (H24:8, "restrained") NKJV.

202 שֵׁסַע (shesa') - "cleft" = "split" - found also only in Leviticus 11:26; Deuteronomy 14:6.

203 גֵּרָה (gêrah) - "cud" - found also only in Leviticus 11:4-6, 26; Deuteronomy 14:6-8. This is also the same exact word for a "gerah" (Exodus 30:13; Leviticus 27:25; Numbers 3:47; 18:16; Ezekiel 45:12).

204 מָעַלָּה (ma'alat) - "bring up" - Hiphil participle from מָעַלָּה (ma'alat) "go up."

205 שָׁפָן (shâphân) - "hyrax" - "rock badger" NAS; "coney" KJV; "rock hyrax" NKJV; Modern Hebrew "coney" or "rabbit" - found also only in Deuteronomy 14:7; Psalm 104:18; Proverbs 30:26.

206 אֶרְנֶבֶת ('arnevet) - feminine noun, "hare" KJV, NKJV, Modern Hebrew (also bunny or rabbit); NAS "rabbit" with footnote "Or, hare." Found also only in Deuteronomy 14:7. Apparently, hares practice coprophagy, eating their own dung at certain times.

207 חָזִיר (chaziyr) - "pig" Modern Hebrew (hog or swine) - found also only in Deuteronomy 14:8; Psalm 80:13(H14);

hoof and cleaves a cloven hoof, but cud he does not chew.<sup>208</sup> He is unclean to you. [8] From their flesh you shall not eat, and in their carcass you shall not touch.<sup>209</sup> They are unclean to you.”

[9] “This you may eat from all that is in the waters, everything that has fin and scale in the waters, in the seas, and in the rivers. You may eat them. [10] And everything that does not have fin and scale in the seas and in the rivers from every swarming creature of the waters and from every living soul<sup>210</sup> that is in the waters, they are detestable<sup>211</sup> to you. [11] And they shall be detestable to you. From their flesh you shall not eat, and their carcass you shall detest.<sup>212</sup> [12] Everything that does not have fin and scale in the waters is detestable to you.”

[13] “And these you shall detest from the flying creature.<sup>213</sup> You shall not eat. They are detestable:<sup>214</sup> the eagle,<sup>215</sup> and the vulture,<sup>216</sup> and the buzzard,<sup>217</sup> [14] and the red kite,<sup>218</sup> and the kite,<sup>219</sup> according to her kind, [15] every raven<sup>220</sup> according to his kind, [16] and the daughter<sup>221</sup> of the ostrich,<sup>222</sup> and the falcon,<sup>223</sup> and the seagull,<sup>224</sup> and the hawk<sup>225</sup> according to his kind, [17] and the little owl,<sup>226</sup> and the

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Proverbs 11:22; Isaiah 65:4; 66:17.

208 יִגְגָּר (yiggâr) – "chew" – only found here

209 Leviticus 5:2

210 נֶפֶשׁ חַיָּה (nephesh hachayyâh) – "living soul" – see footnote for Genesis 2:7.

211 שֶׁקֶץ (sheqets) – "detestable" – See footnote for Leviticus 7:18 & 21.

212 תִּשְׁקָצוּ (teshaqqêtsu) – "you shall detest" – found also only in Leviticus 11:13, 43; 20:25; Deuteronomy 7:26 (2x "utterly detest" NKJV); Psalm 22:24(H25, "abhorred" NKJV).

213 עוֹף ('oph) – "flying creature" – the verb to fly is עָף ('uph), e.g. Deuteronomy 4:17.

214 "They is detestable" – See likewise Leviticus 11:41-43 (also verses 10-12, 20 & 23). Genesis 7:1-2, 8; 8:20 reveals the animals were considered unclean *before* the law. Yet, before the law, in recognition of unclean animals, none are forbidden for food, even the unclean animals. See Genesis 9:1-3.

215 נֶשֶׁךְ (neshar) – "eagle" Modern Hebrew – found also only in Exodus 19:4; Deuteronomy 14:12; 28:49; 32:11; 2 Samuel 1:23; Job 9:26; 39:27; Psalm 103:5; Proverbs 23:5; 30:17, 19; Isaiah 40:31; Jeremiah 4:13; 48:40; 49:16, 22; Lamentations 4:19; Ezekiel 1:10; 10:14; 17:3, 7; Hosea 8:1; Obadiah 4; Micah 1:16; Habakkuk 1:8; all "eagle(s)" in NKJV. In Aramaic it is found in Daniel 4:33(Aramaic 4:30, נִשְׁרִינְ [nishriyn], plural); 7:4 (נֶשֶׁר [neshar]).

216 פֶּרֶס (peres) – "vulture" NKJV, NAS; KJV "ossifrage" which is archaic for a lammergeier or bearded vulture – only also found in Deuteronomy 14:12. In modern Hebrew it is used for the bearded vulture.

217 עֲזַנְיָה (ʾâzniyyâh) – "buzzard" NKJV, NAS; "ospray" KJV (osprey is a fish eating type of falcon) – found also only in Deuteronomy 14:12.

218 דָּאָה (dâ'âh) – "red kite" – NKJV & NAS "kite" (in Deuteronomy 14:13 NKJV & NAS "red kite"); KJV "vulture" – found also only in Deuteronomy 14:13 (רָאָה [râ'âh]). דָּאָה (dâ'âh) is akin to the verb for flying swiftly found in Deuteronomy 28:49; Psalm 18:10(H18:11 "flew upon the wings of the wind" NKJV); Jeremiah 48:40; 49:22.

219 אֵיָהּ (ʾayyâh) – "kite" KJV; NKJV, NAS "falcon" – Modern Hebrew "kite" (bird of prey).

220 עֹרֵב ('orêv) – "raven"

221 בַּת (bat) – "daughter"

222 יְעָנָה (ya'anâh) – "ostrich" NKJV, NAS; "owl" KJV – female form for a female ostrich. Found also only in Deuteronomy 14:15 (see footnote); Job 30:29; Isaiah 13:21; 34:13; **43:20**; Jeremiah 50:39; **Micah 1:8**. The male form of this word is only found in Lamentation 4:3 in the plural, יְעָנִימִ (ye'ênîym).

223 תַּחֲמָשׁ (tachmâs) – "falcon" – KJV "night hawk," NKJV "short-eared owl," NAS "owl," Modern Hebrew "falcon" – found also only in Deuteronomy 14:15.

224 שָׁחַפִּי (shâchaph) – "seagull" NKJV, Modern Hebrew; NAS "sea gull;" KJV "cuckow" – found also only in Deuteronomy 14:15.

225 נֵץ (nêts) – "hawk" KJV, NKJV, NAS, Modern Hebrew – found also only in Deuteronomy 14:15; Job 39:26.

226 כּוֹס (kos) – "little owl" KJV, NKJV, NAS; Modern Hebrew "owl" – found also only in Deuteronomy 14:16; Psalm 102:6 (H7; NKJV "owl"). This is also the same word used for "cup" (e.g. Genesis 40:11; Psalm 16:5).

fish owl,<sup>227</sup> and the great owl,<sup>228</sup> [18] and the white owl,<sup>229</sup> and the pelican,<sup>230</sup> and the carrion vulture,<sup>231</sup> [19] and the stork,<sup>232</sup> the heron<sup>233</sup> according to her kind, and the hoopoe,<sup>234</sup> and the bat.”<sup>235</sup>

[20] “Everything swarming,<sup>236</sup> the flying creature<sup>237</sup> that walks upon four, he is detestable to you. [21] Yet, this you may eat from everything swarming, the flying creature that walks upon four which has<sup>238</sup> legs above its feet to leap with them upon the earth. [22] These from them you may eat: the locust<sup>240</sup> according to his kind, and the destroying locust<sup>240</sup> according to his kind, and the cricket<sup>241</sup> according to his kind, and the grasshopper<sup>242</sup> according to his kind. [23] And everything swarming, the flying creature which has four feet, he is detestable to you.”

[24] “And by these you shall be unclean. Everyone who touches their carcass<sup>243</sup> shall be unclean until evening. [25] And everyone who carries something from their carcass shall wash his clothes and be unclean until evening. [26] For every beast that divides the hoof but the cleft it does not have cleaved, and the cud it does not have bringing up, they are unclean to you. Anyone who touches them shall be unclean.<sup>244</sup> [27] And everything that walks upon its palms in every life that walks upon four, they are unclean to you. Anyone who touches their carcass shall be unclean until evening.<sup>245</sup> [28] And the one who carries their carcass shall wash his clothes and be unclean until evening. They<sup>246</sup> are unclean to you.”

227 שָׁלָאֵךְ (shālākh) – “fish owl” Modern Hebrew – KJV, NAS “cormorant;” NKJV “fisher owl” – found also only in Deuteronomy 14:17.

228 יָנִישׁוּף (yanshuph) – “great owl” – KJV, NAS; “screech owl;” Modern Hebrew “owl” – found also only in Deuteronomy 14:16; Isaiah 34:11 (NKJV “owl”).

229 תִּנְשֵׁמֶת (tinshemet) – “white owl” – KJV “swan;” NKJV, NAS “white owl;” Modern Hebrew “barn owl” – found also in Leviticus 11:30 (KJV “mole;” NKJV, NAS “chameleon”); Deuteronomy 14:16 (“white owl” NKJV).

230 קָאֵת (qā’ât) – “pelican” KJV, NAS, Modern Hebrew; “jackdaw” NKJV – found also only in Deuteronomy 14:17; Psalm 102:6 (H7; NKJV “pelican”); Isaiah 34:11 (NKJV “pelican”); Zephaniah 2:14 (NKJV “pelican”).

231 רָחָם (rāchâm) – “carrion vulture” NKJV, NAS; Modern Hebrew “Egyptian vulture;” KJV “gier eagle” – found also only in Deuteronomy 14:17. Carrion = dead animals.

232 חַסִּידָה (chasiydhâh) – “stork” KJV, NKJV, NAS, Modern Hebrew – found also only in Deuteronomy 14:18; Psalm 104:17; Jeremiah 8:7; Zachariah 5:9.

233 אֲנָפָה (anâphâh) – “heron” – KJV, NKJV, NAS, Modern Hebrew – found also only in Deuteronomy 14:18.

234 דּוּכִיפָת (dukhiyphat) – “hoopoe” NKJV, NAS, Modern Hebrew; “lapwing” KJV – found also only in Deuteronomy 14:18

235 עֲטָלֶפֶת (‘atallêph) - “bat” - KJV, NKJV, NAS, Modern Hebrew – found also only in Deuteronomy 14:18; Isaiah 2:20. Leviticus 11:13 begins this section with speaking of the flying creature עוֹף (‘oph). Deuteronomy 14:11 begins that similar section, in which the bat is likewise mentioned, with צִפּוֹר (tsippor) “bird.”

236 שָׂרָץ (sherets) - “swarming” - LXX ἐρπετὰ (herpeta) “creeping,” same word as is found in e.g. in Acts 10:12; 11:6 (“creeping things”).

237 עוֹף (‘oph) - “flying creature” - see footnote for Genesis 1:20.

238 The written text has לֹא (lo’) “not,” but the reading (Qere) has לוֹ (lo) “to him.” The context dictates לוֹ (lo) as does LXX.

239 אֲרֵבָה (‘arbeh) – “locust” – KJV, NKJV, NAS, Modern Hebrew

240 סּוֹלֶעָם (sol’âm) - “destroying locust” NKJV; “bald locust” KJV; “devastating locust” NAS – only found here.

241 חֲרָגוֹל (chargol) - “cricket” NKJV, NAS; “beetle” KJV; “grasshopper” Modern Hebrew – found only here.

242 חֲגָחָב (châghâv) - “grasshopper” - KJV, NKJV, NAS, Modern Hebrew – found also only in Numbers 13:33; 2 Chronicles 7:13; Ecclesiastes 12:5; Isaiah 40:2. This is also a name in Ezra 2:46.

243 Leviticus 5:2 reveals this was sin.

244 This seems strange since they had camels, horses, donkeys, etc.. See e.g. 1 Samuel 27:9; 2 Samuel 8:4; 1 Chronicles 12:38-40; 27:30 (a Meronothite is from a Benjamite, 1 Chronicles 8:10, and is an Israelite, e.g. Nehemiah 3:7); Ezra 2:63-67; Nehemiah 7:66-69; future Isaiah 66:20. Verse 24 speaks of touching their carcass and verse 27 likewise.

245 Not mentioned here, but earlier it was stated that a sacrifice would need to be made as well. See Leviticus 5:2f.

246 הֵמָּאִם (hêmmâh) – “They” KJV, NAS; “It” NKJV – the adjective, תִּמְאָאִים (themê’iym) “unclean,” is in the plural as well.

[29] “And this is the unclean to you in the swarming things that swarm upon the earth: the mole,<sup>247</sup> and the mouse,<sup>248</sup> and the tortoise<sup>249</sup> according to its kind, [30] and the ferret,<sup>250</sup> and the monitor lizard,<sup>251</sup> and the sand reptile,<sup>252</sup> and the sand lizard,<sup>253</sup> and the chameleon.<sup>254</sup> [31] These are unclean to you in all that swarm. Anyone who touches them in their death shall be unclean until evening.”

[32] “And anything that falls upon it from them in their death shall be unclean, from every item of wood or clothing or skin or sack,<sup>255</sup> every item which work is done in them, it shall go in the water and be unclean until the evening and it shall be clean. [33] And any earthen vessel that it falls from them to its midst, anything that is in its midst shall be unclean and you shall break it. [34] From all the food which is eaten that water goes upon it shall be unclean, and every drink that is drunk in any vessel shall be unclean. [35] And anything that falls from their carcass upon it shall be unclean, an oven and a basin shall be broken down. They are unclean and they shall be unclean to you.”

[36] “Yet, a spring and a well of a gathering of water shall be clean. But he who touches their carcass shall be unclean. [37] And when from their carcass something falls upon any planting seed which will be sown, it is clean. [38] And when water is put on seed and something falls from their carcass upon it, it is unclean to you.”

[39] “And when a beast to eat of yours dies, the one who touches its carcass shall be unclean until the evening. [40] The one who eats from its carcass<sup>256</sup> shall wash his clothes and be unclean until the evening, and the one who carries its carcass shall wash his clothes and be unclean until the evening.” [41] “And every swarming thing that swarms upon the earth, it is detestable. It shall not be eaten. [42] Everything walking upon a belly and everything walking upon four, unto all that have many feet, to every swarming thing that swarms upon the earth, you shall not eat them; because they are detestable. [43] You shall not make your souls detestable with any swarming thing that swarms, and you shall not make yourselves unclean by them and be unclean by them. [44] For I am Yehvah your Gods, and you shall make yourselves holy<sup>257</sup> and you shall be holy for I am holy; and your souls shall not be unclean with the swarming thing that creeps<sup>258</sup> upon the earth. [45] For

247 חֹלֶד (choled) – “mole” NKJV, NAS, Modern Hebrew (חֹלֶד); KJV “weasel” – only found here.

248 עֶכְבֵּר (‘akhbâr) – “mouse” KJV, NKJV, NAS, Modern Hebrew – found also only in 1 Samuel 6:4-5, 11, 18; Isaiah 66:17.

249 טָבַח (tsâv) – “tortoise” KJV, Modern Hebrew – NKJV “large lizard;” NAS “great lizard” w/footnote “Or, *thorn-tailed lizard*” – found only here.

250 אֲנָקָה (‘anâqâh) – “ferret” KJV, BDB also suggests “or shrew-mouse;” NKJV, NAS; “gecko” – only found here.

251 כֹּחַ (koach) – “monitor lizard” NKJV; KJV “chameleon;” NAS “crocodile” w/footnote “Or, *lizard*” – only found here.

252 לִטְאוֹה (letâ’ôh) – “sand reptile” NKJV; “lizard” KJV, NAS, Modern Hebrew – found only here.

253 חֹמֶט (chomet) – “sand lizard” NKJV, NAS w/footnote “Species as yet undefined;” Modern Hebrew “lizard” (חֹמֶט); KJV “snail” – found only here.

254 תִּנְשָׁמֶת (tinshâmet) – “chameleon” NKJV, NAS; KJV “mole” – see footnote for same word in Leviticus 11:18.

255 שָׂק (sâq) – “sack”

256 “The one who eats from its carcass” – This is forbidden in Deuteronomy 14:21 (NKJV “that dies *of itself*” – same word as here for “carcass,” נֶבֶלָה [nevêlâh]) for an Israelite, but not for a foreigner. It is also forbidden specifically for a priest (Leviticus 22:8; see also Ezekiel 4:14; 44:31). Here, the Lord is speaking to Moses to tell the Israelites these things (Leviticus 11:2). Evidently, if an Israelite were to eat from its carcass, they would not only be unclean until evening, but, depending on the circumstance, would either need to offer a sin offering (Leviticus 4), or would be cut off (Numbers 15:30-31).

257 What made holy under the old covenant, makes demonic under the new (1 Timothy 4:1-5) and commandments of men (Colossians 2:20-22). The new covenant is “not according to the covenant” that He made with their fathers (Jeremiah 31:32).

258 רִמָּשׁ (romês) – “creeps”

I am Yehvah who brings you up from the land of Egypt to be your Gods, and you shall be holy, for I am holy.”<sup>259</sup>

[46] “This is the law of the beast and the flying creature and every soul of life that creeps<sup>260</sup> in the waters and for every soul that swarms upon the earth. [47] For dividing<sup>261</sup> between the unclean and the clean and between the life which may be eaten and the life which shall not be eaten.”

**12**[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel saying, ‘If a woman conceives<sup>262</sup> and bears a male, so she shall be unclean seven days as the days of the impurity<sup>263</sup> of her illness,<sup>264</sup> she shall be unclean. [3] And on the eighth day the flesh of his foreskin shall be circumcised.<sup>265</sup> [4] And thirty days<sup>266</sup> and three days she shall remain in the blood<sup>267</sup> of her purification. Any holy thing she shall not touch and into the sanctuary she shall not go until the days of her purification is fulfilled. [5] And if she bears a female, so she shall be unclean two weeks<sup>268</sup> as her impurity,<sup>269</sup> and sixty days<sup>270</sup> and six days she shall remain upon the blood<sup>271</sup> of her purification.’

[6] ‘And when the days of her purification are fulfilled for a son or for a daughter, she shall bring a lamb, a son of his year, for a burnt offering, and a son of a dove or a turtledove for a sin offering,<sup>272</sup> to the door of the tent of meeting to the priest. [7] And he shall bring it before Yehvah and atone for her, and she shall be clean from the flow<sup>273</sup> of her blood. This is the law for her who bears a male or a female. [8] And if her hand does not find enough sheep, so she shall take two turtledoves or two sons of the dove,<sup>274</sup> one for a burnt offering and one for a sin offering; and the priest shall atone for her and she shall be clean.”

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259 1 Peter 1:13-16

260 רָמָשֶׁת (romeset) - "creeps"

261 לְהַבְדִּיל (lehavdiyl) – “For dividing” – same exact word as is used, e.g. in Genesis 1:14 “to divide” (NKJV), used elsewhere in same sense in Leviticus 10:10 (“distinguish” NKJV); 20:25; Ezekiel 22:26. See also 2 Timothy 2:15.

262 תַּזְרִיָּא (tazriya) - “conceives” – more literally, “causes seed” – the typical word for conceive is הָרָתָה (hârâtâh, e.g. Genesis 16:4-5) from הָרָה (hârâh, e.g. Psalm 7:14[H15]).

263 נִדָּה (niddat) – “impurity” – used for the impurity of menstruation (Leviticus 12:5; 15:19-20, 24, 25(3x), 26(2x), 33; 18:19; Ezekiel 18:6; 22:10; 36:17) and also for other impurities, taking a brother's wife (Leviticus 20:21), or the water of “purification” (NKJV, Numbers 19:9, 13, 20-21(2x); 31:23), “rubbish” (2 Chronicles 29:5), “unclean,” “uncleanness” (NKJV, Ezra 9:11), “vile” (Lamentations 1:8; “removed” KJV); “unclean thing” (NKJV, Lamentations 1:17), “refuse” (NKJV, Ezekiel 7:19-20); “uncleanness” (NKJV, Zechariah 13:1). All passages cited. The related verb, נָדָה (nâdâh), is found only in Isaiah 66:5 (“cast . . . out” KJV; NKJV) and Amos 6:3 (“put far away” KJV; “put far off” NKJV).

264 דֵּוָתָה (devotâh) – “her illness” – only found here – the adjective akin to this is דָּוָה (dâvâh) translated “faint” (NKJV) in Lamentations 1:13 and 5:17, and for the illness which comes with menstruation in Leviticus 15:33 (NKJV “indisposed”); 20:18 (NKJV “sickness”); and also in Isaiah 30:22 (NKJV “unclean thing”). All passages in which דָּוָה (dâvâh) is found are cited.

265 Circumcision was originally given in Genesis 17:10-14 (see also footnote for that passage).

266 יוֹם (yom) – “days” – literally “day”

267 דָּמִי (dmêy) – “blood” – literally “bloods” plural

268 שְׁבַעַיִם (shevu'ayim) – “two weeks” – this is the word for seven in dual form (i.e. two sevens).

269 נִדְּתָה (niddâtâh) - “impurity”

270 יוֹם (yom) – “days” – literally “day”

271 דָּמִי (dmêy) – “blood” – literally “bloods” plural

272 Why a sin offering? Psalm 51:5? See also footnotes for Leviticus 5:2-3. There they are found “guilty” for touching “unclean” things.

273 מִקְוֶה (meqor) – “flow” – used likewise in Leviticus 20:18 for the menstruation flow, otherwise used for the flow, or spring, or fountain of e.g. living waters (e.g. Jeremiah 2:13), life (Psalm 36:9/H10; Proverbs 10:11; 13:14; 16:22), etc..

274 This is what Mary offered. See Luke 2:22-24.

**13**[1] And Yehvah spoke to Moses and to Aaron saying, [2] “A man that has in the skin of his flesh swelling or a scab<sup>275</sup> or a bright spot, and it becomes in the skin of his flesh a mark<sup>276</sup> of leprosy,<sup>277</sup> then he shall be brought to Aaron the priest or to one of his sons, the priests. [3] And the priest shall see the mark in the skin of the flesh and the hair in the mark turned white<sup>278</sup> and the mark appearing deep in the skin of his flesh. It is a mark of leprosy. And the priest shall see him and pronounce him unclean.”<sup>279</sup>

[4] “And if the bright spot is white in the skin of his flesh and does not appear deep from the skin and its hair is not turned white, then the priest shall shut up<sup>280</sup> the mark seven days.<sup>281</sup> [5] And the priest shall see it on the seventh day, and behold, the mark stands in his eyes not spread, the mark in the skin, and the priest shall shut it up a second seven days. [6] And the priest shall see it on the second seventh day, and behold, the mark is faint<sup>282</sup> and the mark in the skin has not spread, and the priest shall declare him clean. It is a scab. And he shall wash his clothes and be clean.”

[7] “And if the scab in the skin has surely spread after his being seen by the priest for his cleansing, then it shall be seen a second time by the priest. [8] And the priest shall see, and behold, the scab in the skin has spread, so the priest shall declare him unclean. It is leprosy.”

[9] “When a mark of leprosy is in a man, so he shall be brought to the priest. [10] And the priest shall see, and behold, a swelling, white in the skin, and it turned the hair white and a sustenance<sup>283</sup> of living flesh<sup>284</sup> in the swelling. [11] Leprosy is old<sup>285</sup> in the skin of his flesh, and the priest shall declare him unclean. He shall not shut him up, for he is unclean.”

[12] “And if the leprosy surely breaks out on the skin and the leprosy covers all

275 סַפַּחַת (sappachat) – “scab” – found also only in Leviticus 14:56. Akin to this is מִסְפַּחַת (mispachat), “scab” (NKJV), which is only found in Leviticus 13:6-8.

276 נֶגַע (nega) – “mark” – KJV “plague;” NKJV “sore;” NAS “infection” w/footnote “Lit., a *mark, stroke*” – This word is used for plagues (e.g. Genesis 12:17; Exodus 11:1; Psalm 38:11[H12]), strikes or stripes (e.g. Deuteronomy 21:5; 2 Samuel 7:14; Psalm 89:32[H33]; Proverbs 6:33 “wounds” NKJV) and plague like marks on humans, walls, etc. (Leviticus 13 & 14). The verb akin to this, נָגַע (nāga), means to simply touch (e.g. Genesis 3:3; Exodus 19:12(2x)-13; 29:37) or touch in a harmful way (e.g. Joshua 9:19; 1 Samuel 6:9 “struck;” Job 1:19 “struck”).

277 צָרַעַת (tsārā’at) – “leprosy” – this noun is found also only in Leviticus 13:3, 8-9, 11-12(2x)-13, 15, 20, 25(2x), 27, 30, 42-43, 47, 49, 51-52, 59; 14:3, 7, 32, 34, 44, 54-55, 57; **Deuteronomy 24:8**; 2 Kings 5:3, 6-7, 27; 2 Chronicles 26:19. For the verb form, see footnote in Leviticus 13:44. It is evident from Leviticus 13:47-59 & 14:34-55 that *this* “leprosy” is not limited to a human skin disorder.

278 לָבָן (lāvān) – “white” – white is characteristic of this disease. White is mentioned much in this chapter and note also Exodus 4:6; Numbers 12:10; 2 Kings 5:27.

279 See verses 45-46 for the consequences of being unclean.

280 הִסְגִּיר (hisgiyr) – “shut up”

281 Shutting up the mark would include, of course, shutting up (isolating) the person as well.

282 כְּהָה (kēhāh) – “faint” or “dim” or “dull” or “faded” – found also only in Leviticus 13:21, 26, 39, 56; 1 Samuel 3:2 (“dim” eyes); Isaiah 42:3 (NKJV “smoking” w/footnote “dimly burning”); 61:3 (“heaviness” NKJV).

283 מִחְיָה (michyat) – “sustenance” – found also only in Genesis 45:5 (NKJV “preserve life”); Leviticus 13:24 (NKJV “raw”); Judges 6:4 (“sustenance” NKJV); 17:10 (NKJV “sustenance”); 2 Chronicles 14:13(H12, NKJV “recover”); Ezra 9:8-9 (NKJV “revival,” “revive”).

284 בָּשָׂר חַי (bāsār chay) – “living flesh” – found also in verses 14-16. This “sustenance of living flesh” appears to be “a spot of raw flesh” (NKJV).

285 נוֹשֶׁנֶת (noshenet) – “is old” – this is the verb for sleep (e.g. Genesis 2:21 נִשָּׁן [yiyshân]), but in the Niphal (passive) participle form. The Niphal form is only found also in Leviticus 26:10 (“store” KJV) and Deuteronomy 4:25 (“have grown old” NKJV). The adjective akin to this is יָשָׁן (yāshân) found only in Leviticus 25:22 (“old” 2x); Song of Solomon 7:13 (H14, “old”); Isaiah 22:11 (“old”).

the skin, the mark is from his head and unto his feet, everywhere the eyes of the priest sees, [13] then the priest shall see, and behold, the leprosy covers all his flesh, so he shall pronounce the mark clean. All of it turned white. He is clean.”<sup>286</sup>

[14] “And on the day living flesh appears in him, he shall be unclean. [15] And the priest shall see the living flesh and pronounce him unclean. The living flesh is unclean. It is leprosy. [16] Or, when the living flesh changes and turns to white, then he shall go to the priest. [17] And the priest shall see, and behold, the mark turned to white, so the priest shall declare the mark clean. He is clean.”

[18] “And if the flesh becomes in it, in its skin, a boil,<sup>287</sup> and is healed, [19] and in the place of the boil there is a white swelling or a bright spot, reddish white, then it shall be shown to the priest. [20] And the priest shall see, and behold, its appearance is lower than the skin, and its hair turned white, so the priest shall declare him unclean. It is a mark of leprosy broken out in the boil.”

[21] “And if the priest sees it, and behold, there is no white hair in it, and it is not lower than the skin, and it is faint, then the priest shall shut him up seven days. [22] And if it has indeed spread in the skin, then the priest shall declare him unclean. It is a mark. [23] And if the bright spot stands under it, it is not spreading. It is the scar of the boil, and the priest shall declare him clean.”

[24] “Or, if the flesh in his skin has a burnt spot by fire, and the sustenance<sup>288</sup> of the burnt spot is a bright spot, reddish-white, or white, [25] and the priest sees it, and behold, the hair is turned white in the bright spot, and its appearance is deeper than the skin, it is leprosy broken out in the burnt spot. And the priest shall declare him unclean. It is a mark of leprosy.”

[26] “And if the priest sees it, and behold, there is no white hair in the bright spot, and it is not lower than the skin, and it is faint, then the priest shall shut him up seven days. [27] And the priest shall see it on the seventh day if it has indeed spread in the skin, and the priest shall declare him unclean. It is a mark of leprosy. [28] And if it the bright spot stands under it, it is not spreading in the skin, and it is faint, it is the burnt spot, and the priest shall declare him clean; because it is the scar of the burnt spot.”

[29] “And a man or woman that has a mark on the head or beard,<sup>289</sup> [30] so the priest shall see the mark, and behold, its appearance is deeper than the skin, and the hair in it is a thin yellow, so the priest shall declare him unclean. It is a scale.<sup>290</sup> It is a leprosy of the head or beard. [31] And if the priest sees the mark of the scale, and behold, its appearance is not deeper than the skin, and the hair on it is not black, then the priest shall shut the mark of the scale up seven days. [32] And the priest shall see the mark on the seventh day, and behold, the scale did not spread, and there is no yellow hair in it, and the appearance of the scale is not deeper than the skin. [33] And he shall shave himself, and he shall not shave the scale; and the priest shall shut the scale up a second seven days. [34] And the priest shall see the

286 How could he be clean? White depicts leprosy (e.g. Numbers 12:10). See verses 14-17. No raw flesh, just white, = clean. See also verses 38-39 for clean, even though white.

287 שֶׁחִיִּין (shechiyn) – “boil” – this is the same word used in Exodus 9:9-11(2x); Leviticus 13:19-20, 23; Deuteronomy 28:27; 2 Kings 20:7//Isaiah 38:21; Job 2:7.

288 מִחְיָת (michyat) – “sustenance” see footnote for verse 10.

289 זָאֵקָן (zâqân) – “beard” – here it is, obviously for the woman, the area of the chin and cheeks. Found also only in Leviticus 13:30; 14:9; 19:27; 21:5; 1 Samuel 17:35; 21:13(H14); 2 Samuel 10:4-5; 20:9; 1 Chronicles 19:5; Ezra 9:3; Psalm 133:2(2x); Isaiah 7:20; 15:2; Jeremiah 41:5; 48:37; Ezekiel 5:1

290 נֶתֶק (neteq) – “scale” NKJV, NAS – KJV “dry scall” here in verse 30, but every other time in KJV simply “scall” – found also only in Leviticus 13:31(2x), 32(2x)-34(2x)-37(2x); 14:54.

scale on the seventh day, and behold, the scale did not spread in the skin; and its appearance is not deeper than the skin. So the priest shall declare him clean, and he shall wash his clothes and be clean. [35] And if the scale has indeed spread in the skin after his cleansing, [36] then the priest shall see it. And behold, the scale has spread in the skin. The priest shall not seek for yellow hair. It is unclean. [37] And if the scale stands in his eyes,<sup>291</sup> and black hair is sprouting in it, the scale has been healed. It is clean, and the priest shall declare him clean.”

[38] “And a man or woman that has in the skin of their flesh bright spots, white bright spots, [39] so the priest shall see, and behold, in the skin of their flesh are faint bright white spots. It is bohaq<sup>292</sup> broken out on the skin. It is clean.”

[40] “And a man whose head is made bare, he is bald. He is clean. [41] And if from the corners of his face his head is bare, it is a bald forehead. He is clean. [42] But, if there is in the baldness or in the bald forehead a reddish white mark, it is leprosy breaking out in his baldness or in his bald forehead. [43] And the priest shall see it, and behold, the swelling of the white reddish mark in his baldness or his bald forehead is as the appearance of leprosy of the skin of the flesh. [44] He is a leprous<sup>293</sup> man. He is unclean. The priest shall surely declare him unclean in the mark of his head. [45] And the leper who has the mark in him, his clothes shall be torn,<sup>294</sup> and his head shall be let loose;<sup>295</sup> and upon the mustache he shall wrap,<sup>296</sup> and call out, 'Unclean, unclean!' [46] All the days which the mark is in him he shall be unclean. He is unclean. His dwelling shall dwell isolated outside the camp.”<sup>297</sup>

[47] “And the garment that has on it a mark of leprosy, on a woolen garment or a linen garment, [48] whether in a warp<sup>298</sup> or weft<sup>299</sup> to the linen and to the wool or in a skin or in any work of skin, [49] and the mark is greenish or reddish in the garment or in the skin or in the warp or in the weft or in any item of skin, it is a mark of leprosy, and it shall be shown to the priest. [50] And the priest shall see the mark, and shut up the mark seven days. [51] And he shall see the mark on the seventh day that the mark spread in the garment or in the warp or in the weft or in the skin, for whatever that is made of the work of skin,<sup>300</sup> the mark is an active<sup>301</sup> leprosy. It

291 “stands in his eyes” - i.e. not spreading

292 בֹּהֶק (bohaq) - “bohaq” - KJV “freckled spot,” NKJV “white spot,” NAS “eczema” w/footnote, “Lit., *tetter*” - only found here. Modern Hebrew “leukoderma,” a white patch on the skin.

293 צָרוּעַ (tsârua') - “leprous” - Qal passive participle – This verb form can be found also only in Exodus 4:6; Leviticus 13:45; 14:2-3; 22:4; Numbers 5:2; 12:10(2x); 2 Samuel 3:29; 2 Kings 5:1, 11, 27; 7:3, 8; 15:5; 2 Chronicles 26:20-21(2x), 23. See footnote for Leviticus 13:2 for use of the noun form.

294 פֶּרֶמִיּוֹם (pherumiyim) – “torn” – only also found in Leviticus 10:6; 21:10. Tearing the garments ususally was a sign of mourning (e.g. Genesis 37:29, 34; 44:13; Numbers 14:6; Joshua 7:6 – all use the verb from קָרַע (qâra') “tear”).

295 פָּרוּעַ (pârua') - “let loose” - KJV, NKJV, “bare,” NAS “the hair . . . shall be uncovered” - this is from the same word found in Leviticus 10:6; תִּפְרָאוּ (tiphrâ'u) – “let loose.” See footnote there.

296 יָעָה (ya'teh) - “he shall wrap” [Modern Hebrew term for “wrap,” see also BDB] - used in a similar fashion in Ezekiel 24:17 (“cover”), 22 (“cover”) and Micah 3:7 (“cover”). All three of these use the term שָׁפָה (sâphâm), “mustache,” as here in Leviticus 11:45, even though the NKJV translate these with “lips.” NKJV footnotes Ezekiel 24:17 & 22 with, “Lit. *moustache*.” Elsewhere, עָטָה ('âtâh), “wrap,” is found also only in 1 Samuel 28:14 (“covered”); Psalm 71:13 (“covered”); 84:6(H7, “covers”); 89:46 (“covered”); 104:2 (“cover”); 109:19 (“covers”), 29 (“cover”); Song of Solomon 1:7 (“veils”); Isaiah 22:17(2x, “surely seize”); 59:17 (“clad”); Jeremiah 43:12(2x, “array,” “puts on”); all NKJV.

297 Numbers 5:1-4

298 שֶׁטִּי (shetiy) – “warp” – the lengthwise threads – only found in this chapter

299 עֵרֶב (êrev) - “weft” or “woof” - the widthwise threads – used in this way only in this chapter, but this is the same exact word for a mixture as in Exodus 12:38 (“mixed” multitude) & Nehemiah 13:3.

300 לַמְלָאכָה (hâ' or limlâ'khâh) - “the work of skin” - i.e. leather work

301 מַמְאֵרֶת (mam'eret) – “active” NKJV; KJV “fretting;” NAS “malignancy” – found also only in Leviticus 13:52; 14:44;



is unclean. [52] And he shall burn the garment or the warp or the weft in the wool or in the linen or any item of the skin that has the mark in it, because it is an active leprosy. It shall be burned in the fire.”

[53] “And if the priest sees, and behold, the mark did not spread in the garment or in the warp or in the weft or in any item of skin, [54] then the priest shall command, and they shall wash what had the mark in it, and he shall shut it up a second seven days. [55] And the priest shall see after the washing of the mark, and behold, the mark did not change its eye.<sup>302</sup> And the mark did not spread. It is unclean.<sup>303</sup> You shall burn it in the fire. It is a decay<sup>304</sup> in its bare top<sup>305</sup> or its bare front.”<sup>306</sup>

[56] “And if the priest sees, and behold, the mark fades after washing it, then he shall tear it from the garment or from the skin or from the warp or from the weft. [57] And if it appears again in the garment or in the warp or in the weft or in any item of skin, it is a break out. You shall burn it in the fire, what has the mark in it. [58] And the garment or the warp or the weft or any item of skin which you wash and the mark is removed from them, and is washed a second time, then it is clean. [59] This is the law of the mark of leprosy of a garment of the wool or the linen or the warp or the weft or any item of skin to declare it clean or to declare it unclean.”

**14**[1] And Yehvah spoke to Moses saying, [2] “This shall be the law of the leper on the day of his cleansing,<sup>307</sup> and he is brought to the priest.<sup>308</sup> [3] And the priest shall go out to the outside of the camp,<sup>309</sup> and the priest shall see, and behold, the mark of leprosy is healed from the leper. [4] And the priest shall command and take for the one who is to be cleansed two clean living birds and cedar wood and scarlet<sup>310</sup> and hyssop.<sup>311</sup> [5] And the priest shall command, and he shall slaughter the one bird to an earthen vessel upon running<sup>312</sup> water. [6] The living bird, he shall

Ezekiel 28:24 ("painful" NKJV).

302 עֵינוּ ('ēyno) - “its eye” - evidently, this is speaking of its appearance. Used twice in this same way in Numbers 11:7 (“color” NKJV) and once in 1 Samuel 16:7 (“at the outward appearance” NKJV, more literally, “to the eyes” לַעֲיִימִים [la'ēnayim]). See also footnote for Exodus 10:5.

303 It is unclean because, even after washing, its appearance is the same, even though it had not spread. See the following verses.

304 פֶּחַחֶת (pechetet) - “decay” - noun - KJV “fret;” NKJV, NAS “eating away” - only found here.

305 קֶרַחְתּוֹ (beqârachto) - “its bare top” - KJV “it be bare within;” NKJV “the damage is outside;” NAS “bareness on the top” - this is from the same word used earlier in verses 42 (2x) & 43 for “baldness” of a head.

306 גַּבְחָתּוֹ (gabbachto) - “its bare front” - KJV “without” (with “bare” idea carried over); NKJV “inside” (with “damage” idea carried over); NAS “on the front of it” (with “bareness” idea carried over) - this is from the same word used earlier for “bald forehead” in verses 42 (2x) & 43.

307 If they heeded His word, it's possible they may have been cleansed (e.g. Deuteronomy 28:2-3, 6; Leviticus 26:9). Also, note there was Simon the leper in Matthew 26:6 (Mark 14:3), and lepers in Israel is mentioned in Luke 4:27.

308 This is what Jesus refers to in Matthew 8:4; Mark 1:44; and apparently Luke 17:14.

309 The leper would be outside the camp (Leviticus 13:46; Numbers 5:1-4).

310 תוֹלַעַת שָׁנִי (sheniy tola'at) - “scarlet” - This is actually two words that mean “scarlet” (e.g. Numbers 4:8; תוֹלַעַת שָׁנִי [tola'at shâniy]), but תוֹלַעַת (tola'at) can also mean “worm” (e.g. Psalm 22:6[H7]; Isaiah 41:14; 66:24; Jonah 4:7).

Apparently, it is the worm from which the color scarlet is obtained (coccus ilicis). This same construction (תוֹלַעַת שָׁנִי [sheniy tola'at]) is only also found in Leviticus 14:6, 49, 51-52; Numbers 19:6. The word for “two” in the construct form is just slightly different, שְׁנֵי (shenêy, e.g. Leviticus 5:7).

Scarlet was used in the building of the tabernacle (e.g. Exodus 25:4; Numbers 4:7-8), for purification as in this chapter (Numbers 19:6), as a reference to good things (e.g. 2 Samuel 1:24), in regards to sin (Isaiah 1:18), and Joshua was robed in scarlet (Matthew 27:28).

311 “hyssop” - See Exodus 12:22; Psalm 51:7; John 19:29

312 חַיִּיִּים (chayyiyim) - “running” - more literally, “living” - used for “running” water also in Genesis 26:19; Leviticus 14:6, 50-52; 15:13; Numbers 19:17. There is also translated (NKJV) “running” water in Proverbs 5:15, but there it is נוֹזֵלִים (nozeliym) “flowing.” Considering that in Hebrew “living water” can equal “running water,” Jesus' statements in John

take it, and the cedar wood and the scarlet and the hyssop, so he shall dip them, and the living bird in blood of the bird that was slaughtered upon the running water. [7] And he shall splatter upon the one to be cleansed from the leprosy seven times, and declare him clean, and send out the living bird upon the face of the field. [8] And the one to be cleansed shall wash his clothes and shave off all of his hair and bathe in the water and he shall be clean. And afterwards he may go into the camp and shall dwell outside his tent seven days. [9] And it shall be on the seventh day he shall shave off all his hair, his head and his beard and his eyebrows and all his hair he shall shave off. And he shall wash his clothes and bathe his flesh in the water and be clean.”

[10] “And on the eighth day, he shall take two perfect lambs and one ewe lamb, the daughter of her year, perfect, and three tenths of fine flour, a grain offering mixed in the oil, and one log<sup>313</sup> of oil. [11] And the cleansing priest shall cause the man who is to be cleansed to stand, and them, before Yehvah at the door of the tent of meeting. [12] And the priest shall take the one lamb and bring it for a guilt offering, and the log of oil, and wave them,<sup>314</sup> a wave offering before Yehvah. [13] And he shall slaughter the lamb in the place where he slaughters the sin offering and the burnt offering, in the holy place, for as the sin offering is, the guilt offering is for the priest. It is holy of holies.”

[14] “And the priest shall take from the blood of the guilt offering, and the priest shall put it upon the tip of the right ear of the one to be cleansed, and upon the right thumb of his hand and upon the big toe<sup>315</sup> of his right foot.<sup>316</sup> [15] And the priest shall take from the log of oil and pour it upon the priest's left palm. [16] And the priest shall dip his right finger from the oil that is upon his left palm, and splatter from the oil on his finger seven times before Yehvah. [17] And from the remainder of the oil that is upon his palm, the priest shall put it upon the tip of the right ear of the one to be cleansed and upon his right thumb and upon his right big toe upon the blood of the guilt offering. [18] And the rest of the oil that is upon the palm of the priest shall be put upon the head of the one to be cleansed, and the priest shall atone for him before Yehvah. [19] And the priest shall do the sin offering<sup>317</sup> and atone for the one to be cleansed from his uncleanness, and afterwards he shall slaughter the burnt offering. [20] And the priest shall offer up the burnt offering and the grain offering on the altar, and the priest shall atone for him and he shall be clean.”

[21] “And if he is poor, and his hand does not reach,<sup>318</sup> then he shall take one lamb,<sup>319</sup> a guilt offering, for a wave offering to atone for him, and one tenth<sup>320</sup> of fine flour mixed in the oil for a grain offering, and a log of oil. [22] And two turtledoves or two sons of a dove which his hand reaches, and one shall be a sin offering and the one a burnt offering. [23] And he shall bring them on the eighth day<sup>321</sup> for his

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4:10-11 (& 7:38) are interesting wording.

313 לֹג (log) – “log” – a measure – found also only in Leviticus 14:12, 15, 21, 24.

314 That sounds difficult – to wave a live lamb that's about a year old.

315 בִּתְּמָלָהּ (bohen) – “big toe” – this is the same exact word for “thumb”

316 This is also only done for the priests. See Leviticus 8:23-24; Exodus 29:20. Why on the right? Ecclesiastes 10:2?

317 A sin offering for the one cleansed? See Leviticus 26:15-16 (2 Chronicles 21:15).

318 מִסֵּגֶת (maseget) – “reach” – i.e. he can't afford it. See footnote for Leviticus 5:11.

319 One instead of three, see verse 10.

320 One tenth instead of three tenths, see verse 10.

321 This reference to the eighth day indicates this provision for the poor is only for the section regarding the eighth day.

The poor apparently would still have to do the first part (verses 1-9).

cleansing to the priest to the door of the tent of meeting before Yehvah. [24] And the priest shall take the lamb of the guilt offering and the log of oil and the priest shall wave them, a wave offering, before Yehvah. [25] And he shall slaughter the lamb of the guilt offering and the priest shall take from the blood of the guilt offering and put it upon the tip of the right ear of the one to be cleansed and upon the thumb of his right hand and upon the big toe of his right foot.”

[26] “And from the oil the priest shall pour it upon the left palm of the priest. [27] And the priest shall splatter with his right finger from the oil which is upon his left palm seven times before Yehvah. [28] And the priest shall put some from the oil which is upon his palm upon the tip of the right ear of the one to be cleansed and upon the right thumb of his hand and upon the big toe of his right foot at the place of the blood of the guilt offering. [29] And the rest of the oil which is upon the palm of the priest shall be put upon the head of the one to be cleansed to atone for him before Yehvah.”

[30] “And he shall do the one from the turtledoves or from the sons of the dove from which his hand reached,<sup>322</sup> [31] which his hand reached, the one, the sin offering, and the one, a burnt offering upon the grain offering, and the priest shall atone for the one to be cleansed before Yehvah. [32] This is the law which in him is a mark of leprosy which his hand does not reach<sup>323</sup> in his cleansing.”

[33] And Yehvah spoke to Moses and Aaron saying, [34] “When you go into the land of Canaan, which I gave to you for the possession and I put<sup>324</sup> a mark of leprosy in a house of the land of your possession, [35] and he who owns the house comes and tells the priest saying, 'It appears to me as a mark in the house.' [36] And the priest shall command, and they shall clear<sup>325</sup> the house before the priest goes in to see the mark, and all that is in the house does not become unclean. And afterwards, the priest shall go in to see the house. [37] And he shall see the mark, and behold, the mark is in the walls of the house, depressions,<sup>326</sup> greenish or reddish, and their appearance is deeper than the wall. [38] And the priest shall search the house to the door of the house and shut up the house seven days.”

[39] “And the priest shall return on the seventh day, and see, and behold, the mark spread on the walls of the house. [40] And the priest shall command, and they shall remove the stones that have the mark on them, and they shall cast them outside the city to an unclean place. [41] And he shall cause the house to be scraped<sup>327</sup> inside, all around, and he shall pour the dust which they scraped off<sup>328</sup> outside the city to an unclean place. [42] And they shall take other stones and put them in the place of the stones, and the other dust<sup>329</sup> he shall take and coat the house.”

[43] “And if the mark returned, and broke out in the house after he removed the

322 תָּשִׁיג (tasiyg) - “reached” - i.e. he could afford. See footnote for Leviticus 5:11.

323 i.e. who can't afford the normal cost of his cleansing.

324 Isaiah 46:10; Romans 11:36; Psalm 104:10-31; Hebrews 1:3

325 פָּנָה (phinnu) - “clear” - more literally “turn” (e.g. Leviticus 19:4).

326 שִׁקְעָרוֹת (sheqa'arot) - “depressions” - only found here. Note latter in the verse, it says they are deeper than the wall.

327 יִקְצֹעַ (yaqtsia') - “he shall cause . . . to be scraped” - Hiphil form - verb only found here, except for a Hophal participle, מְהֻקְצָאוֹת (mehuqtsâ'ot) in Ezekiel 46:22 for “corners.”

328 הִקְצֹאוּ (hiqtsu') - “they scraped off” - Hiphil form - found also only in Hiphil (infinitive) in Leviticus 14:43, Qal in

Habakkuk 2:10 (“cutting off”), and in Piel in 2 Kings 10:32 & Proverbs 26:6.

329 אֶפְר (âphâr) - “dust”

stones, and after scraping<sup>330</sup> the house and after coating, [44] then the priest shall go and see, and behold, the mark spread in the house, it is an active<sup>331</sup> leprosy in the house. It is unclean. [45] And he shall break down the house, its stones and its wood and all the dust of the house, and bring it outside the city to an unclean place. [46] And the one who goes in to the house any of the days of shutting it up shall be unclean<sup>332</sup> until evening. [47] And the one who lies down in the house shall wash his clothes and the one who eats in the house shall wash his clothes.”

[48] “And if the priest indeed goes in and sees, and behold, the mark did not spread in the house after the coating of the house, then the priest shall declare the house clean, for the mark has been healed. [49] And he shall take to sin offering<sup>333</sup> the house, two birds and cedar wood and scarlet<sup>334</sup> and hyssop. [50] And he shall slaughter the one bird to an earthen vessel upon running water. [51] And he shall take the cedar wood and the hyssop and the scarlet and the one living bird and dip them in the blood of the bird that was slaughtered and in the running water, and he shall splatter the house seven times. [52] And he shall sin offering the house in the blood of the bird and in the running water, and in the living bird, and in the cedar wood, and in the hyssop, and in the scarlet. [53] And he shall send out the living bird outside the city to the face of the field and atone for the house, and it shall be clean.”

[54] “This is the law for any mark of leprosy and for a scale<sup>335</sup> [55] and for leprosy of the clothes and for the house, [56] and for swelling and for a scab and for a bright spot [57] and to instruct in the day of the unclean and in the day of the clean. This is the law of the leprosy.”

**15**[1] And Yehvah spoke to Moses and to Aaron saying, [2] “Speak to the sons of Israel and say to them, 'Any man that has a discharge<sup>336</sup> from his flesh, his discharge is unclean.<sup>337</sup> [3] And this shall be his uncleanness in his discharge - his flesh oozes<sup>338</sup> his discharge or his flesh is caused to seal up<sup>339</sup> from his discharge. It is his uncleanness.'

[4] 'Every bed that the one who has the discharge lies upon is unclean, and every item which he sits upon is unclean. [5] And a man who touches his bed shall wash his clothes and bathe in the water and be unclean until the evening. [6] And the one who sits upon the item which the one who has the discharge sat upon shall wash his clothes and bathe in the water and be unclean until the evening. [7] And the one who touches the flesh of the one who has the discharge shall wash his clothes and bathe in the water and be unclean until the evening. [8] And when the one who has the discharge spits on the one who is clean, then he shall wash his clothes and bathe in the water and be unclean until the evening. [9] And any saddle which the one who has the discharge rides upon is unclean. [10] And anyone who

330 חָלַץ (chillêts) - “scraping”

331 מַמְעֵרֶת (mam'eret) – “active” - see footnote for Leviticus 13:51.

332 Leviticus 7:20; Numbers 9:10-11; Deuteronomy 12:15

333 לֶחֱטֹאת (lechatê) - “to sin offering” - Romans 5:12; Romans 8:20

334 See footnote for verse 4.

335 לִנְתֵק (lannâteq) - “for a scale” - See footnote for Leviticus 13:30 (נֶתֶק, neteq).

336 זָבַח (zâv) - “discharge” - KJV “running issue,” later just “issue.” See also Numbers 5:1-4.

337 This “unclean” even includes when the discharge is semen from sexual intercourse (see verse 18).

338 רָרַר (râr) - “oozes” - only found here - the noun akin to this, רִיר (riyr), is found twice, once in 1 Samuel 21:13 (H14, “saliva”) & once in Job 6:6 (“white” of an egg).

339 הִחֲתִימַ (hechtiym) - “is caused to seal up” - Hiphil form - from the verb “seal” (e.g. 1 Kings 21:8; Isaiah 8:16).

touches anything that was under him shall be unclean until the evening, and the one who carries them shall wash his clothes and bathe in the water and be unclean until the evening. [11] And whomever the one who has the discharge touches him and does not wash off his hands in the water, so he shall wash his clothes and bathe in the water and be unclean until the evening. [12] And an earthenware item that the one who has the discharge touches it shall be broken, and every item of wood shall be washed off in the water.'

[13] 'And when the one who has the discharge is cleansed from his discharge, then he shall count for him seven days for his cleansing and wash his clothes and bathe his flesh in running water and he shall be clean. [14] And on the eighth day he shall take for himself two turtledoves or two sons of a dove and come before Yehvah to the door of the tent of meeting, and give them to the priest. [15] And the priest shall do them, one a sin offering and the one a burnt offering, and the priest shall atone for him before Yehvah from his discharge.'

[16] 'And a man that a laying<sup>340</sup> of seed<sup>341</sup> goes out from him, so he shall bathe in the water all his flesh and be unclean until the evening.<sup>342</sup> [17] And every garment and every skin that has upon it a laying of seed, so it shall be washed in the water and be unclean until the evening. [18] And a woman who a man lies with her, a laying of seed, so they shall bathe in the water and be unclean until the evening.'

[19] 'And a woman that has a discharge, her discharge is a flow of blood in her flesh, seven days she shall be in her impurity,<sup>343</sup> and everyone who touches her shall be unclean<sup>344</sup> until the evening. [20] And whatever she lies upon in her impurity shall be unclean, and whatever she sits upon shall be unclean. [21] And whoever touches her bed shall wash his clothes and bathe in the water and be unclean until the evening. [22] And whoever touches any item that she sat upon shall wash his clothes and bathe in the water and be unclean until the evening. [23] And if it is upon the bed or upon the item which she is sitting upon, in its touching it, it shall be unclean until the evening. [24] And if a man indeed lies with her<sup>345</sup> and she has her impurity upon her, then he shall be unclean seven days, and every bed which he lies upon shall be unclean.'

[25] 'And a woman that indeed her blood discharges many days not in her time of impurity<sup>346</sup> or when she discharges beyond her impurity, the days of her unclean discharge shall be as the days of her impurity. She is unclean. [26] Every bed that she lies upon all the days of her discharge shall be as the bed of her impurity to her, and every item that she sits upon shall be unclean. It shall be as the uncleanness of her impurity. [27] And everyone who touches them shall be unclean and shall wash his clothes and bathe in the water and be unclean until the evening.'

[28] 'And if she becomes clean from her discharge, then she shall count for herself

340 שִׁכְבָּה (shikhvat) – "laying" – KJV "copulation" - used for semen in Leviticus 15:17-18, 32; 19:20; 22:4; Numbers 5:13; and used also for a "layer" of dew in Exodus 16:13-14. All passages cited. See also footnote for Leviticus 18:20.

341 זָרַע (zâra') - "seed" KJV; "semen" NKJV

342 If this happens during the night, he is to go outside the camp (Deuteronomy 23:10-11).

343 נִדְּתָהּ (niddâtâh) – "her impurity" – KJV "she shall be put apart," NKJV "she shall be set apart" (with footnote "Lit. *in her impurity*"); NAS "she shall continue in her menstrual impurity."

344 Ramifications of being unclean: Leviticus 7:20; 22:4-7; Numbers 18:8-11, 13, 18-19 (Deuteronomy 12:15, 22).

345 יִשְׁכַּב אִישׁ אִתָּהּ (yishkav 'iysh 'otâh) "a man . . . lies with her" – Leviticus 18:19 & 29 make it clear if there is sexual intercourse during this time, they are to be killed. Yet, here, he is simply unclean for seven days. This must be simply lying with no copulation.

346 נִדְּתָהּ (niddâtâh) – "her impurity" – used here and elsewhere for the impurity of the menstrual cycle. See footnotes for Leviticus 12:2 & 15:19.

seven days and afterwards she shall be clean. [29] And on the eighth day she shall take for herself two turtledoves or two sons of a dove and bring them to the priest to the door of the tent of meeting. [30] And the priest shall do the one, a sin offering, and the one a burnt offering, and the priest shall atone for her before Yehvah from her unclean discharge.'

[31] 'And you shall separate the sons of Israel from their uncleanness and they shall not die in their uncleanness, in their causing my dwelling place which is in their midst to be unclean. [32] This is the law of the one who has a discharge and who a laying of seed goes out from him to uncleanness in it. [33] And the one ill in her impurity<sup>347</sup> and the one who has a discharge, its discharge for a male and for a female and for a man who lies with her who is unclean.'

**16**[1] And Yehvah spoke to Moses after the death of Aaron's two sons in their offering before Yehvah and they died. [2] And Yehvah said to Moses, "Speak to Aaron your brother, so he shall not come in any time to the holy place<sup>348</sup> from the house to the curtain to the face of the propitiatory<sup>349</sup> which is above the ark, and he will not die, for I shall appear in the cloud above the propitiatory. [3] In this Aaron shall come to the holy place, with a bull, the son of the herd, for a sin offering and a ram for a burnt offering. [4] He shall wear a holy linen tunic and linen underwear.<sup>350</sup> They shall be upon his flesh and shall be girded with a linen sash and wrapped with a linen turban. They are garments of holiness.<sup>351</sup> And he shall bathe his flesh in the water and wear them."

[5] "And he shall take from the congregation of the sons of Israel two bucks of the goats for a sin offering and one ram for a burnt offering. [7] And he shall take the two bucks and stand them before Yehvah at the door of the tent of meeting. [8] And Aaron shall cast lots<sup>352</sup> over the two bucks, one lot for Yehvah and one lot for the scapegoat.<sup>353</sup> [9] And Aaron shall bring the buck that the lot went up upon to Yehvah, and shall make it a sin offering. [10] And the buck that the lot went up upon for the scapegoat shall be made to stand alive before Yehvah to atone upon it to send it out for the scapegoat to the wilderness."<sup>354</sup>

[11] "And Aaron shall bring the bull of the sin offering which is for him and atone for himself and for his house, and he shall slaughter the bull of the sin offering

347 הַדָּוָה בְּנִדְתָּהּ (haddāvāh beniddâtāh) – "the one ill in her impurity" – KJV "of her that is sick of her flowers;" NKJV "for her who is indisposed because of her customary impurity." See footnotes for verses Leviticus 15:19, 25; 20:18.

348 From the context here, this "holy place" is a reference to what is called the "most holy place" or the "holy of holies" in Exodus 26:33.

349 כַּפֹּרֶת (kapporet) – "propitiatory" – see footnote for Exodus 25:17.

350 מִכְנֵסֵי־בָד (mikhnesêy-vâd) – "linen underwear" – KJV, "linen breeches," NKJV "linen trousers," NAS "linen undergarments." See also Exodus 28:42 and its footnote.

351 בְּגָדֵי־קֹדֶשׁ (bigdêy-qodesh) – "garments of holiness"

352 Proverbs 16:33

353 לְעִזָּאֵל (la'azâ'zêl) "for the scapegoat" – עִזָּאֵל ('azâ'zêl) transliterated is "Azazel" – KJV, NKJV, NAS, NIV "scapegoat," Young's Literal Translation "goat of departure." NAS footnotes, "Lit., *goat of removal*, or else a name: *Azazel*." NIV footnotes, "That is, the goat of removal." It's found also only in this chapter, vs. 10(2x), 26. The Hebrew word for a female "goat" is עִזָּ (êz) and this plural for "goats" is עִזִּים ('izzim, e.g. vs 5). The word for strong is עָז ('az), and אָזַל ('âzal) means "go away" or "gone" (e.g. 1 Samuel 9:7; Proverbs 20:14 אָזַל). LXX has αποπομπαιω (apopompaiô) for verse 8, αποπομπαιου (apopompaiou) & αποπομπην (apopompên) for verse 10 (respectively) and mean something to the effect of "sending away," and for verse 26, τον χιμαρον "τον διεσταλμενον εις αφεσιν" (ton chimaron "ton diestaltenon eis aphenin") the goat "that has been set apart to be let go." Modern Hebrew for scapegoat is שְׂעִיר לְעִזָּאֵל (sâ'iyir la'azâ'zêl), more literally, "goat to [or for] Azazel."

354 הַמִּדְבָּרָה (hammidbārāh) – "to the wilderness" – this is similar to Leviticus 14:7.

which is for him. [12] And he shall take the full fire-pan of coals of fire from upon the altar from before Yehvah and handfuls of fine<sup>355</sup> incense of spices and bring it inside of the curtain. [13] And he shall put the incense upon the fire before Yehvah, and the cloud<sup>356</sup> of incense shall cover the propitiatory which is upon the testimony and he shall not die. [14] And he shall take from the blood of the bull and splatter with his finger upon the face of the propitiatory on the east and before this propitiatory he shall splatter seven times from the blood with his finger. [15] And he shall slaughter the buck of the sin offering which is for the people and bring its blood to inside of the curtain<sup>357</sup> and do its blood as he did to the blood of the bull and splatter it upon the propitiatory and before the propitiatory. [16] And he shall atone upon the holy place from the uncleannesses of the sons of Israel and from their transgressions for all their sins and so he shall do to the tent of meeting that dwells with them in the midst of their uncleannesses. [17] And no man shall be in the tent of meeting when he goes in to atone in the holy place until he comes out and atones for himself and his house and for all the assembly of Israel.”

[18] “And he shall go out to the altar which is before Yehvah and atone upon it and take from the blood of the bull and from the blood of the buck and put it upon the horns of the altar all around.<sup>358</sup> [19] And he shall splatter upon it from the blood with his finger seven times and cleanse it and sanctify it from the uncleannesses of the sons of Israel.”

[20] “And he shall finish atoning the holy place and the tent of meeting and the altar and bring the live buck. [21] And Aaron shall lay his two hands upon the head of the live buck and confess<sup>359</sup> upon it all the iniquities of the sons of Israel and all their transgressions for all their sins, and he shall put them upon the head of the buck and send it away<sup>360</sup> by the hand of a ready<sup>361</sup> man to the wilderness.<sup>362</sup> [22] And the buck shall carry upon it all their iniquities to a solitary<sup>363</sup> land. So he shall send away<sup>364</sup> the buck in the wilderness.”<sup>365</sup>

[23] “And Aaron shall come to the tent of meeting and strip off his linen garments which he wore in his coming in to the holy place and leave them there. [24] And he shall bathe his flesh in the water in a holy place and put on his garments and go out and do his burnt offering and the burnt offering of the people and atone for himself and for the people.<sup>366</sup> [25] And the fat of the sin offering he shall cause to smoke as incense on the altar.”

355 דַּקָּה (daqqâh) – “fine” – “beaten fine” NKJV; “beaten small” KJV; “finely ground” NAS; “finely ground” NIV – this adjective is found also only in Genesis 41:3-4 (“gaunt”), 6-7 (“thin”), 23-24 (“thin”); Exodus 16:14 (2x “small” & “fine”); Leviticus 13:30 (“thin”); 21:20 (“dwarf”); 1 Kings 19:12 (“small”); Isaiah 29:5 (“fine”); 40:15 (“very little thing”), 22 (“curtain” i.e. thin).

356 See Exodus 13:21; 16:10; 19:9, 16; 24:15-16; 33:9-10; 34:5; 40:34-35, 38; Leviticus 16:2; 1 Kings 8:10-12 (2 Chronicles 5:14); Job 26:9; Isaiah 4:4-5; 19:1; Lamentation 3:42-44; Ezekiel 1:4, 26-28; Matthew 17:5; Luke 21:27.

357 Hebrews 9:2-5, 11-12

358 The altar of incense was atoned once a year with this blood (Exodus 30:1, 10).

359 Joshua 7:19

360 שָׁלַח (shillach) – “send it away”

361 עֵתִי (’ittiy) – “ready” – only found here – KJV “fit;” NKJV “suitable;” NAS “who stands in readiness” – The idea is one of time. עֵת (’et) is used for “time” (e.g. Leviticus 15:25).

362 חַמִּידְבָּרָה (hammidbârâh) – “to the wilderness”

363 גִּזְרָה (gezêrah) – “solitary” – only found here – KJV “not inhabited;” NKJV “uninhabited;” NAS “solitary” – from גָּזַר (gâzar) “cut” or “divide” (e.g. 1 Kings 3:25 “divide;” Habakkuk 3:17 “cut off”).

364 שָׁלַח (shillach) – “send away”

365 מִדְבָּר (midbârâh) – “wilderness” – see also John 1:29 “who takes away the sin of the world”

366 Hebrews 9:7

[26] “And the one who sent the buck away for the scapegoat<sup>367</sup> shall wash his clothes and bathe his flesh in the water and afterwards go in to the camp. [27] And the bull of the sin offering and the buck of the sin offering whose blood was brought in to atone in the holy place, shall be brought outside the camp, and they shall burn in fire their skins and their flesh and their dung. [28] And the one who burns them shall wash his clothes and bathe his flesh in the water and afterwards go in to the camp.”

[29] “And it shall be to you for a statute forever in the seventh month on the tenth of the month<sup>368</sup> you shall afflict<sup>369</sup> your souls, and all work you shall not do, the native and the foreigner in your midst. [30] For on this day he shall atone for you to cleanse you from all your sins before Yehvah. You shall be clean.<sup>370</sup> [31] It is a sabbath observance<sup>371</sup> for you, and you shall afflict your souls, a statute forever. [32] And the priest who he anointed and who he filled his hand<sup>372</sup> to serve as priest under his father shall atone and wear the linen garments, the holy garments. [33] And he shall atone the holy sanctuary, and he shall atone the tent of meeting and the altar; and for the priests and for all the people of the assembly he shall atone. [34] And this shall be for you for a statute forever to atone for the sons of Israel from all their sins once a year.”<sup>373</sup> And he did just as Yehvah commanded Moses.

**17**[1] And Yehvah spoke to Moses saying, [2] “Speak to Aaron and to his sons and to all the sons of Israel and say to them, ‘This is the word that Yehvah commanded saying, [3] “Each man from the house of Israel that slaughters an ox or lamb or goat in the camp or who slaughters outside the camp, [4] and to the door of the tent of meeting he does not bring it to bring an offering to Yehvah before the dwelling place of Yehvah, blood shall be reckoned to that man. He shed blood, and that man shall be cut off from the midst of his people; [5] so that the sons of Israel will bring their sacrifices that they sacrifice upon the face of the field and bring them to Yehvah to the door of the tent of meeting to the priest. And they shall sacrifice them, sacrifices of peace offerings to Yehvah.”<sup>374</sup> [6] And the priest shall sprinkle the blood upon the altar of Yehvah at the door of the tent of meeting, and shall cause the fat to smoke as incense for a soothing aroma to Yehvah. [7] And they shall not

367 לְעִזָּאֵל (la'azâ'zêl) – “for the scapegoat” – see footnote for verse 8.

368 This time and statute is mentioned also in Leviticus 23:27-32.

369 תַּעֲנִנוּ (te'annu) – “afflict” KJV, NKJV; NAS “humble” – the word is used mainly for “afflict” (e.g. Genesis 16:6; 31:50; Exodus 22:22-23[H21-22]) and “humble” but in an afflicted way (e.g. Genesis 34:2 NKJV “violated;” Deuteronomy 21:14).

370 Hebrews 9:13, 22; 10:1-4 (18).

371 שַׁבָּת שַׁבְּבָטוֹן (shabbat shabbâton) – “sabbath observance” – KJV “Sabbath of rest,” NKJV, NAS “Sabbath of solemn rest;” although in Exodus 16:23 the NAS translates it “Sabbath observance,” and in Exodus 31:15 “Sabbath of complete rest.”

372 יָמַלֵּא אֶת־יָדוֹ (yemallê 'et-yâdo) – “filled his hand” – see footnote for Exodus 28:41.

373 אַחַת בַּשָּׁנָה (achat bashânâh) – “once a year” – more literally, “one in the year” – Hebrews 9:7

374 Deuteronomy 12:10-28; 15:19-22



again sacrifice their sacrifices to the goats<sup>375</sup> which they played the harlot<sup>376</sup> after them. This is a statute forever for them throughout their generations.”

[8] “And to them say, ‘Each man from the house of Israel, and from the stranger who is sojourning among them, who offers up a burnt offering or sacrifice, [9] and does not bring them to the door of the tent of meeting to do it for Yehvah, so that man shall be cut off from his people. [10] And each man from the house of Israel and from the stranger who is sojourning among them who eats any blood, so I will set my face against the soul<sup>377</sup> of the one who eats the blood, and I will cause him<sup>378</sup> to be cut off from the midst of her<sup>379</sup> people. [11] For the soul of the flesh is in the blood, and I have given it to you upon the altar to atone upon your souls. For it is the blood that atones in the soul.<sup>380</sup> [12] Therefore, I said to the sons of Israel, “Every soul from you shall not eat blood, and the stranger who sojourns in your midst shall not eat blood.”

[13] ‘And each man from the sons of Israel and from the stranger who sojourns in your midst who hunts living game or winged creature that may be eaten, so he shall pour out its blood and cover it in the dust. [14] For the soul of all flesh is its blood. It is in its soul. So I said to the sons of Israel, “Blood of all flesh you shall not eat, for the soul of all flesh is its blood. All who eat it shall be cut off.”

[15] ‘And every soul who eats a carcass<sup>381</sup> or a torn animal, either the native or the stranger, so he shall wash his clothes and bathe in the water and be unclean until the evening and be clean. [16] And if he does not wash and his flesh he does not bathe, then he shall bear his iniquity”

**18**[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel and say to them, ‘I am Yehvah your Gods. [3] According to the doing of the land of Egypt in which you dwelt you shall not do, and according to the doing of the land of Canaan where I am bringing you there, you shall not do; and in their statutes you shall not walk.<sup>382</sup> [4] You shall do my judgments, and my statutes you shall keep to walk in them. I am Yehvah your Gods. [5] You shall keep my statutes and my judgments, which man<sup>383</sup> shall do them and live in them. I am Yehvah.”<sup>384</sup>

375 שְׂעִירִים (se'iyrim) – "goats;" KJV "devils"; NKJV "demons;" NAS "goat demons" - used in this same way also only in 2 Chronicles 11:15 (שְׂעִירִים, se'iyrim), KJV “devils,” NKJV “demons;” NAS “satyrs” (half goat, half man); Modern Hebrew he goats or satyrs. This is the same word for goats (except in this case it is without י [y] whereas 2 Chronicles has י [y] near the end) as in e.g. Leviticus 16:5, 7-8; Numbers 7:87. "Demons" is also only found in the NKJV in Deuteronomy 32:17 & Psalm 106:37. In these passages it is שְׂדֵיִם (shēdiym) and this word is only found in these two passages. שֵׁד (shēd) is the modern Hebrew word for demon (or devil). See also 1 Corinthians 10:20-21 (idols, false gods = demons, δαιμονίων); 1 Timothy 4:1 (idolatry = doctrines of demons); James 2:19 (Hebrews 2:16); Revelation 16:13-14. See also footnote for Leviticus 4:23.

376 זִנִּיָּם (zoniym) – "played the harlot" – KJV "gone a whoring" – see also footnote for Exodus 34:15.

377 בַּנֶּפֶשׁ (bannephesh) "against the soul" – more literally "in the soul"

378 אֹתָּהּ ('otâh) – "him" – because the subject of the sentence is "man" (beginning of verse 10). Yet, it is more literally "her." It refers back to נֶפֶשׁ (nephesh) "soul" which is a feminine noun. Yet, this is not consistent. See footnote for Leviticus 20:6.

379 עַמָּהּ ('ammâh) – "her people" – It is more literally "her people," the "her" referring back to "soul," feminine noun.

380 בַּנֶּפֶשׁ (bannephesh) - "in the soul" – This is the same word as in verse 10 for "against the soul." See also Isaiah 53:10, 12; John 10:17 ("life" ψυχὴν [psuchên] "soul"); Colossians 1:20.

381 נֶבֶלְיָה (nevêlâh) – "carcass;" NKJV "what died naturally;" KJV "that which died of itself;" NAS "*an animal* which dies" – see footnotes for Leviticus 7:24 & 11:40.

382 Similar command in Deuteronomy 12:29-32.

383 הָאָדָם (hâ'âdâm) - "man"

384 Galatians 3:12 - "ὁ ποιῶν αὐτὰ ἀνθρώπος ζῆσεται ἐν αὐτοῖς" (ho poiêsas auta anthrôpos zêsetai en autois), "the man who does them shall live in them" (or by them). See also Galatians 3:10-13; Romans 9:32; Hebrews 4:10.

[6] "Each man to any flesh<sup>385</sup> of his flesh,<sup>386</sup> you shall not come near to uncover nakedness.<sup>387</sup> I am Yehvah. [7] The nakedness of your father and the nakedness of your mother you shall not uncover. She is your mother. You shall not uncover her nakedness. [8] The nakedness of your father's woman<sup>388</sup> you shall not uncover. She is the nakedness of your father. [9] The nakedness of your sister, the daughter of your father or the daughter of your mother, born in the house or born outside, you shall not uncover their nakedness.<sup>389</sup> [10] The nakedness of the daughter of your son or the daughter of your daughter you shall not uncover their nakedness, for theirs is your nakedness. [11] The nakedness of the daughter of your father's woman born of your father, she is your sister. You shall not uncover her nakedness. [12] The nakedness of your father's sister you shall not uncover. She is the flesh<sup>390</sup> of your father. [13] The nakedness of your mother's sister you shall not uncover, for she is the flesh of your mother. [14] The nakedness of your father's brother you shall not uncover. You shall not come near to his woman. She is your aunt. [15] The nakedness of your daughter-in-law you shall not uncover. She is your son's woman. You shall not uncover her nakedness. [16] The nakedness of your brother's woman you shall not uncover. She is your brother's nakedness."

[17] "The nakedness of a woman and her daughter you shall not uncover. The daughter of her son and the daughter of her daughter you shall not take to uncover her nakedness. They are her flesh. It is wickedness.<sup>391</sup> [18] And a woman's sister you shall not take to make a rival,<sup>392</sup> to uncover her nakedness upon her while she is alive. [19] And to a woman in her impurity,<sup>393</sup> her uncleanness, you shall not come near to uncover her nakedness. [20] And to a woman of your associate<sup>394</sup> you shall not give your lying down<sup>395</sup> to seed to uncleanness in her."

[21] "And from your seed you shall not give to cause to pass through to Molech,<sup>396</sup> and you shall not profane the name of your Gods. I am Yehvah. [22] And with a

385 שָׂרָר (she'êr) – "flesh" – this is another word for flesh, used in the sense of "meat," e.g. Psalm 78:20, 27; Micah 3:3 (NKJV 1<sup>st</sup> "flesh," 2<sup>nd</sup> "flesh" is בָּשָׂר [bâsâr]); human "flesh," e.g. Psalm 73:26; Proverbs 11:17; Jeremiah 51:35; and near of kin flesh, as here and in verse 12-13, 17.

386 בְּשָׂרוֹ (besâro) – "his flesh"

387 עֶרְוָה ('ervâh) – "nakedness"

388 1 Corinthians 5:1

389 Genesis 20:12; Romans 5:13? Acts 17:30? Romans 4:1-5; Isaiah 29:22

390 שָׂרָר (she'êr) – "flesh"

391 זִמְמָה (zimmâh) – "wickedness" – found only in one place in a good way, Job 17:11 (purposes). Everywhere else it is used as an evil thing - Leviticus 18:7 (wickedness); 19:29 (wickedness); 20:14 (2x, wickedness); Judges 20:6 (lewdness); Job 31:11 (wickedness); Psalm 26:10 (sinister scheme); 119:150 (wickedness); Proverbs 10:23 (evil); 21:27 (wicked intent); Proverbs 24:9 (devising); Isaiah 32:7 (wicked plans); Jeremiah 13:27 (lewdness); Ezekiel 16:27 (lewd), 43 (lewdness), 58 (lewdness); 22:9 (lewdness), 11 (lewdly); 23:21 (lewdness), 27 (lewdness), 29 (lewdness), 35 (lewdness), 44 (lewd), 48 (2x, lewdness), 49 (lewdness); 24:13 (lewdness); Hosea 6:9 (lewdness).

392 לִצְרֹר (litsror) "to make a rival" BDB; "to make her a rival" JUB; "as a rival" NKJV, NAS; "to vex" KJV; "to be an adversary" YLT – see related noun used in similar context in 1 Samuel 1:6. This verb denotes hostility, e.g. Numbers 25:17-18 (harass NKJV, hostile NAS).

393 נִדְּתָה (niddat) – "impurity" – see footnote for Leviticus 12:2.

394 עֲמִיטָה ('amiyt) – "associate" – see footnote for Leviticus 6:2(H5:21).

395 שְׁכַבְתֶּךָ (shekhâvetekha) – "your lying down" – this particular word for copulation is only found also in Leviticus 18:23; 20:15; and Numbers 5:20. For comparison, see footnote for Leviticus 15:16.

396 מֹלֶךְ (molekh) – "Molech" – appears to mean something of royalty being that "king" is מֶלֶךְ (melekh). This is a false god to whom Israel sacrificed children. Found also only in **Leviticus 20:2-5**; 1 Kings 11:7; 2 Kings 23:10; Jeremiah 32:35. See also Ezekiel 16:20-21.

male you shall not lay<sup>397</sup> the beds of a woman.<sup>398</sup> It is an abomination.<sup>399</sup> [23] And in every beast you shall not give your lying down<sup>400</sup> to uncleanness in it, and a woman shall not stand before a beast to lie<sup>401</sup> with it. It is a perversion.<sup>402</sup>

[24] "You shall not be unclean in all these, for in all these the nations which I shall send out from before you are unclean. [25] And the land is unclean, and I visit its iniquity upon it; and the earth vomits its inhabitants. [26] And you shall keep them, my statutes and my judgments and not do from any of these abominations, the native and the stranger who sojourns in your midst. [27] For all these abominations the men of the land who were before you did, and the land is unclean. [28] And the land may not vomit you in your uncleanness in it, just as it vomited the nation<sup>403</sup> that was before you. [29] For everyone who does from any of these abominations, so I will cut off the souls who do from the midst of their people. [30] And you shall keep my charge, so that you do not do from the abominable statutes which they did before you and they were unclean in them. I am Yehvah your Gods."

**19**[1] And Yehvah spoke to Moses saying, [2] "Speak to all the congregation of the sons of Israel and you shall say to them, 'You shall be holy for I Yehvah your Gods am holy. [3] Each of you shall fear<sup>404</sup> his mother and his father, and my sabbath you shall keep.<sup>405</sup> I am Yehvah your Gods. [4] You shall not turn to the idols,<sup>406</sup> and molten<sup>407</sup> gods you shall not make for yourselves. I am Yehvah your Gods."

[5] "And if you sacrifice a sacrifice of a peace offering to Yehvah, according to your desire<sup>408</sup> you shall sacrifice it. [6] On the day you sacrifice, it shall be eaten, and on the next day, and what remains until the third day shall be burned in the fire. [7] And if it is indeed eaten on the third day, it is foul.<sup>409</sup> It shall not be accepted.<sup>410</sup> [8] And the one who eats it shall bear his iniquity, for he has defiled<sup>411</sup> a holy thing of Yehvah, and that soul shall be cut off from her people."<sup>412</sup>

397 תִּשְׁכַּב (tishkav) - "lay"

398 מִשְׁכְּבֵי אִשָּׁה (mishkevêy 'ishâh) - "beds of a woman" - מִשְׁכְּבֵי (mishkevêy) is the plural construct form of the word for bed. For example, see Leviticus 15:26 where the singular form מִשְׁכָּב (mishkâv) is used twice. NKJV translates Leviticus 18:22 "as with a woman." This "beds of a woman" can be found also only in Leviticus 20:13. Similar language can be found in Judges 21:11, יָדַעַת מִשְׁכַּב־זָּכָר (yoda'at mishkav-zâkhâr) "known a man intimately" (NKJV), more literally, "known a bed of a male." Wording is similar in Judges 21:12; Numbers 31:17, 35.

399 תוֹעֵבָה (to'êvâh) - "abomination"

400 שְׁכַבְתָּהּ (shekhâvetekha) - "your lying down" - see footnote for Leviticus 18:20.

401 לִרְבֹּעָה (leribh'âh) - "to lie with it" - used also in Leviticus 19:19; 20:16; Psalm 139:3 ("lying down").

402 תִּבְלָל (tevel) - "perversion" NKJV, NAS; "confusion" KJV - found only here and in Leviticus 20:12.

403 גּוֹי (goy) "nation" NAS - singular - NKJV, KJV "nations"

404 תִּירָאוּ (tiyrâ'u) - "fear" - See the word study in the appendix on "Words Used for the Fear of God," under point III.

405 This is a fearful thing too, if not kept. See Exodus 31:12-18. Disobedience to the sabbath rest of Hebrews 4 likewise brings with it a death penalty, eternal death (Hebrews 4:12; Revelation 21:8).

406 הָאֱלִילִים (hâ'eliylyim) - "idols" - found also in Leviticus 26:1; 1 Chronicles 16:26; Psalm 96:5; 97:7; Job 13:4 ("worthless" NKJV); Isaiah 2:8, 18; 20(2x); 10:10-11; 19:1, 3; 31:7(2x); Jeremiah 14:14 (אֱלִיל; Qere אֱלִיל; "worthless thing" NKJV); Ezekiel 30:13; Habakkuk 2:18; Zechariah 11:17 ("worthless" NKJV). See also "Idols" in appendix.

407 מִסֵּכָה (massêkhâh) - "molten" - from the word for "pour out," נָסַךְ (nâsakh) e.g. Isaiah 29:10. See also "Idols" in appendix.

408 לְרִצְוֹנְכֶם (lirtsonêkhem) - "according to your desire" - see footnote for Leviticus 1:3 for "acceptance."

409 פִּגְגֻל (piggul) - "foul" - see footnote for Leviticus 7:18.

410 יָרְאָה (yêrâseh) - "accepted" - from the same root word as "desire" in verse 5.

411 חִלְלֵל (chillêl) - "defiled" or "profaned" - context here well depicts what "defiling" ("profaning") is: not dealing correctly with the sacrifice according to the Lord's commandment.

412 Because the word for soul, נֶפֶשׁ (nephesh), is feminine, this entire phrase is feminine. It more literally reads, "that soul, she shall be cut off from her people."

[9] "And in your harvesting of the harvest of your land, you shall not finish the edge of your field for harvesting, and you shall not glean the gleaning of your harvest. [10] And your vineyard you shall not glean, and fallen grapes<sup>413</sup> of your vineyard you shall not glean. You shall leave them for the poor and for the stranger. I am Yehvah your Gods."

[11] "You shall not steal, and you shall not deceive,<sup>414</sup> and you shall not deal falsely<sup>415</sup> each with his associate.<sup>416</sup> [12] You shall not swear in my name to falsehood and defile<sup>417</sup> the name of your Gods. I am Yehvah. [13] You shall not oppress<sup>418</sup> your neighbor, and you shall not rob. You shall not lodge<sup>419</sup> the wage<sup>420</sup> of a hired one<sup>421</sup> with you until morning.<sup>422</sup> [14] You shall not curse a deaf one, and before a blind one you shall not put a stumbling block; and you shall fear from your Gods.<sup>423</sup> I am Yehvah."

[15] "And you shall not do injustice in the judgment. You shall not receive the face of the poor,<sup>424</sup> and you shall not honor<sup>425</sup> the face of the great. In righteousness you shall judge your associate.<sup>426</sup> [16] You shall not walk as a gossip<sup>427</sup> among your people. You shall not stand against the blood<sup>428</sup> of your neighbor.<sup>429</sup> I am Yehvah. [17] You shall not hate your brother in your heart. You shall surely rebuke your

413 פֶּרֶט (pheret) – "fallen grapes" – only found here. Modern Hebrew "small change."

414 תִּכְחָשׁוּ (tekhashu) – "deceive" – See footnote for Genesis 18:15.

415 תִּשְׁקַרְרוּ (teshaqkeru) – "deal falsely" – found also only in Genesis 21:23; 1 Samuel 15:29 ("lie"); Psalm 44:17(H18, "dealt falsely"); 89:33(H34, "allow . . . to fail" with footnote, "Lit. *deal falsely*"); Isaiah 63:8 ("lie") NKJV.

416 עֲמִיּוֹת ('amiyt) – "associate" – see footnote for Leviticus 6:2.

417 חִלְלָה (chillaltâ) – "defile" or "profane" – "defile the name of your God" – Romans 2:17-24 (Isaiah 52:5)

418 תַּעֲשֹׂק ('ashoq) – "oppress" – See footnote for Leviticus 6:2.

419 תָּלַיִן (tâliyn) – "lodge" – used also e.g. Genesis 19:2 ("spend the night"); 28:11 ("lodged"); Exodus 23:28 ("stay") TT.

420 פְּעֻלָּה (pe'ullat) – "wage" – found also only in 2 Chronicles 15:7 ("work"); Psalm 17:4 ("works"); 28:5 ("works"); 109:20 ("reward"); Proverbs 10:16 ("labor"); 11:18 ("work"); Isaiah 40:10 ("work"); 49:4 ("work"); 61:8 ("work"); 62:11 ("work"); 65:7 ("work"); Jeremiah 31:16 ("work"); Ezekiel 29:20 ("labor") NKJV.

421 שָׂכִיר (sâkhiyr) – "hired one" – adjective

422 Deuteronomy 24:14-15 (Job 7:2; Jeremiah 22:13-17a)

423 מֵאֵלֹהֶיךָ (mê'eloheykha) – "from your God"

424 תִּשָּׂא פְּנֵי־דָל (tisâ' phenêy-dâl) "receive the face of the poor" – see footnote for Luke 20:21.

425 תִּהְדָּר (tehdar) – "honor" – Here it is used in a bad sense. In Leviticus 19:32 it is used in a good sense.

426 עֲמִיִּתְּךָ ('amiytekha) – "your neighbor" – see footnote for Leviticus 6:2.

427 רָכִיל (râkhiyl) – "gossip," Modern Hebrew "gossip" or "backbiting" – found also only in **Proverbs 11:13; 20:19** ("talebearer"); Jeremiah 6:28; 9:4(H3, "slanderers"); **Ezekiel 22:9** ("slander"). There is also נִרְגָּן (nirgân), **Proverbs 16:28** ("whisperer"); **18:8** ("talebearer"); **26:20, 22** ("talebearer") NKJV, found also only for "complained" (NKJV) in Deuteronomy 1:27, תִּרְגָּנוּ (têrâgnu); Psalm 106:25, יִרְגָּנוּ (yêrâghnu); Isaiah 29:24, רֹגֵנִיִּם (rogeniym). There is also רָגַל (râgal), more literally, "foot it," or "go about," used in 2 Samuel 19:27 (H28) for "slandered" (NKJV) and Psalm 15:3 for "backbite" (NKJV). There is also סָתַר (sâter) in Proverbs 25:23 ("backbiting" NKJV) with "tongue," לִשׁוֹן (leshon), so it is more literally, "tongue of secrecy" (e.g. Proverbs 21:14 "secret" NKJV for סֵתֶר [sêter]). There is also דִּבְבָּה (dibbâh) translated "slander" (NKJV) in Psalm 31:13(H14); Proverbs 10:18; Ezekiel 36:3 ("slandered"). In Jeremiah 20:10 NKJV translates it "mocking" with a footnote "slandering." This word, דִּבְבָּה (dibbâh), basically means "bad report." It is used in a good sense in Genesis 37:2. It is used of the bad report of the spys (Numbers 13:32; 14:36-37) and "reputation" with footnote "evil report" in Proverbs 25:10 (NKJV). There is also the verb form of the word for tongue, לָשׁוֹן (leshon), used only twice. Once in Psalm 101:5, מְלֹשְׁנִי (melosheniy), "slanders" (NKJV) and once in Proverbs 30:10, תִּלְשֵׁן (talshên), "malign" (NKJV). Finally, there is also דָּפִי (dophiy) found only in Psalm 50:20 ("slander" NKJV), תִּתֵּן־דָּפִי (titten-dophiy), "give slander." See also footnote for Romans 1:29.

428 דָּם (dam) – "blood"

429 רֵעֶךָ (rê'ekha) – "your neighbor"

associate<sup>430</sup> and not bear sin upon him.<sup>431</sup> [18] You shall not avenge<sup>432</sup> and you shall not keep anger<sup>433</sup> against the sons of your people. And you shall love your neighbor<sup>434</sup> like yourself.<sup>435</sup> I am Yehvah. [19] You shall keep my statutes. Your beast, you shall not cause to mate<sup>436</sup> two kinds. Your field, you shall not seed two kinds, and a garment of two kinds mixed<sup>437</sup> shall not go up on you.”

[20] “And a man that lies with a woman with a laying of seed<sup>438</sup> and she is a maid-servant designated<sup>439</sup> to a man and she has certainly not been redeemed or freedom given to her, there shall be punishment.<sup>440</sup> They shall not be put to death,<sup>441</sup> because she was not free. [21] And he shall bring his guilt offering to Yehvah, to the door of the tent of meeting, a ram guilt offering. [22] And the priest shall atone for him in the ram of the guilt offering before Yehvah for his sin which he sinned, and it will be forgiven him from his sin which he sinned.”

[23] “And when you go into the land and plant every tree for food, so you shall consider its fruit foreskinned,<sup>442</sup> with its foreskin.<sup>443</sup> Three years it shall be to you uncircumcised. You shall not eat it. [24] And in the forth year all its fruit will be holy, praises<sup>444</sup> to Yehvah. [25] And in the fifth year you shall eat its fruit to add<sup>445</sup> to you its yield.<sup>446</sup> I am Yehvah your Gods.”

[26] “You shall not eat upon the blood. You shall not practice sorcery<sup>447</sup> and you

430 עֲמִיֶּטְכָּה ('amiytekha) – “your associate” – see footnote for Leviticus 6:2.

431 Proverbs 27:5-6; 28:23 (e.g. Galatians 2:14/2 Peter 3:15); 1 John 2:9, 11; 3:15

432 Romans 12:17-21 (Proverbs 25:21-22)

433 תִּטֹּר (titor) – “keep anger” – this word is used in the sense of keeping anger (Psalm 103:9 “keep *anger*” NKJV; Jeremiah 3:5 “remain angry,” 12 “remain angry,” Nahum 1:2 “reserves *wrath*”) and for keeping a vineyard (Song of Solomon 1:6[2x]; 8:11-12 [“tend”]).

434 רֵעֵ (rê'a) – “neighbor”

435 כְּמוֹכָה (kâmokha) – “like yourself” = Ephesians 5:29. See also Leviticus 19:34; Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8. See also 1 Samuel 18:1, 3; 20:17. An example of godly love of self, Proverbs 19:8. You should not hate your own soul (e.g. Proverbs 15:32).

436 תַּרְבִּיָּע (tarbiya') – “mate” – see footnote for Leviticus 18:23

437 שֶׁ־אֶתְנֶזֶ (sha'atnêz) – “mixed,” KJV “mingled of linen and woollen,” NKJV “mixed linen and wool,” NAS “material mixed together” – only also found in Deuteronomy 22:11 where this word is defined as יָחַדָּו וּפְשִׁיטִים (tsemer uphishtiyim yachdâv) “wool and linen together.”

438 שִׁכְבַּת־זֶרַע (shikhvat-zera') – “laying of seed” – see footnote for Leviticus 15:16.

439 נִחְרֶפֶת (necherephet) – “designated” – only found here.

440 בִּיקְרוֹת (biqqoret) – “punishment” – only found here.

441 Leviticus 20:10; Deuteronomy 22:22-27

442 עֲרֻלָּתָם ('araltem) – “you shall consider . . . foreskinned” (i.e. uncircumcised, i.e. with foreskin). This verb is only found here and in Habakkuk 2:16 in the Niphal imperative form, הִעֲרֵל (hê'ârêl), “be exposed as uncircumcised” NKJV.

443 עֲרֻלָּתוֹ ('ârlâto) – “with its foreskin”

444 הִלְלִיּוֹם (hilluliyim) – “praises,” NKJV “praise,” NAS “an offering of praise” – only found here and in Judges 9:27,

הִלְלִיּוֹם (hilluliyim) – “merry” (NKJV).

445 לְהוֹסִיף (lehosiyp) – “to add”

446 תְּבוּאָתוֹ (tevu'âto) – “yield” or “product”

447 תִּנְחָשׁוּ (tenachashu) – “practice sorcery” – NKJV, NAS “practice divination”; KJV “use enchantment” – found also in Genesis 44:5, 15; Deuteronomy 18:10 (NKJV “one who interprets omens,” participle, מִנְחָשׁ [menachêsh]); 2 Kings 17:17 (NKJV “soothsaying”); 21:6 (NKJV “used witchcraft”); 2 Chronicles 33:6 (NKJV “used witchcraft”). In Genesis 30:27 it is used in the sense of “observe.” In I Kings 20:33 NKJV translates it with “were watching closely to see whether *any sign of mercy would come*.” The noun form, נִחָשׁ (nachash), is only found in Numbers 23:23 & 24:1 (KJV “enchantment,” “enchantments,” NKJV “sorcery,” NAS “omen,” “omens”). The word for serpent (or snake) is נָחָשׁ (nâchâsh), found e.g. in Genesis 3:1-2, 4, 13-14; Numbers 21:6 (הַנֶּחָשִׁים הַשֹּׂרָפִים [hannechâshiyim haserâphiym] “burning serpents,” NKJV “fiery serpents,” שָׂרָף [sârâph] means to “burn,” e.g. Numbers 19:5[2x], 9(2x, נִחָשׁ נֶחֱשֶׁת [nechash nechoshet] “bronze serpent”); 2 Kings 18:4; Job 26:13; Isaiah 27:1.

shall not practice soothsaying.<sup>448</sup> [27] You shall not go around<sup>449</sup> the side of your head, and you shall not destroy<sup>450</sup> the side of your beard. [28] And a cut<sup>451</sup> for the soul<sup>452</sup> you shall not put in your flesh, and a writing<sup>453</sup> of imprint<sup>454</sup> you shall not put on you. I am Yehvah. [29] Do not defile<sup>455</sup> your daughter to cause her to be a prostitute, so the land does not practice prostitution and the land be full of wickedness.”

[30] “My sabbaths<sup>456</sup> you shall keep, and my sanctuary<sup>457</sup> you shall fear.<sup>458</sup> I am Yehvah. [31] Do not turn<sup>459</sup> to the mediums<sup>460</sup> and to the familiar spirits.<sup>461</sup> Do not seek to be unclean in them. I am Yehvah your Gods. [32] Before old age<sup>462</sup> you shall rise up<sup>463</sup> and honor<sup>464</sup> the face of the old one and fear from your Gods. I am Yehvah.”

448 תַּעֲוִנֶנּוּ (te'onenu) – "soothsaying" NKJV, NAS; KJV "observe times" – found also in Deuteronomy 18:10; Judges 9:37 (NKJV "diviner"); 2 Kings 21:6; 2 Chronicles 33:6; Isaiah 2:6; 57:3 (NKJV "sorceress" עֲוִנָּה [ʿonenâh]); Jeremiah 27:9; Micah 5:12(H11). A soothsayer is one who predicts the future.

449 תִּקְפוּ (taqqipu) – "go around;" KJV "round" the corners; NKJV "shave around;" NAS "round off" the side growth – found also e.g. in Joshua 6:3, 11; Psalm 48:12(H13); 2 Kings 6:14 (NKJV "surround"); Job 1:5 (NKJV "run their course").

450 תַּשְׁחִיט (tashchiyt) – "destroy" – used e.g. in Genesis 6:12 ("corrupt" 2x); 19:14 ("destroy"); Deuteronomy 20:19-20 ("destroy"); Judges 6:4 ("destroy").

451 שֶׁרֶט (seret) – "cut" – only found here. The verb akin to this, שָׂרַט (sârat), is found only in Leviticus 21:5 (NKJV "make any cuttings" שֶׁרֶטוֹ שָׂרָטָה [yisretu sârâtet], שָׂרָטָה [sârâtet] is a different noun form, feminine) and Zechariah 12:3 (2x, NKJV "will surely be cut in pieces" שָׂרוֹט יִשָּׂרְטוּ [sârot yisârêtu]). See also 1 Kings 18:28; Jeremiah 16:5-6; 41:5; 47:5; and also Proverbs 11:17; Isaiah 58:7; Mark 5:5.

452 לְנֶפֶשׁ (lânephesh) – "for the soul" - נֶפֶשׁ (nephesh) is used for a dead person here and also in Leviticus 21:1; 22:4; Numbers 5:2; 6:11; 9:6-7 (נֶפֶשׁ אָדָם [nephesh 'âdâm] "human corpse" NKJV) 10; Haggai 2:13 (NKJV "dead body" for נֶפֶשׁ). The clarifying word for death, מֵת (mêt), is used along with נֶפֶשׁ (nephesh) in Leviticus 21:11; Numbers 6:6; 19:11, 13. For more on "soul" נֶפֶשׁ (nephesh) see footnote for Genesis 1:20.

453 כְּתוּבָה (khetovet) – "writing" – only found here – usually a "writing" is כֶּתָב (ketâv), e.g. 1 Chronicles 28:19; Daniel 10:21.

454 קָעָקַע (qa'aqa') – "imprint" – only found here – Modern Hebrew "tattoo" (noun) – See also Isaiah 44:5, "another will write *on* his hand, 'belonging to the Lord'" (NAS), יָדוֹ יִכְתֹּב יָדוֹ לַיהוָה (zeh yikhtov yâdo layhvâh) more literally, "this one will write his hand 'to the Lord'". See also Isaiah 49:16; Revelation 14:1; 19:16.

455 תַּחֲלֵל (techallél) – "defile;" KJV, NKJV "prostitute;" NAS "profane." This is the same word NKJV translates "profane" in Leviticus 18:21.

456 שַׁבָּתוֹת (shabbetot) – "sabbaths" – See footnote for Exodus 31:12.

457 מִקְדָּשִׁי (miqdâshiy) – "my sanctuary" = "my holy place"

458 תִּירָאוּ (tiyrâ'u) – "you shall fear" – This command to *fear* God's holy place is repeated in Leviticus 26:2. Note God's holy habitation in Exodus 15:13 (vs. 17 mentions the "sanctuary"); Deuteronomy 26:15; Psalm 68:5; Jeremiah 25:30; Zechariah 2:13. The sanctuary is to be feared, yet atoned for according to Leviticus 16:33. For defiling the sanctuary, see Leviticus 20:2-3; Numbers 19:20. See 2 Chronicles 26:18; Ezekiel 23:36-39; 25:3 for those who did *not* fear the sanctuary. See 2 Chronicles 30:8 (18-19) for an example of repentance equaling entering His sanctuary. See also Psalm 20:2; 28:2; 63:2; 73:17; 77:13; 78:68-69; 96:6; 102:19; 114:2; 134:2; 150:1; Ezekiel 37:28. See Ezekiel 41 for details on the future sanctuary.

For fearing the sanctuary, see also 1 Corinthians 3:16-17 (plural you); 6:19; 2 Corinthians 6:16 (plural you); Ephesians 2:21; Psalm 89:7.

459 תִּפְּנוּ (tiphnu) – "turn"

460 הָאֹבֹת (hâ'ovot) – "the mediums" NKJV, NAS; "familiar spirits" KJV – This word, אֹב ('ov), is used for a medium (a *person* who communicates with the dead) and "necromancy" (the *practice* of communicating with the dead). It is found also in Leviticus 20:6, 27 (יְהִיָּה בָהֶם אֹב [yihyeh vâhem 'ov] "there is in them necromancy," NKJV "who is a medium."); Deuteronomy 18:11; 1 Samuel 28:3, 7(2x, בַּעַלְת־אֹב [ba'alat-'ov] "owner of necromancy" NKJV "who is a medium," בַּעַלְת [ba'alat] is the feminine form of בַּעַל [ba'al]), 8-9; 2 Kings 21:6; 23:24; 1 Chronicles 10:13; 2 Chronicles 33:6; Isaiah 8:19; 19:3; 29:4 (הָיָה כְּאֹב מֵאֶרֶץ קוֹלֶהָ [hâyâh ke'ov m'êrets qolêkh] "your voice will be as a medium from the earth"). In Job 32:19 it is used for "wine-skins," אֹבֹת ('ovot).

461 הַיִּדְּעֹנִים (hayyidde'onim) – "the familiar spirits" – NKJV "familiar spirits;" KJV "wizards;" NAS "spiritists" – this word is related to the verb for "know," יָדַע (yâda'). This word for familiar spirits is found also in Leviticus 20:6, 27;

[33] “And when a stranger sojourns with you in your land you shall not oppress him. [34] As a native from you shall the stranger, who sojourns with you, be to you, and you shall love him as yourself, for you were strangers in the land of Egypt. I am Yehvah your Gods. [35] And you shall not do injustice in the judgment, in the size<sup>465</sup> and in the weight and in the volume. [36] Righteous<sup>466</sup> scales, righteous stones,<sup>467</sup> a righteous ephah,<sup>468</sup> and a righteous hin you shall have.<sup>469</sup> I am Yehvah your Gods who brought you out from the land of Egypt. [37] And you shall keep all my statutes and all my judgments and do them. I am Yehvah.”

**20**[1] And Yehvah spoke to Moses saying, [2] “And to the sons of Israel say, ‘Each man from the sons of Israel and from the stranger, who sojourns in Israel, that gives from his seed to Molech,<sup>470</sup> he shall surely die. The people of the land shall stone him with the stone.<sup>471</sup> [3] And I will set my face against that man and cut him off from the midst<sup>472</sup> of his people, because from his seed he gave to Molech, so that he might defile<sup>473</sup> my sanctuary and profane my holy name. [4] And if the people of the land surely hide their eyes from that man in his giving his seed to Molech so as not to put him to death, [5] then I will set my face against that man and against his family<sup>474</sup> and I will cut him off and all who commit harlotry after him to commit harlotry after Molech from the midst of their people. [6] And the soul that turns to

Deuteronomy 18:11; 1 Samuel 28:3, 9; 2 Kings 21:6; 23:24; 2 Chronicles 33:6; Isaiah 8:19; 19:3.

462 שֵׂיבָה (sêyvâh) – feminine noun, "old age" or "gray hair" – found for "old age" in Genesis 15:15; 25:8; Judges 8:32; Ruth 4:15; 1 Chronicles 29:28; Psalm 92:14(H15), and for "gray hair" in Genesis 42:38; 44:29, 31; Deuteronomy 32:25 (NKJV "gray hairs," or "old age" שֵׂיבָה [sêyvâh]); 1 Kings 2:6, 9; Job 41:32(H24, NKJV "white hair"); Psalm 71:18; Proverbs 16:31 (NKJV "silver-haired head"); 20:29; Isaiah 46:4 (NKJV "gray hairs," שֵׂיבָה [sêyvâh]). There is also the masculine noun שֵׂיב [sêyv] found only in 1 Kings 14:4 "age" (NKJV). The related verb, שִׁיב [siyv], is found only in 1 Samuel 12:2 & Job 15:10 ("gray headed").

463 תָּקַם (tâqum) – “rise up” – This is a way of showing respect (e.g. Job 29:8).

464 Proverbs 16:31; 20:29; Isaiah 3:5 (child insolent toward the elder); Lamentations 4:16 (favor to the elders); 5:12 (elders not respected); Ezekiel 7:26 (“counsel from the elders” will perish); examples of evil elders, 8:12; 9:6 (“began with the elders”); 14:1; 20:1; Matthew 16:21; 21:23; 26:3-4, 47, 59; 27:1, 3, 12, 20, 41; 28:12. See also 1 Timothy 5:1-2; 1 Peter 5:5. Considering what is “old,” note 1 Timothy 5:9 & 11; 2 Samuel 19:32 (H33, “very aged man, eighty years old”); Psalm 90:10. See also **Job 12:12** (“wisdom is with aged men”). Note also Job 15:10, those who did not speak what was right (Job 42:7-8) were aged. See also Job 32:4-9.

465 מִדָּה (middâh) – “size” – KJV “meteyard;” NKJV “measurement of length,” NAS “measurement” of weight. NAS translates בַּמִּדָּה (bammiddâh) to be in construct with בַּמִּשְׁקָל (bammishqâl) thus “measurement of weight.” Basic idea of מִדָּה (middâh) is measurement or size. Exodus 26:2 uses מִדָּה (middâh) for a “measurement” or “size” of width and length.

466 צֶדֶק (tsedeq) – “righteous”

467 אֲבִנֵי (‘avnêy) – “stones,” KJV, NKJV, NAS “weights” – more literally, אֲבִנֵי-צֶדֶק (‘avnêy-tsedeq) “stones of righteousness”

468 עֶפְפַּת צֶדֶק (‘êyphat tsedeq) – more literally, “an ephah of righteousness” – an ephah is ten omers (Exodus 16:36) and equals one bath Ezekiel 45:10-11.

469 Likewise found in Deuteronomy 25:13-16 (interesting context, verses 5-12). Note also Proverbs 11:1; 16:11; 20:10, 23; Hosea 12:7; Amos 8:4-6 (9, 11-12); Micah 6:10-11; Jeremiah 32:10 (weighed the money on scales); on God, Isaiah 40:12 (13-14).

470 מוֹלֵךְ (molekh) – “Molech” – see footnote for Leviticus 18:21.

471 בָּאֵבֶן (vâ’âven) – “with the stone” – more literally, “in the stone” – This same use of words can be found in Leviticus 20:27 & Ezekiel 16:40. Also, it is found with simply the word for stone, אֵבֶן (‘even), without the preposition, in Leviticus 24:23; Joshua 7:25; 1 Kings 12:18; 2 Chronicles 10:18; 24:21; Ezekiel 23:47. This stone throwing is also said in the Hebrew plural with the preposition, בְּאֵבָנִים (bâ’avâniym), in Numbers 14:10; 15:35-36; Deuteronomy 13:10(H11); 17:5; 21:21; 22:21, 24; Joshua 7:25; 1 Kings 21:13.

472 קֶרֶב (qerev) – “midst”

473 טָמֵא (tammê’) – “defile” – or “make unclean” – this is the Piel form for “unclean.”

474 Similar, Joshua 7:24 (Exodus 20:5)

the mediums<sup>475</sup> and to the familiar spirits to commit harlotry after them, so I will set my face against that soul and cut him off from the midst<sup>476</sup> of his people.<sup>477</sup> [7] And you shall sanctify yourselves and you shall be holy, for I am Yehvah your Gods. [8] And you shall keep my statutes and do them. I am Yehvah who sanctifies you.'

[9] 'For each man that curses his father and his mother shall surely die. His father and<sup>478</sup> his mother he cursed.<sup>479</sup> His blood is on him.<sup>480</sup> [10] And a man that commits adultery with a man's woman, he who commits adultery with his neighbor's woman, he shall surely die, the adulterer and the adulterous.<sup>481</sup> [11] And a man who lies with his father's woman,<sup>482</sup> his father's nakedness he has uncovered. The two of them shall surely die. Their blood is on them. [12] And a man who lies with his daughter-in-law, the two of them shall surely die. They have done a perversion.<sup>483</sup> Their blood is on them. [13] And a man who lies with a male,<sup>484</sup> beds of a woman,<sup>485</sup> an abomination they have done. The two of them shall surely die. Their blood is on them. [14] And a man that takes a woman and her mother, that is wickedness. In the fire they shall burn<sup>486</sup> him and them,<sup>487</sup> and there shall not be wickedness in your midst.'

[15] 'And a man who gives his lying down<sup>488</sup> in a beast<sup>489</sup> shall surely die, and the beast they shall kill. [16] And a woman who comes near to any beast to lie with it, so you shall kill the woman and the beast. They shall surely die. Their blood is on them. [17] And a man who takes his sister, the daughter of his father or<sup>490</sup> the daughter of his mother, and sees her nakedness and she sees his nakedness, it is shameful;<sup>491</sup> and they shall be cut off from the eyes of the sons of their people. The nakedness of his sister he uncovered.<sup>492</sup> He shall bear his iniquity. [18] And a man who lies with an ill<sup>493</sup> woman and uncovers her nakedness, her flow he made bare,

475 אֲבֹת ('ovot) – "mediums" – see footnote for Leviticus 19:31.

476 קֶרֶב (qerev) – "midst"

477 Even though the Hebrew word for soul, נֶפֶשׁ (nephesh), in this sentence is feminine, the references at the end of this verse to "that soul" are masculine, אָתּוֹ ('oto) "him," and עִמּוֹ ('ammo) "his people." See footnotes for Leviticus 17:10 where the feminine is used.

478 וְ (ve) – "and" – this can also mean "or" depending on the context. See Exodus 21:15 & 17 and footnotes.

479 See also Exodus 21:15, 17; Deuteronomy 27:16; Proverbs 20:20; 28:24; 30:11, 17; Ezekiel 22:7.

480 His blood is on him = He is responsible for his own death. See e.g. Joshua 2:19; 2 Samuel 1:16.

481 See also Deuteronomy 22:22; Proverbs 6:32-35; 7:1-27; 30:20.

482 See also Deuteronomy 22:30; 27:20; 1 Corinthians 5:1.

483 תֵּבַל (tevel) – "perversion" NKJV; KJV "confusion;" NAS "committed incest," yet in Leviticus 18:23 "perversion" for bestiality – found only here and in Leviticus 18:23.

484 See also Genesis 19; Judges 19; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:10; Jude 7.

485 מִשְׁכַּבֵּי אִשָּׁה (mishkevêy 'ishâh) – "beds of a woman" – see footnote for Leviticus 18:22.

486 יִשְׂרְפוּ (yisrephu) – "they shall burn" – Qal (active, not passive as the KJV, NKJV & NAS have it. "They shall be burned" NKJV) – for the penalty of being burned in the law (as here), see also Leviticus 21:9.

487 אֹתוֹ וְאֶתֵּהֶן ('oto ve'ethen) – "him and them" – accusative (object of the verb), not nominative (subject of the verb) as translated in KJV, NKJV, NAS.

488 שִׁכְבָּתוֹ (shekhâvto) – "his lying down" – see footnote for Leviticus 18:20.

489 בְּבִהֵמָה (bivhêmâh) – "in a beast" – see also Exodus 22:19; Leviticus 18:23

490 אוֹ ('o) – "or"

491 חֶסֶד (chesed) – "shameful" – NKJV "wicked thing" – this noun is used in this way also only in Proverbs 14:34 (NKJV "reproach"). Verb form is only used in this way in Proverbs 25:10 (NKJV "expose . . . shame"). Elsewhere in Scripture חֶסֶד (chesed) means goodness, kindness, lovingkindness, etc (e.g. Genesis 24:12, 14; Psalm 17:7; 26:3; 36:7).

492 See also Leviticus 18:9; Deuteronomy 27:22. This Abraham did (Genesis 20:11-12), yet God blessed her (Genesis 17:15-16). Abraham was ungodly (Romans 4:5), yet God redeemed him (Isaiah 29:22; 41:8; see also Micah 7:18-20); and Abraham proved to be faithful (Genesis 22:10; Nehemiah 9:7-8a).

493 דָּוָה (dâvâh) – "ill" – this is an adjective used for the idea of "weak" or "faint" in Lamentations 1:13 & 5:17, and it is



and she uncovers the flow of her blood, so shall the two of them be cut off from the midst of their people.<sup>494</sup> [19] And the nakedness of the sister of your mother and the sister of your father you shall not uncover, for his flesh<sup>495</sup> he made bare. They shall bear their iniquity.<sup>496</sup> [20] And a man who lies with his aunt, the nakedness of his uncle he has uncovered. They shall bear their sin. They shall die childless. [21] And a man who takes the woman of his brother, it is an impurity.<sup>497</sup> The nakedness of his brother he has uncovered. They shall be childless.<sup>498</sup>

[22] 'And you shall keep all my statutes and all my judgments and do them,<sup>499</sup> and the land that I am bringing you there to dwell in it will not vomit you out.<sup>500</sup> [23] And you shall not walk in the statutes of the nations which I am sending out before you, for they do all these and I abhor<sup>501</sup> them. [24] And I have said to you, "You shall inherit their land<sup>502</sup> and I will give it to you to inherit<sup>503</sup> it, a land flowing milk and honey."<sup>504</sup> I am Yehvah your Gods who separates<sup>505</sup> you from the peoples. [25] And you shall distinguish<sup>506</sup> between the clean beast and the unclean and between the unclean flying creature<sup>507</sup> and the clean, and you shall not make your souls detestable with the beast and with the flying creature and with all that creeps on the ground which I distinguished for you for unclean.<sup>508</sup> [26] And you shall be to me holy ones, for I Yehvah am holy, and have separated<sup>509</sup> you from the peoples to be mine.<sup>510</sup>

[27] 'And a man or woman that has in them necromancy<sup>511</sup> or a familiar spirit<sup>512</sup> shall surely die. With the stone<sup>513</sup> they shall stone them. Their blood is on them."

**21**[1] And Yehvah said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'For a soul,<sup>514</sup> he shall not be unclean among his people. [2] Except for his flesh near to him, for his mother and for his father and for his son and for his

used for the weakness, illness, or faintness during menstruation here and in Leviticus 15:33. It is also found in Isaiah 30:22 (KJV "mentruous cloth;" NKJV "unclean thing").

494 Leviticus 18:19

495 שָׁרָר (she'êr) – "flesh"

496 Leviticus 18:12-13 - "bear their iniquity" = death, context dictates this and see e.g. Leviticus 24:13-15; Numbers 9:13.

497 נִדְּחָה (niddâh) – "impurity" – see footnote for Leviticus 12:2.

498 "They shall die childless" dictates they are to be put to death, as verse 20 has just before this statement, "They shall bear their sin." See footnote on verse 19.

499 "keep all my statutes and all my judgments and do them" – So it was under the Old Covenant, and so it is under the new. See e.g. Matthew 7:24-27; John 14:15, 21; 15:10; 1 Corinthians 7:19; 1 Thessalonians 4:1-2; Hebrews 8:10; 1 John 2:3-4; 3:22, 24; 5:2-3; 2 John 6; Revelation 12:17; 14:12; 22:14. Mark 12:29-31 applies in both covenants.

500 Leviticus 18:25, 28

501 אָקַץ ('âquts) – "I abhor" – see footnote for Exodus 1:12.

502 אֲדָמָתָם ('admâtâm) – "their land"

503 לָרִשְׁתָּהּ (lâreshet) – "to inherit" – from same word as "inherit" (תִּירְשֻׁהוּ [tiyrshu]) in this same verse.

504 חֶלֶב וּדְבַשׁ (châlâv udevâsh) - "milk and honey" - it was a land of milk and honey. See Numbers 13:27 (see also 16:13).

505 הִבְדִּילְתִּי (hivdalti) – "separates" – or "causes . . . to be separated" or "divided" or "distinguished"

506 הִבְדַּלְתֶּם (hivdaltem) – "you shall distinguish" – from same word as "separate" in prior verse.

507 עוֹף (oph) - "flying creature" - see footnote for Genesis 1:20.

508 This was done in Leviticus 11.

509 אֲבַדִּיל ('avdil) – "have separated"

510 לִיְהוֹת לִי (lihyoth liy) – "to be mine" – more literally, "to be to me" – Colossians 1:16, yet Exodus 19:5; Deuteronomy 7:6(-11); Psalm 135:4 (Titus 2:14; 1 Peter 2:9). Note also Deuteronomy 14:2 which is in the same kind of context of clean and unclean animals (see verse 3 and following) as Leviticus 20:26.

511 אוֹב ('ov) "necromancy" – See footnote for Leviticus 19:31.

512 יִדְּעוֹנִי (yidde'oniy) – "familiar spirits" – see footnote for Leviticus 19:31.

513 בָּאֶבֶן (bâ'even) – "With the stone" – more literally "in the stone" – see footnote for Leviticus 20:2.

514 נֶפֶשׁ (nephesh) – "soul" – see footnote for Leviticus 19:28.

daughter and for his brother. [3] And for his virgin<sup>515</sup> sister who is near to him who does not have a man, he may be unclean. [4] And he shall not be unclean, a lord<sup>516</sup> among his people, to defile himself.<sup>517</sup> [5] And they shall not make a bald spot on their head, and the sides of their beard they shall not shave; and in their flesh they shall not cut a cut. [6] They shall be holy to their Gods and not defile the name of their Gods, because the fire offerings of Yehvah, the bread of their Gods they offer, so they shall be holy. [7] A woman of harlotry and a defiled one<sup>518</sup> they shall not take, and a woman divorced from her husband they shall not take, because he is holy to his Gods. [8] And you shall sanctify him, because the bread of your Gods he offers. He shall be holy to you, because I Yehvah am holy who sanctifies you. [9] And the daughter of each priest, if she defiles to harlotry, her father<sup>519</sup> she defiles. In the fire she shall be burned. [10] And the great<sup>520</sup> priest from his brethren whom the anointing oil was poured upon his head and filled his hand to wear the garments with his head not let loose<sup>521</sup> and his garments not torn, [11] so upon all souls of death<sup>522</sup> he shall not come, for his father and for his mother he shall not be unclean.<sup>523</sup> [12] And from the sanctuary he shall not go out<sup>524</sup> and he shall not defile the sanctuary of his Gods, for the consecration of the anointing oil of his Gods is upon him. I am Yehvah. [13] And a woman in her virginity he shall take.<sup>525</sup> [14] And a widow and one divorced and one defiled, a harlot, these he shall not take, but a virgin from his people he shall take a woman. [15] And he shall not defile his seed among his people, for I am Yehvah who sanctifies him.”

[16] And Yehvah spoke to Moses saying, [17] “Speak to Aaron saying, 'A man from your seed to their generations who has in him a blemish<sup>526</sup> shall not come near to offer the bread of his Gods. [18] For every man who has in him a blemish shall not come near, a blind man, or lame, or flat nosed,<sup>527</sup> or extended,<sup>528</sup> [19] or a man who

515 בְּתוּלָה (betulâh) - “virgin” - If she was immoral, divorced, married, or widowed, he couldn't deal with her dead body. For the future, Ezekiel 44:25 does not have בְּתוּלָה (betulâh) “virgin,” but simply says, אֲשֶׁר לֹא הָיְתָה לְאִישׁ (‘asher lo-hâyethâh le’iysh) "who does not have a man" or "has not had a man."

516 בַּעַל (ba'al) - “lord” - see word study in Appendix.

517 This same law is given for the future as well. See Ezekiel 44:25.

518 חֲלָלָה (chalâlâh) – “defiled one” – this is a feminine adjective from the same basic root for the words translated “defile” in verses 4 & 6.

519 Proverbs 17:6, 21, 25; 19:13a, 26; 28:7

520 הַגָּדוֹל (haggâdol) - “the great”

521 יִפְרָע (yiphra') - See footnote for Leviticus 13:45.

522 נַפְשֹׁת מוֹת (naphshot mê) – “souls of death” i.e. corpses

523 The chief priest could not even deal with his dead father or mother, like the other priests could (see verse 1-2).

524 Hebrews 8:1-2 (Joshua 33:11)

525 This same law is given for the future as well. See Ezekiel 44:22.

526 מוֹם (mum) – “blemish” KJV; “defect” NKJV, NAS – “blemish” or “defect” on a man, Leviticus 21:18, 21(2x), 23; 24:19-20 (NKJV “disfigurement”; KJV “blemish”); looks of a man, 2 Samuel 14:25; Song of Solomon 4:7; on an animal, Leviticus 22:20-21, 25; Numbers 19:2 (NKJV “blemish” on a red heifer); Deuteronomy 15:21(2x NKJV “defect”); 17:1 [see also Malachi 1:6-14]; and of character, Deuteronomy 32:5; Job 11:15 (NKJV “spot”); Proverbs 9:7 (NKJV “harm”).

527 חָרָם (chârum) – “flat nosed;” KJV “he that hath a flat nose;” NKJV “who has a marred face;” NAS “he who has a disfigured face” with footnote, “Lit., *slit*” – only found here. In Modern Hebrew חָרוּם (chârum) is “flat-nosed.”

528 שָׂרֹיַע (sârui) - “extended;” KJV “any thing superfluous;” NKJV “any limb too long;” NAS “any deformed limb” – found only here and in Leviticus 22:23 (NKJV “any limb too long”) and in Isaiah 28:20 in a different form (הִשְׁתַּרְעַת [histârêa]) for “to stretch out” (NKJV).

has in him a broken foot or a broken hand, [20] or a hunchback,<sup>529</sup> or small,<sup>530</sup> or defect<sup>531</sup> in his eye, or eczema,<sup>532</sup> or scab,<sup>533</sup> or a defective<sup>534</sup> testicle.<sup>535</sup> [21] Every man who has in him a blemish from the seed of Aaron the priest shall not come near to offer the fire offerings of Yehvah. A blemish is in him. The bread of his Gods he shall not come near to offer. [22] The bread of his Gods from the holies of holies and from the holies he shall eat. [23] Only to the curtain he shall not go and to the altar he shall not come near, because a blemish is in him and he shall not defile my sanctuary; for I am Yehvah who sanctifies them.” [24] And Moses spoke to Aaron and to his sons and to all the sons of Israel.

**22**[1] And Yehvah spoke to Moses saying, [2] “Speak to Aaron and to his sons that they separate from the holy things of the sons of Israel and not defile my holy name by what they set apart to me. I am Yehvah. [3] Say to them, 'For your generations, every man that comes near (from all your seed) to the holy things that the sons of Israel set apart to Yehvah and his uncleanness is upon him, that soul shall be cut off from before me. I am Yehvah. [4] Each man from the seed of Aaron, and he is a leper or has a discharge, in the holy things he shall not eat until which he is clean. And the one who touches any unclean soul,<sup>536</sup> or a man who had going out from him a laying of seed,<sup>537</sup> [5] or a man who touches any swarming thing<sup>538</sup> which is unclean to him, or in a man which it is unclean to him to all his uncleanness,<sup>539</sup> [6] a soul which touches him, so she<sup>540</sup> shall be unclean<sup>541</sup> until the evening. And he shall not eat from the holy things, unless he washes his flesh in the water. [7] And when the sun goes, so he shall be clean and afterwards eat from the holy things, for it is his bread. [8] A carcass<sup>542</sup> and a torn animal he shall not eat to be unclean in it. I am Yehvah. [9] And they shall keep my charge and not bear upon them sin and they die in it, if they defile it.<sup>543</sup> I Yehvah sanctify them. [10] And any stranger shall not eat a holy thing, one who dwells with a priest and a hired one shall not eat a holy thing. [11] And a priest that acquires a soul, acquired with his

529 גִּבֵּן (gibbên) – "hunchback" NKJV, NAS; "crookback" KJV – only found here. A similar word is found in Psalm 68:15-16(H16-17), גִּבְנוֹת (gavnunniym), "peaks" (NKJV).

530 דָּק (daq) – "small;" KJV, NKJV, NAS "dwarf" – see footnote for Leviticus 16:12.

531 תֵּבַל (tevallul) – "defect" NKJV; KJV, NAS "blemish – only found here. The related verb בָּלַל (bâlal) is used for "mix" (e.g. Leviticus 2:5) or "confuse" (Genesis 11:7, 9). A related noun, תֵּבַל (tevel), means a perversion (Leviticus 18:23; 20:12).

532 גָּרַב (gârâv) – "eczema" NKJV, NAS, Modern Hebrew; KJV "scurvy" – only found also in Leviticus 22:22;

Deuteronomy 28:27 (NKJV "scab"). Deuteronomy 28:27 indicates a continual type of condition.

533 יִלְפֶּת (yallephet) – "scab" NKJV; KJV "scabbed;" NAS "scabs" – only found also in Leviticus 22:22 (NKJV "scabs").

534 מְרוּחַ (meroch) – "defective" – KJV "broken;" NKJV "eunuch" (combined with next word); NAS "crushed" – only found here. Exact meaning of word unknown. The related verb, יָמַרְחוּ (yimrechu), is only found in Isaiah 38:21 (NKJV "apply . . . as a poultice;" NAS "apply") and the parallel passage, 2 Kings 20:7, uses יָשַׁמוּ (yâsiymu) "put" or "place" for the "apply" (NKJV, NAS, יָמַרְחוּ [yimrechu] of Isaiah 38:21.

535 אֶשְׁכָּה ('âshekh) – "testicle" Modern Hebrew (אֶשְׁכָּה ['eshekh]) – only found here. KJV "stones;" NKJV "eunuch" (combined with prior word); NAS "testicles."

536 See footnote for Leviticus 19:28.

537 See footnotes for Leviticus 15:16.

538 שָׂרֵץ (sherets) – "swarming thing" - see footnote for Leviticus 5:2.

539 i.e. a man who is unclean by whatever uncleanness it may be

540 טְמֵאָה (tem'âh) – "she shall be unclean"

541 טְמֵאָה (tâm'âh) – "he shall be unclean" – more literally, "she shall be unclean" referring back to נֶפֶשׁ (nephesh), feminine noun for "soul," as its subject. See footnotes for Leviticus 17:10 & 20:6.

542 נֶבֶלָה (nevêlâh) – "carcass;" NKJV "whatever dies naturally" - see footnotes for Leviticus 7:24 & 11:40.

543 "it" that is, defile the holy things

silver, he shall eat it<sup>544</sup> and the one born in his house, they shall eat his bread. [12] And a daughter of a priest, if she is to a man who is a stranger, in the heave offering of the holy things she shall not eat. [13] And a daughter of a priest, if she is a widow or<sup>545</sup> divorced and there is no seed to her and she returns to the house of her father as in the days of her youth, from the bread of her father she shall eat and any stranger shall not eat it.'

[14] 'And a man that eats a holy thing unintentionally, so he shall add his fifth upon it and give to the priest the holy thing. [15] And they shall not defile the holy things of the sons of Israel with which they raise up<sup>546</sup> to Yehvah [16] and bear with them iniquity of guilt in their eating their holy things, for I am Yehvah who sanctifies them.'

[17] And Yehvah spoke to Moses saying, [18] "Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'Each man from the house of Israel and from the stranger in Israel who brings his offering for all their vows and for all their free will offerings which they bring to Yehvah for a burnt offering, [19] for your acceptance,<sup>547</sup> a perfect male in the herd, in the lambs, and in the goats, [20] all which in it is a defect you shall not bring, because it will not be for acceptance<sup>548</sup> for you. [21] And a man that brings a sacrifice of peace offerings to Yehvah to make a special<sup>549</sup> vow or for a free will offering in the herd or in the flock, perfect it shall be for acceptance. Any blemish shall not be in it. [22] Blind or broken or maimed<sup>550</sup> or running sore<sup>551</sup> or eczema<sup>552</sup> or scab<sup>553</sup> you shall not offer these to Yehvah, and a fire offering you shall not give from them upon the altar to Yehvah. [23] And an ox and one from the flock extended<sup>554</sup> or stunted<sup>555</sup> a free will offering you may do it, and for a vow it shall not be accepted. [24] And bruised<sup>556</sup> or crushed or torn or cut<sup>557</sup> you shall not bring to Yehvah, and in your land you shall not do. [25] And from the hand of the son of a foreigner you shall not bring the bread of your Gods, from all these, because their corruption is on them. A blemish on them, they shall not be accepted for you.'

544 "he shall eat it" - i.e. the soul (person) shall eat it (i.e. a holy thing).

545 וְ (ve) - "or" - more literally, "and" - see footnote for Exodus 21:15.

546 יָרִימוּ (yâriymu) - "raise up"

547 לִרְצֹנְכֶם (lirtsonekhem) - "for your acceptance;" NKJV "of your own free will;" KJV "at your own will;" NAS "for you to be accepted" - this is from the same root word as is translated "be acceptable" (NKJV) in the next verse. See also footnote for Leviticus 1:3.

548 לְרָצוֹן (lerâtsôn) - "for acceptance"

549 לַפְּלֵאָה (lephallê') - "to make a special;" KJV "to accomplish;" NKJV "to fulfill;" NAS "to fulfill a special" - This verb is used in this way also in Leviticus 27:1; Numbers 6:2; 15:3, 8. This verb is used elsewhere e.g. as "too hard" (e.g. Genesis 18:14; Deuteronomy 17:8; Jeremiah 32:17, 27) or "marvelous" (e.g. Psalm 118:23; 139:14) "wonderous" (Psalm 119:18)

"extraordinary" (Deuteronomy 28:59) "awesome" (Job 10:16). This same exact phrase (לַפְּלֵאָה נֶדְוָר) "to make a special vow" is found in Leviticus 22:21; Numbers 15:3, & 8.

550 חָרוּץ (châruts) - "maimed" KJV, NKJV, NAS - This same word is used for "sharp" (Job 41:30[H22]; Isaiah 41:15) "diligence" (Proverbs 12:27) "diligent" (Proverbs 21:5) "decreed" (Isaiah 10:22) and even "gold" (Psalm 68:13[H14]).

551 יַבֵּלֶת (yabbelet) - "running sore;" KJV "having a wen;" NKJV "ulcer" with footnote "running sore;" NAS "having a running sore" - only found here

552 גָּרַב (gârâv) - "eczema" - See footnote for Leviticus 21:20.

553 יַלְפֶּת (yallephet) - "scab;" KJV "scabbed;" NKJV, NAS "scabs" - only found also in Leviticus 21:20.

554 שָׂרוּעַ (sârua') - "extended" - see footnote for Leviticus 21:18.

555 קָלוּט (qâlut) - "stunted" - KJV "lacking in his parts;" NKJV "too short;" NAS "stunted member" - only found here.

556 מְעוּךְ (mâ'ukh) - "bruised" KJV, NKJV, NAS (except NAS begins this verse with "Also anything with its testicles . . .") This verb is also only found in 1 Samuel 26:7 (NKJV "stuck") & Ezekiel 23:3 (NKJV "pressed").

557 כָּרוּת (khârut) - "cut"

[26] And Yehvah spoke to Moses saying, [27] “An ox or a lamb or a goat that is born and is seven days under its mother and from the eighth day and onwards, it shall be accepted for an offering, a fire offering to Yehvah. [28] And an ox or one from the flock and its son you shall not slaughter on the first day. [29] And when you sacrifice a sacrifice of thanks to Yehvah, for your acceptance<sup>558</sup> you shall sacrifice. [30] On that day it is eaten, you shall not leave any of it until morning. I am Yehvah. [31] And you shall keep my commandments and do them. I am Yehvah. [32] And you shall not defile my holy name and I shall be holy in the midst of the sons of Israel. I am Yehvah who sanctifies you, [33] the one who brought you out from the land of Egypt to be to you Gods.<sup>559</sup> I am Yehvah.”

**23**[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel and say to them, ‘The appointed times of Yehvah<sup>560</sup> which you shall proclaim them holy convocations,<sup>561</sup> these, they are my appointed times. [3] Six days you<sup>562</sup> shall do work and on the seventh day is a sabbath, a sabbath observance,<sup>563</sup> a holy convocation. All work you<sup>564</sup> shall not do. It is a sabbath to Yehvah in all your dwellings. [4] These are the appointed times of Yehvah, holy convocations which you shall proclaim them in their appointed time.’

[5] ‘In the first month, on the fourteenth of the month,<sup>565</sup> between the evenings,<sup>566</sup> is a passover to Yehvah. [6] And on the fifteenth day of this month is the feast<sup>567</sup> of unleavened to Yehvah. Seven days you shall eat unleavened bread. [7] On the first day there shall be a holy convocation for you, all laborious work<sup>568</sup> you shall not do. [8] And you shall bring a fire offering to Yehvah for seven days. On the seventh day

558 לִרְצֹנְכֶם (lirtsonkhem) – “for your acceptance” KJV “your own will;” NKJV “your own free will;” NAS “you may be accepted” – This is from the same root word as “it shall be accepted” (NKJV) in verse 27. See footnote for Leviticus 1:3.

559 לֵאלֹהִים (lê'lohiym) – “Gods” – more literally, “to Gods” or “for Gods”

560 מוֹעֲדֵי יְהוָה (mo'adê yehvâh) – “appointed times of Yehvah” – NAS “the Lord's appointed times;” KJV, NKJV “feasts of the Lord” – The word for “appointed times,” מוֹעֲדֵי (mo'adê), is the plural construct of מוֹעֵד (mo'êd) which is the word for “meeting” in “the tent of meeting,” אֹהֶל מוֹעֵד ('ohel mo'êd), e.g. in Leviticus 1:1, 3. It is also used for appointed or set time or season (e.g. in **Genesis 1:14**; 17:21; 18:14; 21:2; Exodus 13:10; 23:15; 34:18; **Psalm 104:19**; **Daniel 12:7** [“time, times,” מוֹעֲדֵי מוֹעֵד (mo'êd mo'adiym)]), appointed place (e.g. **Job 30:23**; Psalm 74:4 [meeting place], 8 [meeting places]), “congregation” (NKJV) or assembly (e.g. Numbers 16:2 [2<sup>nd</sup> “congregation”]; Isaiah 14:13 [NKJV “congregation,” or could be “meeting”]; Lamentations 1:15 [NKJV “assembly,” or could be “meeting”]), and appointed signal (Judges 20:38).

The idea of “feasts,” as in KJV & NKJV does not fit the first appointed time in this chapter, that is, the Sabbath (verse 3). Notice also the KJV & NKJV translation of verse 4. There מוֹעֵד (mo'êd) appears in the plural at the beginning of the verse (as in verse 2) and at the end of the verse it appears in the singular. The first is translated “feasts.” The second is translated “appointed times” (NKJV), “seasons” (KJV). NAS translates these, “appointed times” and “times appointed” respectively. Hebrew words for feast are מִשְׁתֶּה (mishteh, e.g. Genesis 19:3; 21:8; 26:30) and חַג (chag, e.g. Exodus 10:9; 23:15; 34:18).

561 מִקְרָא (miqrâ) – “convocation” – a called together meeting – from the same root as the verb just before this “you shall proclaim,” תִּקְרְאוּ (tiqr'au).

562 תַּעֲשֶׂה (tê'âseh) – “you shall do” – singular “you”

563 שַׁבָּתוֹן (shabbâton) – “sabbath observance;” KJV “sabbath of rest;” NKJV “of solemn rest;” NAS “sabbath of complete rest.” It is used in Exodus 16:23; 31:15; 35:2; Leviticus 16:31; 23:24, 32, 39; and 25:4-5.

564 תַּעֲשׂוּ (ta'asu) – “you shall . . . do” – plural “you”

565 This is the month of אֲבִיב (âviv) “Abib.” See Exodus 12:2; 13:4; Deuteronomy 16:1. Esther 3:7 calls the first month Nisan נִסָּן (nisan). For the months, see footnote in Exodus 12:2.

566 בֵּין הָעֶרְבַּיִם (bêynhâ'arbâyim) – “between the evenings” – see footnote for Exodus 12:6.

567 חַג (chag) – “feast”

568 מְלָאכָה עֲבֹדָה (mele'khet `avodâh) – “laborious work” NAS – KJV “servile work;” NKJV “customary work” – both Hebrew words mean “work.”

shall be a holy convocation. All laborious work you shall not do.”

[9] And Yehvah spoke to Moses saying, [10] “Speak to the sons of Israel and say to them, ‘When you come into the land which I am giving to you and harvest its harvest, so you shall bring the first<sup>569</sup> sheaf<sup>570</sup> of your harvest to the priest. [11] And he shall wave the sheaf before Yehvah for your acceptance. On the day after the sabbath the priest shall wave it. [12] You shall do, on the day you wave the sheaf, a perfect lamb, the son of his year, for a burnt offering to Yehvah. [13] And its grain offering, two tenths of fine flour mixed in oil, a fire offering to Yehvah, a soothing aroma, and its drink offering a fourth of a hin of wine. [14] And bread and roasted grain and new growth<sup>571</sup> you shall not eat until this same<sup>572</sup> day you bring the offering of your Gods, a statute forever to your generations in all your dwellings.’

[15] ‘And you shall count for yourselves from after the sabbath from the day you brought the sheaf of the wave offering seven complete sabbaths there shall be, [16] until after the seventh sabbath, you shall count fifty days,<sup>573</sup> and you shall bring a new grain offering to Yehvah. [17] From your dwellings you shall bring bread, two wave offerings, two tenths, fine flour they shall be, leavened baked, first-fruits to Yehvah. [18] And you shall bring with the bread seven perfect lambs, sons of a year, and a bull, son of one herd, and two rams. They shall be a burnt offering to Yehvah, and their grain offering and their drink offering a fire offering, a soothing aroma to Yehvah. [19] And you shall do one buck<sup>574</sup> of goats for a sin offering and two lambs, sons of a year, for a sacrifice of a peace offering. [20] And the priest shall wave them with the bread of the first-fruits, a wave offering before Yehvah, with the two lambs. They are holy to Yehvah for the priest. [21] And you shall proclaim in this same day a holy convocation it shall be to you. All laborious work you shall not do, a statute forever in all your dwellings throughout your generations. [22] And in your harvesting the harvest of your land, you shall not complete the corner of your field in your harvesting, and the gleaning of your harvest you shall not glean. For the poor and for the stranger you shall leave them. I am Yehvah your Gods.”

[23] And Yehvah spoke to Moses saying, [24] “Speak to the sons of Israel saying, ‘In the seventh month<sup>575</sup> on the first of the month there shall be to you a sabbath observance, a memorial blast,<sup>576</sup> a holy convocation. [25] All laborious work you

569 See also Deuteronomy 26:1-11; Proverbs 3:9-10.

570 עֹמֶר (-'omer) – “sheaf” – found also only in Leviticus 23:11-12, 15; Deuteronomy 24:19; Ruth 2:7, 15; Job 24:10. A sheaf is a bundle of cut stalks of grain. עֹמֶר (-'omer) is also the word for the measure “omer” found only in Exodus 16.

571 כֶּרְמֶל (karmel) – “new growth” – see footnote for Leviticus 2:14.

572 עַד־עֵצֶם הַיּוֹם הַזֶּה (‘etsem) – “same” – more literally, “bone” – this reads more literally, “until the bone of this day,” (‘ad-‘etsem hayyom hazzeh). See also footnote for Genesis 7:13.

573 This is Pentecost. See Acts 2:1. Pentecost, πεντηκοστής (pentêkostês), simply means “fiftieth.” See also Deuteronomy 16:9-10. The counting starts from the time of the beginning of harvest, as stated here.

574 שְׂעִיר (se‘iyir) – “buck” – see footnote for Leviticus 17:7.

575 The seventh month is Ethanim (אֶתָנִים, ‘ethâniym, 1 Kings 8:2), and in this month on the tenth of the month is the day of atonement (Leviticus 16:29).

576 תְּרוּעָה (teru‘âh) – “blast” – KJV, NKJV “blowing of trumpets;” NAS “blowing of trumpets” – A word for trumpets, either תְּצֹצְרוֹת (chatsotserot) e.g. Numbers 10:2, or שֹׁפָר (shophâr) “horn” e.g. Exodus 19:16, or יֹבֵל (yovêl) “ram’s horn” e.g. Exodus 19:13, is not found here. It is simply תְּרוּעָה (teru‘âh) which is also found only in Leviticus 25:9 (“Jubilee” NKJV; the “trumpet” [NKJV] in this verse is שֹׁפָר [shophar]; Numbers 10:5 (“the advance”), 6 (2x, “the advance;” “the call”); 23:21 (“shout”); 29:1 (“blowing the trumpets”); 31:6 (“signal;” NKJV “trumpets” in the verse is תְּצֹצְרוֹת [chatsotserot]; Joshua 6:5 (2<sup>nd</sup> “shout,” first “shout” is verb form, יָרִיעוּ [yâriy’u] akin to תְּרוּעָה), 20 (“shout,” akin verb form used twice in this verse); 1 Samuel 4:5 (“so loudly” is NKJV’s translation of תְּרוּעָה גְּדוֹלָה [teru‘âh ghedolâh] “great shout”), 6 (2x “shout”); 2 Samuel 6:15 (“shouting;” NKJV “trumpet” in this verse is שֹׁפָר [shophâr]; 1 Chronicles 15:28

shall not do, and you shall bring a fire offering to Yehvah."

[26] And Yehvah spoke to Moses saying, [27] "Only on the tenth of this seventh month shall be the day of the atonements.<sup>577</sup> That shall be a holy convocation to you, and you shall afflict<sup>578</sup> your souls and bring a fire offering to Yehvah. [28] And all work you shall not do on this same day, because it is the day of atonements to atone upon you before Yehvah your Gods. [29] For every soul who is not afflicted on this same day, so shall he be cut off from his people. [30] And any soul who does any work on this same day, so I will cause that soul to perish from among his people. [31] All work you shall not do, a statute forever throughout your generations in all your dwellings. [32] It is a sabbath observance for you and you shall afflict your souls, on the ninth of the month, in the evening, from evening to evening<sup>579</sup> you shall rest<sup>580</sup> your sabbath."

[33] And Yehvah spoke to Moses saying, [34] "Speak to the sons of Israel saying, 'On the fifteenth day of this seventh month is the feast of huts,<sup>581</sup> seven days to Yehvah. [35] On the first day, a holy convocation, all laborious work you shall not do. [36] Seven days you shall bring a fire offering to Yehvah. On the eighth day there shall be to you a holy convocation and you shall bring a fire offering to Yehvah. It is a sacred assembly.<sup>582</sup> All laborious work you shall not do. [37] These are the appointed times of Yehvah which you shall proclaim them, convocations of holiness to bring a fire offering to Yehvah, a burnt offering, and a grain offering, a sacrifice and drink offerings, a thing a day<sup>583</sup> on its day, [38] besides the sabbaths of Yehvah, and besides your gifts, and besides all your vows, and besides all your free will offerings which you give to Yehvah.'

[39] 'Only on the fifteenth day of the seventh month in your gathering the yield of the land you shall celebrate a feast<sup>584</sup> of Yehvah, seven days. The first day is a

("shouting;" NKJV "horn" in this verse is שׁוֹפָר [shophâr], and "trumpets" is חֲצֹצְרוֹת [chatsotserot]); 2 Chronicles 13:12 ("sounding;" NKJV "trumpets" in this verse is חֲצֹצְרוֹת [chatsotserot]); Ezra 3:11 ("shout"), 12 ("aloud"), 13 (2x "shout"); Job 8:21 ("rejoicing," NKJV footnote, "Lit. *shouts of joy*," תִּרְוָעָה); 33:26 ("joy"); 39:25 ("shouting;" NKJV "trumpet" in this verse is שׁוֹפָר [shophâr]); Psalm 27:6 ("joy" NKJV footnote "*joyous shouts*," תִּרְוָעָה); 33:3 (NKJV "shout of joy;" KJV "loud noise"); 47:5 (H6, "shout;" NKJV "trumpet" in this verse is שׁוֹפָר [shophâr]); **89:15** (H16, "joyful sound," תִּרְוָעָה, 'ashrêy hâ`âm yodhe`êy theru`âh, more literally, "Blessed are the people who know blasting" or "shouting;" see e.g. Matthew 5:11-12; Luke 6:22-23; Hebrews 3:6; 10:32-34); 150:5 ("clashing"); Jeremiah 4:19 ("alarm;" NKJV "trumpet" in this verse is שׁוֹפָר [shophâr]); 20:16 ("shouting"); 49:2 ("alarm"); Ezekiel 21:22[H27] ("shouting"); Amos 1:14 ("shouting"); 2:2; Zephaniah 1:16 ("alarm;" NKJV "trumpet" in this verse is שׁוֹפָר [shophâr]) NKJV.

577 כִּפּוּרִים (kippurim) – "atonements" – see footnote for Exodus 29:36.

578 Leviticus 16:29, 31; Numbers 29:7; Psalm 34:18 (22); 51:17; Isaiah 57:15; 58:5; 66:2.

579 "evening to evening" – in the Bible, the day begins in the evening. See e.g. Genesis 1:5, 8, 13, 19, 23, 31, "evening and the morning." Note also Daniel 8:26, 14 ("days" is actually in the Hebrew, "evening and morning").

580 תִּשְׁבֹּתוּ (tishbetu) – "rest" – this is the verb form of the word sabbath, שָׁבַת (shabât), which means "rest." Literally, it's like saying, "You shall rest your rest," although in meaning it is saying, "You shall keep your sabbath." It is a common verb (e.g. Genesis 2:2-3, "rested;" 8:22 "cease"), but it is used this same way only also in Leviticus 25:2.

581 סֻכּוֹת (sukkot) – "huts" – NKJV "tabernacles" – The "feast of huts" is also called the feast of ingathering in Exodus 23:14-16 (see also Deuteronomy 16:16). See also Deuteronomy 16:13-17; 31:10-13; Nehemiah 8:1-18; Zechariah 14:16-19.

582 עֲצֻרֶת ('atseret) – "sacred assembly" – found also only in Numbers 29:35; Deuteronomy 16:8 (NKJV footnotes, "Lit. *restraint*"); 2 Kings 10:20 ("solemn assembly" NKJV); 2 Chronicles 7:9; Nehemiah 8:18; Isaiah 1:13 ("sacred meeting" NKJV); Jeremiah 9:2(H1 KJV, NKJV, NAS "assembly"); Amos 5:21; Joel 1:14; 2:15. עֲצֻרֶת ('atseret) is akin to the verb for restrain or closed up (e.g. Genesis 20:18, עָצַר ['âsar] "closed up;" 16:2, "restrained;" 1 Samuel 21:5[H6], "kept").

583 דְּבַר-יוֹם (debar-yom) – "a thing a day"

584 תַּחֲגֹגוּ 'et-chag) – "celebrate a feast" – The verb here for "celebrate," תַּחֲגֹגוּ (tâchoggu), is akin to the word for feast, חַג (chag).

sabbath observance and on the eighth day is a sabbath observance. [40] And you shall take for yourselves on the first day fruit<sup>585</sup> of a majestic<sup>586</sup> tree, palms<sup>587</sup> of palm-trees, and branches<sup>588</sup> of a leafy tree, and willows of a brook,<sup>589</sup> and you shall rejoice<sup>590</sup> before Yehvah your Gods seven days. [41] And you shall celebrate it, a feast to Yehvah, seven days in the year, a statute forever throughout your generations. In the seventh month you shall celebrate it. [42] In huts you shall dwell seven days. Every native in Israel shall dwell in huts, [43] so that your generations may know that in huts I made the sons of Israel dwell when I brought them from the land of Egypt. I am Yehvah your Gods." [44] So Moses spoke the appointed times of Yehvah to the sons of Israel.

**24**[1] And Yehvah spoke to Moses saying, [2] "Command the sons of Israel that they take to you pure beaten olive oil for the light to make the lamp go up continually. [3] Outside the curtain of the testimony of the tent of meeting Aaron shall arrange it from evening to morning before Yehvah continually, a statute forever throughout your generations. [4] Upon the pure lampstand he shall arrange the lamps before Yehvah continually."

[5] "And you shall take fine flour and you shall bake it, twelve cakes, two tenths shall be in the one cake. [6] And you shall put them in two rows of six per the row upon the pure table before Yehvah. [7] And you shall put upon the row pure frankincense and it shall be for the bread for a memorial, a fire offering to Yehvah. [8] On the sabbath day, on the sabbath day,<sup>591</sup> he shall arrange it before Yehvah continually from the sons of Israel, a covenant forever. [9] And it shall be for Aaron and for his sons, and they shall eat it in a holy place, for it is holy of holies to him from the fire offerings of Yehvah, a statute forever."

[10] And the son of an Israeli<sup>592</sup> woman, and he was son of an Egyptian man, went out in the midst of the sons of Israel, and the son of the Israeli woman and an Israeli<sup>593</sup> man fought in the camp. [11] And the son of the Israeli woman

585 פֶּרִי (peri) – "fruit" NKJV – KJV "boughs;" NAS "foliage" with footnote "Lit., *products, fruit*"

586 הָדָר (hâdâr) – "majestic" – KJV "goodly;" NKJV, NAS "beautiful" – This word is used also in Deuteronomy 33:17, "glory;" 1 Chronicles 16:27 "majesty;" Job 40:10 "beauty;" Psalm 8:5(H6) "honor;" 21:5(H6) "majesty;" 29:4 "majesty;" 45:4-5 "majesty;" 90:16 "glory;" 96:6 "majesty;" 104:1 "majesty;" 110:3 "beauties;" 111:3 "glorious;" 145:5 "splendor;" 12 "majesty;" 149:9 "honor;" Proverbs 20:29 "splendor;" 31:25 "honor;" Isaiah 2:10, 19, 21 "glory;" 5:14 "glory;" 35:2 (2x) "excellence," "excellency;" 53:2 "beauty;" Lamentations 1:6 "splendor;" Ezekiel 16:14 "splendor;" 27:10 "splendor;" Micah 2:9 "glory" (NKJV).

587 כַּפֹּת (kappot) – "palms" – KJV, NKJV, NAS "branches" – This is not the word for branches (עֲנָף), but for palms, usually used of human palms (hands, e.g. 2 Kings 9:35; Daniel 10:10).

588 עֲנָף (anaph) – "branches" – always used in the singular form except in Psalm 80:11, עֲנָפֶיךָ (anâpheyhâ), "it's boughs" (NKJV), thus it appears it is a collective term. It is also found only in Ezekiel 17:8, 23; 31:3; 36:8; Malachi 3:19. The adjective is found once in Ezekiel 19:10, עֲנֻפָּה (anêphâh), "full of branches" (NKJV).

589 Nehemiah 8:15 reveals the booths were to be made out of these materials.

590 1 Chronicles 16:7-12, 23-31; Psalm 2:11; 5:11; 32:9-33:1, 21; 40:16; 58:10; 68:1-4; 89:11-17; 97:1-12.

591 בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת (beyom hashabbât beyom hashabbât) – "On the sabbath day, on the sabbath day" = Every sabbath. 1 Chronicles 9:32 has שַׁבָּת שַׁבָּת (shabbat shabbât), "sabbath, sabbath," i.e. every sabbath.

592 יִשְׂרָאֵלִי (yesrêliyt) – "Israeli" – NKJV "Israelite" [LXX Ἰσραηλίτιδος] – only found also in this verse again and in Leviticus 24:11.

593 הַיִּשְׂרָאֵלִי (hayyisrêliyt) – "the Israeli" – [LXX Ἰσραηλίτης] – Hebrew term only found here and in 2 Samuel 17:25.

NKJV translates "Israel" (יִשְׂרָאֵל [yisrâêl]) as "Israelite" in Numbers 25:14; Nehemiah 9:2 and "Israelites" in Exodus 9:7; Leviticus 23:42; Joshua 8:24; 13:13; Judges 20:21; 1 Samuel 2:14; 13:20; 14:21; 25:1; 29:1; 1 Chronicles 9:2; and Nehemiah 11:3. See also footnote for John 1:47.



blasphemed<sup>594</sup> the name<sup>595</sup> and cursed,<sup>596</sup> and they brought him to Moses; and his mother's name was Shelomith<sup>597</sup> the daughter of Dibri,<sup>598</sup> to the tribe of Dan. [12] And they made him rest in the prison to explain to them upon the mouth of Yehvah.

[13] And Yehvah spoke to Moses saying, [14] "Bring the one who cursed out to outside of the camp and all who heard shall lay their hands upon his head and all the congregation shall stone him. [15] And to the sons of Israel you shall say, 'Each man that curses his Gods, so he shall bear his sin. [16] And he who curses the name of Yehvah shall surely be put to death. All the congregation shall surely stone him, for the foreigner, for the native, in his cursing the name he shall be put to death.

[17] And a man that strikes<sup>599</sup> any soul of man, he shall surely be put to death. [18] And he who strikes a soul of beast, he shall make peace of it,<sup>600</sup> soul for soul.<sup>601</sup> [19] And a man that puts<sup>602</sup> a blemish<sup>603</sup> on his associate, as he did, so it shall be done to him, [20] break for break, eye for eye, tooth for tooth, as he put a blemish on the man, so it shall be put on him. [21] And he who strikes<sup>604</sup> a beast shall make peace of it, and he who strikes<sup>605</sup> a man shall be put to death. [22] There shall be one judgment for you. It shall be for the foreigner, for the native, because I am Yehvah your Gods."

[23] And Moses spoke to the sons of Israel, and they brought the one who cursed to outside the camp and stoned him with a stone,<sup>606</sup> and the sons of Israel did as Yehvah commanded Moses.

**25**[1] And Yehvah spoke to Moses on Mount Sinai<sup>607</sup> saying, [2] "Speak to the sons of Israel and say to them that, 'You shall go to the land which I am giving you and the land shall rest, a sabbath to Yehvah. [3] Six years you shall sow your field, and six years you shall prune your vineyard; and you shall gather its yield. [4] And on the seventh year it shall be a sabbath observance for the land, a sabbath to Yehvah. Your field you shall not sow, and your vineyard you shall not prune.<sup>608</sup> [5] What grows up of itself of your harvest you shall not harvest, and the grapes of your

594 יָקַב (yiqqov) - "blasphemed"

595 הָשֵׁם (hashêm) - "the name" – found also only in Genesis 6:4; Deuteronomy 28:58; Ezekiel 22:5.

596 יָקַלֵּל (yeqallêl) - "cursed"

597 שְׁלֹמִיט (shelomiyt) - "Shelomith" – only here. There is also the sister of the sons of Zerubbabel with this name (1 Chronicles 3:19), a son of Shimei (1 Chronicles 23:9), a child of Rehoboam (2 Chronicles 11:20), and a head of a household (Ezra 8:10). There is also the man who is called שְׁלֹמֹת (shelomot) in 1 Chronicles 24:22(2x, "of the Izharites"); 26:25-26, but also noted as שְׁלֹמִיט (shelomiyt) in 1 Chronicles 23:18 (a son of Izhar) & 26:28.

598 דִּבְרִי (dibriy) - "Dibri" – only found here.

599 יָכָה (yakkeh) - "strikes;" KJV "killeth;" NKJV "kills;" NAS "takes the life of" with footnote, "Lit., *smites*" - this is used for fatal (e.g. 2 Samuel 1:15) and non-fatal blows (e.g. Exodus 21:18). See also Exodus 21:12-15, 18, 20-27.

600 יֵשְׁלַמֶנָּה (yeshallemennâh) - "he shall make peace of it"

601 נָפֶשׁ (nâphesh) - "soul" – animals have souls. See footnote for Genesis 2:7.

602 יָתַן (yittên) - "puts"

603 מִום (mum) - "blemish" KJV – NKJV "disfigurement;" NAS "injures" – found also only in Leviticus 21:17-18, 21(2x), 23; 22:20-21, 25; 24:20; Numbers 19:2; Deuteronomy 15:21(2x); 17:1; 32:5; 2 Samuel 14:25; Song of Solomon 4:7; Job 11:15; Proverbs 9:7.

604 מָכָה (makkêh) - "strikes" – from the same word as in verse 17.

605 מָכָה (makkêh) - "strikes" – from the same word as in verse 17.

606 אֶבֶן (vâ'âven) - "with a stone" – see footnote for Leviticus 20:2.

607 בְּהָר (behar) - "on Mount" – see footnote for Leviticus 26:46.

608 Israel did not obey this. See Leviticus 26:34-35, 43; 2 Chronicles 36:20-21 (Jeremiah 29:10).

separate one<sup>609</sup> you shall not cut off. It is a sabbath observance for the land. [6] And the sabbath of the land shall be for you for food, for you and for your servant and for your maidservant and for your employee and for your sojourner and for the strangers with you, [7] and for your beast and for the one who lives in your land. All its yield shall be for food.'

[8] 'And you shall count for yourself seven sabbaths of years, seven years seven times and they shall be for you days of seven sabbaths of years, forty nine years. [9] And you shall cause a horn of a blast<sup>610</sup> to pass through in the seventh month on the tenth to the month on the day of the atonements<sup>611</sup> they shall cause a horn to pass through in all your land. [10] And you shall sanctify the year of the fiftieth year, and proclaim liberty in the land to all its inhabitants. It is a ram's horn.<sup>612</sup> It shall be for you, and you shall return, each to his possession and each to his family they shall return. [11] It is a ram's horn. The year of the fiftieth year shall be for you. You shall not sow, nor shall you harvest its growth; nor shall you cut its separate ones.<sup>613</sup> [12] For it is a ram's horn. It shall be holy for you. From the field you shall eat its yield.'

[13] 'In the year of this ram's horn you shall return each to his possession. [14] And if you sell an item<sup>614</sup> to your associate or buy from the hand of your associate, you shall not oppress each his brother. [15] According to the number of years after the ram's horn you shall buy from your associate. According to the number of years of yields he shall sell to you. [16] According to the abundance of the years you shall increase its price, and according to the lack of the years you shall decrease its price, for the number of yields he sells to you. [17] And you shall not oppress each his associate and you shall fear from your Gods, for I am Yehvah your Gods. [18] And you shall do my statutes, and my judgments you shall keep. And you shall do them, and you shall dwell upon the land securely.<sup>615</sup> [19] And the land shall give its fruit, and you shall eat to satisfaction; and you shall dwell securely upon it. [20] And if they say, "What shall we eat in the year of the seventh? Behold, we will not sow and we will not gather our yield." [21] And I will command my blessing to you in the sixth year and make the yield to three years. [22] And you shall sow the eighth year, and eat from the yield of old until the ninth year, until its yield comes in, you shall eat the old. [23] And the land you shall not sell to finality. For the land is mine, for you are strangers and sojourners with me. [24] And in every land you possess, redemption<sup>616</sup> you shall give for the land.'

[25] 'If your brother becomes poor and he sold from his possession and his redeemer,<sup>617</sup> the one near,<sup>618</sup> comes to him, so he may redeem his brother's item.

609 נִזְיֵר (neziyr) – "separate one" - KJV "vine undressed;" NKJV "untended vine;" NAS "untrimmed vines" – this is the word for "Nazirite" as in Numbers 6:2, 13, 18-21; Judges 13:5, 7; 16:17; Amos 2:11-12. See also footnote for Genesis 49:26.

610 תְּרוּעָה (teru'âh) – "blast" – KJV "Jubile;" NKJV "Jubilee;" NAS "abroad" – The word for Jubilee, יוֹבֵל (yovêl), is not here but is found in the next verse. See that footnote. For more on תְּרוּעָה (teru'âh) "blast" see footnote for Leviticus 23:24.

611 כִּפּוּרִים (kippuriym) - "atonements"

612 יוֹבֵל (yovêl) – "ram's horn" – KJV "jubile," NKJV "Jubilee," NAS "jubilee" – see footnote for Exodus 19:13.

613 נִזְרֵיהָ (nezireyhâ) – "its separate ones" – "untended vine" – see footnote for verse 5.

614 מִמְכָּר (mimkâr) – "an item" i.e. for sale – from the word, תִּמְכְּרֶנּוּ (timkeru) "you sell," just before this word.

615 לְבֶטַח (lâvetach) – "securely" – more literally, "to security."

616 גְּאֻלָּה (ge'ullâh) - "redemption"

617 גֹּאֲלוֹ (go'alo) – "his redeemer" – as in Isaiah 44:6, גֹּאֲלוֹ (go'alo) "his redeemer." Likewise, Job 19:2 (גֹּאֲלִי [go'aliy], "my redeemer").

618 הַקָּרֹב (haqqârov) – "the one near"

[26] And a man that does not have a redeemer, and his hand has attained, he has found enough for his redemption, [27] and he has considered the years of his item, and returns the remaining to the man which he sold it to, so he may return to his possession. [28] And if his hand does not find enough to return to him, so his item shall be in the hand of the one who bought it until the year of the ram's horn, and in the ram's horn he may go out and return to his possession.'

[29] 'And a man that sells a house of dwelling<sup>619</sup> of a walled city, so his redemption shall be until a complete year of his item. Days<sup>620</sup> shall be his redemption. [30] And if it is not redeemed until fulfilling to him a complete year, then the house which is in the city which is not<sup>621</sup> walled shall stand to the finality to the one who buys it throughout his generations. It shall not go out in the ram's horn. [31] And houses of villages which do not have a wall around them shall be considered as a field of the land. Redemption shall be to it, and it shall go out in the ram's horn. [32] And the cities of the Levites, the houses of the cities of their possession, eternal redemption shall be to the Levites. [33] And he who redeems<sup>622</sup> from the Levites, and the house sold, and city of his possession, shall go out in the ram's horn, for the houses of the cities of the Levites are their possession in the midst of the sons of Israel. [34] And an open field of their cities shall not be sold, for it is an eternal possession for them.'

[35] 'And if your brother becomes poor and his hand slips with you,<sup>623</sup> so you shall strengthen him, a stranger and a sojourner, so he shall live with you. [36] You shall not take from him interest<sup>624</sup> and increase,<sup>625</sup> and you shall fear from your Gods, and your brother shall live with you. [37] Your silver you shall not give to him in interest, and in increase<sup>626</sup> you shall not give your food. [38] I am Yehvah your Gods who brought you from the land of Egypt to give to you the land of Canaan to be Gods to you.<sup>627</sup>

[39] 'And when your brother becomes poor with you and he is sold to you, you shall not work in him the labor of a slave. [40] As an employee, as a sojourner he shall be with you, until the year of the ram's horn he shall serve with you. [41] And he shall go out from with you, he and his sons with him, and he shall return to his family; and to the possession of his fathers he shall return. [42] For they are my servants who I brought them out from the land of Egypt. They shall not be sold in a

619 בֵּית־מוֹשָׁב (bêyt-moshav) – "house of dwelling"

620 יָמִים (yâmiym) "Days" – sometimes = a year. See footnote for Exodus 13:10; Judges 17:10.

621 לֹא (lo) – "not" – This is the Ketiv (written). Qere (reading) is לוֹ (lo) which would make it "which has a wall." LXX does not have this negative. LXX reads, ἐχούσῃ τεῖχος (echousê teichos) "having a wall."

622 וַאֲשֶׁר יִגְאֹל (va'asher yig'al) – "And he who redeems" – KJV "And if a man purchase;" NKJV "And if a man purchases;" NAS "What, therefore, . . . may be redeemed." NAS translates "redeemed," יִגְאֹל (yig'al), as if it were in the passive (Niphal) form, which it is not. Also, the KJV & NKJV translate the relative pronoun, אֲשֶׁר (asher), as "man."

623 יָדוֹ עָמָה (mâtâh yâdo `immâkh) – "his hand slips with you" – the word for "slips," עָמָה (mâtâh), in the Qal form, is also found in Deuteronomy 32:35 ("slip"); Psalm 38:16 (H17, "slips"); 46:2 (H3, "removed"); 6 (H7, "moved"); 60:2 (H4, "shaking"); 94:18 ("slips"); Proverbs 24:11 ("stumbling"); 25:26 ("falters"); Isaiah 24:19 ("shaken exceedingly," הִתְמוֹטְטָה [hitmotetâh] second word, הִתְמוֹטְטָה [hitmotetâh], is Hithpoel); 54:10 (2x, "removed").

624 נֶשֶׁךְ (neshekh) – "interest" – see footnote for Exodus 22:25.

625 תַּרְבִּית (tarbiyt) – "increase" – found also only in Ezekiel 18:8, 13, 17 (increase); 22:12 (increase); Proverbs 28:8 (extortion). This word is related to the verb to increase, or be or become much, רָבַת (revot).

626 מְרִבִּית (marbiyt) – "increase" – akin to תַּרְבִּית (tarbiyt, "increase") in verse 36, found also only in 1 Samuel 2:33 ("descendants" NKJV; "increase" KJV); 1 Chronicles 12:29 (H30, greatest); 2 Chronicles 9:6 (greatness); 30:18 (multitude).

627 לְהִיְיֹת לָכֶם לֵאלֹהִים (lihyot lâkhem lêlohiym) – "to be God to you" – more literally, "to be to you to God"

slave sale.<sup>628</sup> [43] You shall not rule over him in harshness,<sup>629</sup> and you shall fear from your Gods. [44] And your slave and your maidservant who are to you from the nations which surround you, from them you shall buy a slave and maidservant. [45] And also from the sons of those who are sojourners, the strangers with you, from them you shall buy, and from their families who are with you whom they begot in your land, and they shall be to you for a possession. [46] And you shall possess them for your sons after you to inherit a possession forever. On them you may enslave,<sup>630</sup> and on your brother of the sons of Israel, each on his brother, you shall not rule over him in harshness.<sup>631</sup>

[47] 'And if the hand of a stranger attains<sup>632</sup> and is sojourning with you and your brother with him becomes poor and is sold to the stranger sojourning with you or to a member of the stranger's family, [48] after he is sold there shall be redemption for him. One from his brethren shall redeem him. [49] Or, his uncle or the son of his uncle shall redeem him, or from the flesh of his flesh<sup>633</sup> from his family shall redeem him, or his hand attains and he is redeemed. [50] And he shall consider with buying him from the year of his selling to him until the year of the ram's horn, and silver shall be his sale. In a sale, years shall be according to the days of an employee he will be with him. [51] If there are yet many of the years, to their mouth<sup>634</sup> he shall return his redemption from silver from buying him. [52] If there are a few remaining in the years until the year of the ram's horn, so he shall consider to him according to the mouth<sup>635</sup> of his years, he shall return his redemption. [53] As an employee's year, in the year he shall be with him, he shall not rule over him in harshness before your eyes. [54] And if he is not redeemed in these,<sup>636</sup> so he shall go out in the year of the ram's horn, he and his sons with him. [55] For to me are the sons of Israel slaves. They are my slaves whom I brought them out from the land of Egypt. I am Yehvah your Gods.'

**26**[1] 'You shall not make for yourselves idols and a carved image and a pillar<sup>637</sup> you shall not raise up for yourselves, and a stone figure<sup>638</sup> you shall not give in your land to bow down to it, for I am Yehvah your Gods. [2] You shall keep my sabbaths and my sanctuary you shall fear. I am Yehvah.'

[3] 'If you walk in my statutes and keep my commandments and do them,<sup>639</sup> [4] so I will give your rains in their time and the earth will give its produce and a tree of

628 מִמְכֶּרֶת (mimkeret) – "sale" – only found here.

629 בִּפְהָרֶךָ (bephârekha) – "harshness" – see footnote for Exodus 1:13.

630 בָּהֶם תַּעֲבֹדוּ (bâhem ta'avodu) – "On them you may enslave" – more in Exodus 21:2-6; Deuteronomy 15:12-18.

631 "you shall not rule over him in harshness" is in contrast to dealing with the others who are enslaved.

632 תִּשְׁגֶּה (thasiyg) – "attain" – this is how the Hebrew describes obtaining wealth. See footnote for Leviticus 5:11.

633 בְּשָׂרוֹ שָׂאָר (she'êr besâro) – "flesh of his flesh" – NKJV "near of kin"

634 לְפִיהֶן (lephiyhen) – "to their mouth" – this is the preposition "to," לְ (le), with the word "mouth," פִּי (phi), and the feminine pronominal suffix הֶן (hen), "their," referring to the feminine noun שָׁנִיִּם (shâniym), "years." Thus, "to their mouth" is i.e. according to the number (of years).

635 פִּי (phi) – "mouth" – i.e. number

636 אֵלֶּה ('êlleh) – "these" – i.e. these years just mentioned.

637 מַצֵּבָה (matsêvâh) – "pillar" – same word used for example in Exodus 23:24; 24:4.

638 מַשְׁכֵּית (maskiyt) – "figure" – "engraved" NKJV; KJV "image;" NAS "figured""figure" – found also only in Numbers 33:52 ("engraved stones" NKJV; KJV "pictures;" NAS "figured stones"); Psalm 73:7 ("could wish" NKJV; KJV; NAS "imaginings"); Proverbs 18:11 ("esteem" NKJV; KJV "conceit;" NAS "imagination"); 25:11 ("settings" NKJV, NAS; KJV "pictures"); Ezekiel 8:12 ("idols" NKJV, although it is singular; KJV "imagery;" NAS "carved images").

639 "do them" = believing them, see Romans 10:4-8/Deuteronomy 30:10-17 (vs 10 "heart," vs 17 "heart," Romans 10:10a); 4:9, 29, 39; 5:29; 6:5-6; 11:18; 26:16; 28:45-47; 29:4 (not given faith), 19.

the field shall give its fruit. [5] Your threshing will reach a vintage, and a vintage will reach a sowing; and you shall eat your bread to the abundance, and live securely in your land. [6] And I will give peace in the land, and you will lie down and none will frighten away.<sup>640</sup> And I will cause evil life<sup>641</sup> to cease from the land, and the sword shall not pass through in your land. [7] And you shall pursue your enemies, and they shall fall before you by the sword. [8] And five from you shall pursue a hundred, and a hundred from you shall pursue ten thousand; and your enemies shall fall before you by the sword. [9] And I will turn to you and make you fruitful and multiply you, and I will confirm my covenant with you. [10] You will eat old being old, and old, because of the new, you will bring out. [11] And I will give my dwelling place in your midst, and my soul will not abhor<sup>642</sup> you. [12] And I will walk in your midst and be your Gods,<sup>643</sup> and you will be my people. [13] I am Yehvah your Gods who brought you out from the land of Egypt from being slaves to them, and I broke the bars<sup>644</sup> of your yoke and made you walk erect.<sup>645</sup>

[14] 'And if you do not listen to me and you do not do all these commandments, [15] and if you reject my statutes and if your soul abhors my judgments to not do all my commandments to you, breaking my covenant, [16] indeed I will do this to you: so I will appoint upon you sudden terror,<sup>646</sup> the wasting disease,<sup>647</sup> and the fever<sup>648</sup> finishing<sup>649</sup> eyes and sorrowing<sup>650</sup> soul. And you shall sow to vanity your seed, and your enemies shall eat it. [17] And I will set my face against you, and you will be struck<sup>651</sup> before your enemies; and those who hate you will rule over you. And you will flee, and no one will be pursuing you.<sup>652</sup>

[18] 'And if during these you do not listen to me, so I will add to disciplining you seven upon your sins. [19] And I will break the pride of your strength, and give your heavens as iron and your earth as bronze. [20] And your power will be completed to vanity, and your land will not give its yield; and the tree of the earth will not give its fruit. [21] And if you walk with me contrarily and are not willing to listen to me, so I will add upon you seven blows according to your sins. [22] And I will cause to be sent among you life<sup>653</sup> of the field<sup>654</sup> and it will bereave you; and it will make your

640 מַחַרִּייד (machariyd) – "will frighten away"

641 חַיָּה רָעָה (chayyâh râ'âh) – "evil life" – NKJV "evil beast" – see footnote for Genesis 37:20.

642 תִּגְעַל (tigh'al) – "abhor" – found also only in Leviticus 26:15 (abhor), 30 (abhor), 43-44 (abhor); 2 Samuel 1:21 (NKJV "is cast away"); Job 21:10 (NKJV "failure"); Jeremiah 14:19 (loathed); Ezekiel 16:45 (2x, loathing, loathed).

643 הָיִיתִי לָכֶם לֵאלֹהִים (hâiytiy lâkhem lê'lohiym) – "be your Gods" – more literally, "be to you to Gods." The next phrase is likewise constructed, אָתֶם תִּהְיוּ לִי לְעָם ('attem tihyu-liy le'âm) "you will be my people," or more literally, "you will be to me to people."

644 מוֹטוֹת (motot) – "bars" – used for the "poles" for the ark in 1 Chronicles 15:15.

645 קוֹמְמִיּוּת (qomemiyut) – "erect" – only found here. NKJV "upright" with footnote, "erect."

646 בְּהִלָּה (behâlâh) – "sudden terror" – akin to the verb to be terrified (e.g. Genesis 45:3 "dismayed" NKJV; 2 Chronicles 32:18 "trouble" NKJV //with "to frighten them" לִירָאָה or hasten (e.g. 2 Chronicles 35:21; Ecclesiastes 5:2[H1])).

647 הַשְּׁחָפֶת (hashachephet) – "the wasting disease" – only found here and in Deuteronomy 28:22 (בַּשְּׁחָפֶת, bashachephet, "with [or in] the wasting disease").

648 הַקֶּדַחַת (haqqaddachat) – "the fever" – only found here and in Deuteronomy 28:22 (בַּקֶּדַחַת, baqqaddachat).

649 מְכַלְלוֹת (mekhallot) feminine plural Piel participle – "finishing" – meaning to bring to an end or annihilation.

650 מְדִיבּוֹת (mediyvot) feminine plural Hiphil participle – "sorrowing" – KJV, NKJV "sorrow;" NAS "pine away" – exact meaning unknown, only found here. Similar wording is found at the end of Deuteronomy 28:65.

651 נִגְפָתֶם (niggapthem) – "you will be struck" – Niphal (passive) form of נָגַף (nâgaph), which in the Qal (active) form is "strike" (e.g. Exodus 12:23[2x]; 1 Samuel 25:38; Psalm 91:12 ["dash" NKJV]).

652 Proverbs 28:1 – i.e. they will be wicked.

653 חַיָּית (chayyat) – "life" – KJV, NKJV, NAS "beasts"

654 שָׂדֶה (sâdeh) – "field" NAS; KJV, NKJV "wild"

beast cut off. And it will make you few, and your roads will be desolate. [23] And if in these you will not be disciplined by me and you walk with me contrarily, [24] indeed I will also walk with you in contrariness. And I will smite you, even I,<sup>655</sup> seven upon your sins. [25] And I will bring upon you an avenging sword avenging the covenant, and you will be gathered to your cities; and I will send pestilence in your midst and you will be given into the hand of your enemy. [26] In my breaking to you the staff of bread, so ten women will bake your bread in one oven. And they shall return your bread in the weight, and you shall eat and not be satisfied.'

[27] 'And if in this you do not listen to me and walk with me in contrariness, [28] so I will walk with you in the fury of contrariness. And I will discipline you, indeed I, seven upon your sins. [29] And you will eat the flesh of your sons and the flesh of your daughters you will eat.<sup>656</sup> [30] And I will exterminate your high places and cut down your incense altars<sup>657</sup> and set your carcasses upon the carcasses of your idols, and my soul shall abhor you. [31] And I will lay your cities waste and make your sanctuaries desolate, and I will not smell the scent of your soothing aroma. [32] And I will make desolate the land, and your enemies who dwell in it shall be astonished at it. [33] And I will scatter you among the nations and draw out after you a sword, and your land will be desolate; and your cities shall be waste. [34] Then the land will enjoy its sabbaths all the days of its desolation,<sup>658</sup> and you are in your enemies land. Then the land will rest, and enjoy its sabbaths. [35] All the days of its desolation it shall rest with which it did not rest in your sabbaths in your dwelling upon it. [36] And those in you who are left, so I will bring weakness into their heart in the lands of their enemies, and the sound of a driven leaf shall pursue them. And they shall flee a flight of the sword, and they shall fall; and no one is pursuing. [37] And they shall stumble each in his brother as before the sword, and none are pursuing; and you will have no standing before your enemies. [38] And you will perish in the nations, and the land of your enemies will eat you. [39] And those left among you will rot in their iniquity in the land of their enemies, and also in the iniquity of their fathers with them they shall rot. [40] And they will confess their iniquity, and the iniquity of their fathers in their unfaithfulness which they were unfaithful against me;<sup>659</sup> and also which they walked with me in contrariness. [41] Indeed, I walked with them in contrariness and brought them into the land of their enemies. If then, their foreskinned heart is humbled, and then they accept their iniquity, [42] so I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham I will remember; and the land I will remember. [43] And the land will be left from them and will enjoy its sabbaths in the desolation from them, and they will accept their iniquity; because and on account of my judgments they rejected; and my statutes their soul abhorred. [44] And indeed also this: in their being in the land of their enemies, I will not reject them, nor abhor them to finish them to break my covenant with them, for I am Yehvah their Gods. [45] And I will remember for them the covenant of previous

655 גַּם־אֲנִי (gam-'āniy) – "even I" NAS

656 See footnote for Romans 1:31.

657 חַמְאֵי־אֲזִיזִים (chammânêykhem) – "incense altars" - NKJV, NAS; KJV "images" – found also only in 2 Chronicles 14:5(H4 "incense altars"); 34:4, 7 ("incense altars"); Isaiah 17:8 ("incense altars"); 27:9 ("incense altars"); Ezekiel 6:4, 6 ("incense altars").

658 הוֹשַׁמָּה (hoshammâh) – "its desolation" – Hophal infinitive with 3<sup>rd</sup> singular suffix

659 בִּי (biy) – "against me" – more literally, "in me."

ones<sup>660</sup> whom I brought them from the land of Egypt before the eyes of the nations to be to them Gods. I am Yehvah."

[46] These are the statutes and the judgments and the laws which Yehvah gave between him and between the sons of Israel on Mount<sup>661</sup> Sinai<sup>662</sup> in the hand of Moses.

**27**[1] And Yehvah spoke to Moses saying, [2] "Speak to the sons of Israel and say to them, 'A man that makes a special<sup>663</sup> vow<sup>664</sup> in your estimate, souls to Yehvah, [3] and your estimate shall be the male is from a son of twenty years and unto a son of sixty years, and your estimate shall be fifty shekels of silver in the shekel of the holy place. [4] And if she is a female, so shall your estimate be thirty shekels. [5] And if from a son of five years and unto a son of twenty years, so your estimate shall be, the male shall be twenty shekels and for the female ten shekels. [6] And if from the son of a newborn and unto a son of five years, so your estimate shall be, the male shall be five shekels of silver and for the female your estimate shall be three shekels of silver. [7] And if from a son of sixty years and upwards, if a male, so shall your estimate be fifteen shekels and for a female ten shekels. [8] And if he is poor from your estimate, so you shall make him stand before the priest, and the priest shall make an estimation of him upon the mouth which the one's hand who vowed attains. The priest shall make an estimation of him.'

[9] 'And if a beast which they offer from it an offering to Yehvah, all that one gives from it to Yehvah shall be holy. [10] He shall not change it nor exchange it, good for bad or bad for good. And if he does indeed exchange beast for beast, so shall it and its exchange be holy. [11] And if every unclean beast which they do not offer from it an offering to Yehvah, so he shall make the beast stand before the priest. [12] And the priest shall make an estimate of it between good and between bad, according to your estimate, the priest, so it shall be. [13] And if he indeed redeems it, so he shall add its fifth upon your estimation.'

[14] 'And a man that sanctifies his house holy to Yehvah and the priest makes an estimation between good and between bad, just as the priest estimates it, so it shall stand. [15] And if the one who sanctified redeems his house, so he shall add a fifth of the silver of your estimation upon it, and it shall be his.'

[16] 'And if from a field of his possession a man sanctifies to Yehvah, so your estimation shall be to the mouth of his seed, a homer<sup>665</sup> of barley seed for the fifty shekels of silver. [17] If from the year of the ram's horn he sanctifies his field, according to your estimation it shall stand. [18] And if after the ram's horn he sanctifies his field, so the priest shall account to him the silver upon the mouth of

660 The descendants of Abraham (Genesis 12:1-3; 17:1-11; 22:15-18), Isaac (Genesis 26:1-5), and Jacob (Genesis 28:13-15).

661 בְּהָרַ (behar) – "on Mount" – At Leviticus 25:1 it says the Lord spoke to Moses "on Mount Sinai saying . . ." (בְּהָרַ). Yet, Leviticus 1:1 says He spoke to him "from the tent of meeting". From Leviticus 1:1-24:23 it was from the tent of meeting in which the laws were given. Here in Leviticus 26:46 it says the statutes were given "on Mount Sinai" which could also be translated "by Mount Sinai". בֵּה (be) is used in that way, e.g. in 1 Samuel 29:1; Ezekiel 10:15, 20. Moreover, it could also be talking about the statutes from Leviticus 25:1 through 26:46.

662 סִינַי (sinai) – same mountain as Horeb (see Exodus 3:1 footnote).

663 יָפְלִי' (yaphli') – "makes a special" – see footnote for Leviticus 22:21. This verb is related to פָּלֵא (pele'), e.g. Exodus 15:11 "wonders" (פָּלֵא); Psalm 77:14 (H15, פָּלֵא); Isaiah 9:6 (H5) "wonderful"; 26:1 "wonderful things" (פָּלֵא).

664 נָדַר (neder) – "vow" – see also Numbers 6:2

665 חֹמֶר (chomer) – "homer" = 10 ephahs (Ezekiel 45:11, 14) – found also in Numbers 11:32; Isaiah 5:10; Hosea 3:2; Ezekiel 45:11 (3x), 13-14 (2x).

the years that remain until the year of the ram's horn, and it shall be withdrawn from your estimation. [19] And if he indeed redeems the field, the one who sanctified it, so he shall add a fifth of the silver of your estimation upon it, and it shall stand to him.<sup>666</sup> [20] And if he does not<sup>667</sup> redeem the field, and if he sells the field to another man, it shall not be redeemed again. [21] And the field in its going out in the ram's horn shall be holy to Yehvah, as a field of the devotion for the priest. It shall be his possession.'

[22] 'And if a field of his purchase which is not from a field of his possession he sanctifies to Yehvah, [23] so the priest shall account to him an amount of your estimation until the year of the ram's horn, and give your estimation on that day it is holy to Yehvah. [24] In the year of the ram's horn the field shall return to whom it was bought from, to the one who had possession of the land. [25] And each of your estimates shall be in the shekel of the holy place. Twenty gerah<sup>668</sup> shall be the shekel.'

[26] 'Also a firstborn that is firstborn to Yehvah among the beast a man shall not sanctify it if an ox, if one of the flock.<sup>669</sup> It is Yehvah's. [27] And if among the unclean beast, so he shall ransom<sup>670</sup> in your estimation, and add its fifth upon it, and if it is not redeemed,<sup>671</sup> so it shall be sold in your estimation.

[28] Also, every devoted thing<sup>672</sup> which a man devotes to Yehvah, from all that he has, from man and beast and from the field of his possession, it shall not be sold. And it shall not be redeemed.<sup>673</sup> Every devoted thing is holy of holies. It is Yehvah's. [29] Every devoted thing which shall be destroyed<sup>674</sup> from the man shall not be ransomed. It shall surely be put to death.'

[30] 'And every tenth of the earth, from the seed of the earth, from the fruit of the tree, it is Yehvah's. It is holy to Yehvah. [31] And if a man indeed redeems from his tenth, he shall add its fifth upon it. [32] And every tenth of a herd and of a flock, all that pass under the rod, the tenth shall be holy to Yehvah. [33] He shall not seek a son of good to bad, and he shall not exchange it. If he indeed exchanges it, so it shall be and its exchange shall be holy. It shall not be redeemed.'

[34] These are the commandments that Yehvah commanded Moses for the sons of Israel on mount Sinai.

666 לֹא קָם (qâm lo) – "it shall stand to him" – i.e. it shall be his.

667 NKJV adds "want to".

668 גֵּרָה (gêrah) – "gerah" – see Exodus 30:13 and footnote.

669 שֶׁ (she) – "one of the flock" – see footnote for Exodus 12:3.

670 פָּדָה (phâdâh) – "he shall ransom"

671 יִגָּאֵל (yiggâ'el) – "it is . . . redeemed"

672 חֵרֶם (chêrem) – "devoted thing" – see footnote for verse 29.

673 "it shall not be redeemed" – earlier the chapter speaks of redeeming that which has been sanctified to the Lord (verses 13, 15, 19-20, 27) and afterward as well (verse 31). Yet, if it is devoted, it can not be redeemed. It is devoted to destruction. For more on that, see word study on יֹחֹרָם (yochoram) in footnote for verse 29.

674 יֹחֹרָם (yochoram) – "shall be destroyed" – this verb is from the same root as the noun חֵרֶם (chêrem) "devoted thing." The idea of this verb is "devoted to destruction." This same form of this verb is found in Exodus 22:20(H19) translated there "shall be destroyed." See footnote for Exodus 22:20.



## Numbers<sup>1</sup>

### In the Wilderness<sup>2</sup>

**1**[1] And Yehvah spoke to Moses in the wilderness of Sinai in the tent of meeting on the first of the second month in the second year from going out from the land of Egypt saying, [2] “Lift up a head<sup>3</sup> of all the congregation of the sons of Israel to their families to the house of their fathers in a number of names of every male to their skulls.<sup>4</sup> [3] From a son of twenty years and up, everyone who goes out to war<sup>5</sup> in Israel. You shall number them according to their armies, you and Aaron. [4] And with you there shall be each man to the tribe, each head who is to the house of his fathers.<sup>6</sup> [5] And these are the names of the men who will stand with you: to Reuben, Elizur,<sup>7</sup> son of Shedeur;<sup>8</sup> [6] to Simeon, Shelumiel,<sup>9</sup> son of Zurishaddai;<sup>10</sup> [7] to Judah, Nahshon, son of Amminadab; [8] to Issachar, Nethanel,<sup>11</sup> son of Zuar;<sup>12</sup> [9] to Zebulun, Eliab,<sup>13</sup> son of Helon;<sup>14</sup> [10] to the sons of Joseph, to Ephriam,

1 APIΘMOI (ARITHMOI) - This is the Greek title (LXX) and means "Numbers."

2 בְּמִדְבָּר (bemidbar) – "In the Wilderness" - This is the Hebrew title and is the fifth word in the Hebrew text.

3 שָׁאוּ אֶת־רֹאשׁ (si'u 'et-ro'sh) – “Lift up a head” (lit.) - NKJV “Take a census” - This same exact phrase is used also in Numbers 26:2 where the second census of those “twenty years and up” is made after that first generation perishes.

4 לְגִלְגֻּלְתָּם (legulgelotâm) – "to their skulls" – see footnote for Exodus 16:16.

5 Note the rules of this conscription – Deuteronomy 20:1-9.

6 אָבוֹתָיו ('avotâyv) – "his fathers" KJV – This is a plural noun with the 3<sup>rd</sup> singular masculine pronminal suffix. NKJV, NAS translate it as a singular noun, "his father's."

7 אֵלִיזֹר ('eliytsur) – "Elizur" – meaning, "My God is Rock" – same word used e.g. in Deuteronomy 32:4 for Rock, צֹר (tsur). אֵלִיזֹר ('eliytsur) "Elizur" is found also only of this man in Numbers 2:10; 7:30, 35; 10:18. There is also the similar name, צֹרִי־אֵל (tsuriy'êl) "Zuriel," meaning "My Rock is God" found in Numbers 3:35.

8 שְׁדֵי־אֹר (shedêy'ur) – "Shedeur" – found also only of this man in Numbers 2:10; 7:30, 35; 10:18. This name appears to mean, "breasts of a flame." שְׁדֵי (shedêy) is "breasts" in the construct form (e.g. Ezekiel 23:21) and אֹר ('ur) is flame (e.g. Isaiah 31:9 "fire" NKJV), or perhaps "Almighty is a flame." שְׁדֵי (shadday) is “Almighty.”

9 שְׁלֻמִּי־אֵל (shelumiy'êl) – "Shelumiel" – found also only of this man in Numbers 2:12; 7:36, 41; 10:19.

10 צֹרִי־שְׁדֵי (tsuriyshaddây) – "Zurishaddai" – found also only of this man in Numbers 2:12; 7:36, 41; 10:19. צֹרִי־שְׁדֵי (tsuriyshaddây) means "My Rock is Almighty." צֹרִי (tsuriy) is "My Rock" and שְׁדֵי (shaddây) is "Almighty."

11 נֶתַנְאֵל (nethan'êl) – "Nethanel" – meaning "God gives" or "God gave" - this same man and name is found also only in Numbers 2:5; 7:18, 23; 10:15. There is also a son of Jesse in 1 Chronicles 2:14; a priest in 1 Chronicles 15:24; a priest in Nehemiah 12:21; a son of a priest in Nehemiah 12:36; a son of Pashhur in Ezra 10:22 (same as Nehemiah 12:36?); a name of a Levite in 1 Chronicles 24:6; a Levite in 1 Chronicles 26:4; and a Levite in 2 Chronicles 35:9; and a leader under Jehoshaphat in 2 Chronicles 17:7. In the LXX this name in the Greek is Ναθαναήλ (nathanaêl) which is the same name in the NT in John 1:45-49; 21:2 ("Nathanael").

12 צֹוֶר (tsu'âr) – "Zuar" - this same name and man is found also only in Numbers 2:5; 7:18, 23; 10:15.

13 אֵלִיָּאב ('eliy'av) – "Eliab" – meaning "My God is father" – this same man and name is found in also in Numbers 2:7; 7:24, 29; 10:16. There is also a son of Pallu in Numbers 16:1, 12; 26:8-9; Deuteronomy 11:6; a son of Jesse in 1 Samuel 16:6-7; 17:13, 28(2x); 1 Chronicles 2:13 [1 Chronicles 27:18 reads אֵלִיָּהוּ ('eliy'av) "Elihu" KJV, NKJV, NAS, and is identified as מְאָחֵי דָוִיד [mê'achêy dâviyd] "from the brothers of David" which makes it appear to be Eliab]; 2 Chronicles 11:18 אֵלִיָּאב ['eliy'av] NKJV "Eliab;" KJV, NAS "Eliab"); Samuel's great grandfather in 1 Chronicles 6:27(H12) [1 Chronicles 6:34 (H19) calls him אֵלִיָּאֵל ('eliy'êl) "Eliel" and 1 Samuel 1:1 calls him אֵלִיָּהוּ ('eliyhu) "Elihu," note the genealogies]; a Gadite in 1 Chronicles 12:9; a Levite in 1 Chronicles 15:18, 20; 16:5.

14 חֵלֹן (chêlon) – "Helon" – found also only of this man in Numbers 2:7; 7:24, 29; 10:16.

Elishama,<sup>15</sup> son of Ammihud;<sup>16</sup> to Manasseh, Gamaliel,<sup>17</sup> son of Pedahzur;<sup>18</sup> [11] to Benjamin, Abidan,<sup>19</sup> son of Gideoni;<sup>20</sup> [12] to Dan, Ahiezer,<sup>21</sup> son of Ammishaddai;<sup>22</sup> [13] to Asher, Pagiel,<sup>23</sup> son of Ocran;<sup>24</sup> [14] to Gad, Eliasaph,<sup>25</sup> son of Deuel;<sup>26</sup> [15] to Naphtali, Ahira,<sup>27</sup> son of Enan;<sup>28</sup> [16] These are the called of the congregation, leaders of the tribes of their fathers. They are heads of thousands of Israel.” [17] And Moses and Aaron took these men who were designated in name, [18] and assembled all the congregation on the first of the second month, and they made known their genealogy<sup>29</sup> upon their families according to the house of their fathers in a number of names from the son of twenty years and up to their skulls.<sup>30</sup> [19] Just as Yehvah commanded Moses, so he numbered them in the wilderness of Sinai.

[20] And the sons of Reuben, firstborn of Israel, their genealogies were according to their families according to the house of their fathers in a number of names to their skulls,<sup>31</sup> every male from a son of twenty years and up, everyone who goes out to war. [21] Those who were numbered according to the tribe of Reuben were 46,500.

[22] To the sons of Simeon, their genealogies according to their families according to the house of their fathers, those who were numbered, in a number of names to their skulls,<sup>32</sup> every male from a son of twenty years and up, everyone who goes out to war, [23] those who were numbered according to the tribe of Simeon were 59,300.

[24] To the sons of Gad, their genealogies according to their families according to

15 אֱלִישָׁמָה ('eliyshâmâ) – "Elishama" meaning "God hears" or "God heard" or "My God hears [or heard]" – found of this man also in Numbers 2:18; 7:48; 53; 10:22; 1 Chronicles 7:26. There is also a son of David in 2 Samuel 5:16; 1 Chronicles 3:6, 8; 14:7; one of the royal seed in 2 Kings 25:25; Jeremiah 41:1; a son of Jekamiah in 1 Chronicles 2:41; a priest in 2 Chronicles 17:8; a scribe in Jeremiah 36:12, 20-21.

16 אַמִּיְהוּד ('ammihud) – "Ammihud" – found of this man also in Numbers 2:18; 7:48; 53; 10:22; 1 Chronicles 7:26. There is also a Simeonite in Numbers 34:20; a Naphtalite in Numbers 34:28; a Judahite in 1 Chronicles 9:4.

17 גַּמְלִי'אֵל (gamli'yêl) - LXX Γαμάλιηλ (gamaliêl) – "Gamaliel" – found only of this man in the OT in Numbers 2:20; 7:54; 59; 10:23. There is also Γαμάλιηλ (gamaliêl) "Gamaliel" in Acts 5:34; 22:3.

18 פְּדָחְזוּר (pedâhtsur) – "Pedahzur" meaning "Rock ransomed" – found also only of this man in Numbers 2:20; 7:54; 59; 10:23.

19 אַבִּידָן ('aviydân) – "Abidan" meaning "My father is judge" – found also only of this man in Numbers 2:22; 7:60; 65; 10:24.

20 גִּדְעוֹנִי (gid'oniy) – "Gideoni" - found also only of this man in Numbers 2:22; 7:60; 65; 10:24.

21 אַחִי'עֶזֶר ('achiy'ezer) – "Ahiezer" meaning "My brother is help" – found also of this man in Numbers 2:25; 7:66; 71; 10:25. There is also one of David's men in 1 Chronicles 12:3.

22 אַמִּיְשַׁדָּי ('ammishaddây) – "Ammishaddai" means (?) "my people is the Almighty" or "my people of the Almighty" - found also only of this man in Numbers 2:25; 7:66; 71; 10:25.

23 פַּגִּי'אֵל (pagh'iy'êl) – "Pagiel" - found also only of this man in Numbers 2:27; 7:72; 77; 10:26.

24 עֹכְרָן ('âkhrân) – "Ocran" - found also only of this man in Numbers 2:27; 7:72; 77; 10:26.

25 אֵלְיָסָפ (elyâsâph) – "Eliasaph" meaning "God added" - found also of this man in Numbers 2:14; 7:42; 47; 10:20. There is also the leader of the Gershonites in Numbers 3:24.

26 דְּעוּאֵל (de'u'êl) – "Deuel" - found also only of this man in Numbers 7:42; 47; 10:20. He is also called רְעוּאֵל (re'u'êl) "Reuel" in Numbers 2:14 (see footnote for Genesis 36:4 for רְעוּאֵל). In the LXX these passages are all translated with ραγουήλ (ragouêl) "Reuel."

27 אַחִי'רָע ('achiyra) - "Ahira" meaning "My brother is evil" - found also only of this man in Numbers 2:29; 7:78; 83; 10:27.

28 עֵינָן ('êynân) – "Enan" - found also only of this man in Numbers 2:29; 7:78; 83; 10:27. Also, name of a village in Numbers 34:9-10; Ezekiel 47:17; 48:1.

29 יִתְיַלְדוּ (yityaldu) – "they made known their genealogy" – this Hithpaël form, from יָלַד (yâlad) "bear" or "beget," is only found here.

30 גֻּלְגֻלֹּתָם (gulgelotâm) – "skulls" – see footnote for Exodus 16:16.

31 גֻּלְגֻלֹּתָם (gulgelotâm) – "skulls" – see footnote for Exodus 16:16.

32 גֻּלְגֻלֹּתָם (gulgelotâm) – "skulls" – see footnote for Exodus 16:16.

the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [25] those who were numbered according to the tribe of Gad were 45,650.

[26] To the sons of Judah, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty and up, everyone who goes out to war, [27] those who were numbered according to the tribe of Judah were 74,600.

[28] To the sons of Issachar, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [29] those who were numbered according to the tribe of Issachar were 54,400.

[30] To the sons of Zebulun, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [31] those who were numbered according to the tribe of Zebulun were 57,400.

[32] To the sons of Joseph, to the sons of Ephraim, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [33] those who were numbered according to the tribe of Ephraim were 40,500.

[34] To the sons of Manasseh, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [35] those who were numbered according to the tribe of Manasseh 32,200.

[36] To the sons of Benjamin, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [37] those who were numbered according to the tribe of Benjamin were 35,400.

[38] To the sons of Dan, their genealogies according to their families according to the house of their fathers in a number of names from twenty years and up, everyone who goes out to war, [39] those who were numbered according to the tribe of Dan were 62,700.

[40] To the sons of Asher, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [41] those who were numbered according to the tribe of Asher were 41,500.

[42] Sons of Naphtali, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [43] those who were numbered according to the tribe of Naphtali were 53,400.

[44] These are the ones who were numbered, whom Moses and Aaron and the leaders of Israel numbered, twelve men.<sup>33</sup> They are each one according to the house of his fathers. [45] And they were all who were numbered of the sons of Israel according to the house of their fathers from a son of twenty years and up, everyone who goes out to war in Israel. [46] And all who were numbered were 603,550.<sup>34</sup> [47] And the Levites, according to the tribe of their fathers, were not numbered in their

<sup>33</sup> In this twelve, Levi is left out and Manasseh is put in.

<sup>34</sup> Adding up the 12 numbers given in this chapter equals this sum total of 603,550. Another census was taken in Numbers 26:1-4f, and that number is found in Numbers 26:51 (601,730). All but two of the former 603,550 died in the wilderness (see Numbers 14:26-38; Deuteronomy 2:14-18; Joshua 5:2-9; Psalm 95:6-11; 1 Corinthians 10:5; Hebrews 3:16-19).

midst.

[48] And Yehvah spoke to Moses saying, [49] “Only the tribe of Levi shall not be numbered, and their heads shall not be lifted up in the midst of the sons of Israel. [50] And you shall number the Levites upon the dwelling of the testimony, and upon all its items, and upon all that it has. They shall carry the dwelling and all its items, and they shall attend to it and camp around the dwelling. [51] And in journeying the dwelling, the Levites shall take it down and in the encampments of the dwelling the Levites shall raise it up. And the stranger who comes near shall be put to death.<sup>35</sup> [52] And the sons of Israel shall camp, each upon his camp, and each upon his banner<sup>36</sup> according to their armies. [53] And the Levites shall camp around the dwelling of the testimony and there shall not be wrath upon the congregation of the sons of Israel. And the Levites shall keep charge of the dwelling of the testimony.”

[54] And the sons of Israel did according to all that Yehvah commanded Moses, thus they did.<sup>37</sup>

**2**[1] And Yehvah spoke to Moses and to Aaron saying, [2] “Each upon his banner in signs according to the house of their father, the sons of Israel shall camp around opposite to the tent of meeting they shall camp. [3] And the ones camping east from the rising of the sun, shall be the banner of the camp of Judah according to their armies, and the leader for the sons of Judah, Nahshon the son of Amminadab. [4] And his army and their numbers are 74,600. [5] And the ones camping near him shall be the tribe of Issachar, and the leader for the sons of Issachar, Nethanel son of Zuar. [6] And his armies and his numbers are 54,400.”

[7] “The tribe of Zebulun, and the leader for the sons of Zebulun, Eliab son of Helon. [8] And his armies and his numbers are 57,400. [9] All who are numbered to the camp of Judah are 186,400 according to their armies. They shall journey first.”

[10] “The banner of the camp of Ruben shall be to the south according to their armies, and the leader for the sons of Ruben, Elizur son of Shedeur. [11] And his army and his numbers are 46,500. [12] And the ones camping by him shall be the tribe of Simeon, and the leader for the sons of Simeon, Shelumiel son of Zuri-shaddai.<sup>38</sup> [13] And his army and their numbers are 59,300. [14] And the tribe of Gad and the leader for the sons of Gad, Eliasaph son of Reuel.<sup>39</sup> [15] And his army and their numbers are 45,650. [16] All who are numbered to the camp of Ruben are 151,450 according to their armies. And they shall journey second.”

[17] “And the tent of meeting shall journey with the camp of the Levites in the midst of the camps, just as they camp, so they shall journey, each upon his hand according to their banners. [18] The banner of the camp of Ephraim according to their armies shall be toward the sea, and the leader for the sons of Ephraim, Elishama, son of Ammihud. [19] And his army and their numbers are 40,500. [20] And beside him, the tribe of Manasseh, and the leader for the sons of Manasseh, Gamaliel, son of Pedahzur, [21] and his army and their numbers are 32,200. [22] And the tribe of Benjamin and the leader for the sons of Benjamin, Abidan, son of

35 “shall be put to death” - same idea for the same kind of reason stated also in Numbers 3:10, 38; 18:7.

36 דִּגְלוֹ (dighlo) – “his banner” – this word for banner, דֶּגֶל (degal), is only found in Numbers chapters 1, 2, & 10, and Song of Solomon 2:4. The verb akin to this, דָּגַל (dâgal), is found only in Psalm 20:5 (H6, NKJV “we will set up our banners”); Song of Solomon 5:10 (NKJV “chief” with footnote, “*Distinguished*”); **6:4, 10**. There is another word for “banner,” נֶסֶם (nês). For that word, see footnote for Exodus 17:15.

37 Even though they obeyed then, they didn’t obey later, and thus it was all for naught.

38 צֹרִי־שַׁדַּי (tsuriy-shaddây) – “Zuri-shaddai” – see footnote for Numbers 1:6.

39 רְעֻאֵל (re’u’êl) “Reuel” – see footnote for Numbers 1:14.

Gideoni, [23] and his army and their numbers are 35,400. [24] All who are numbered to the camp of Ephraim are 180,100, according to their armies, and they shall journey third.”

[25] “The banner of the camp of Dan on the north according to their armies, and the leader of the sons of Dan, Ahiezer, son of Ammishadai, [26] and his army and their numbers are 62,700. [27] And the ones who camp beside him, the tribe of Asher, the leader for the sons of Asher, Pagiel, son of Ocran, [28] and his army and their numbers are 41,500. [29] And the tribe of Naphtali, and the leader for the sons of Naphtali, Ahira, son of Enan, [30] and his army and their numbers are 53,400. [31] All who are numbered to the camp of Dan are 157,600. To the rear they shall journey according to their banners.”

[32] These are the ones who were numbered of the sons of Israel according to their house, their fathers, all who were numbered of the camps according to their armies, 603,550.<sup>40</sup> [33] And the Levites were not numbered in the midst of the sons of Israel, just as Yehvah commanded Moses. [34] And the sons of Israel did according to all that Yehvah commanded Moses. So, they camped according to their banners, and so they journeyed each according to his families by the house of his fathers.

**3**[1] And these are the generations<sup>41</sup> of Aaron and Moses in the day Yehvah spoke with Moses on Mount Sinai. [2] And these are the names of the sons of Aaron, the firstborn Nadab, and Abihu, Eleazar, and Ithamar. [3] These are the names of the sons of Aaron, the anointed priests whom he filled their hand for priesthood. [4] And Nadab and Abihu died before Yehvah in their offering strange<sup>42</sup> fire before Yehvah in the desert of Sinai, and they had no sons. And Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

[5] And Yehvah spoke to Moses saying, [6] “Bring near the tribe of Levi and make him stand before Aaron the priest, and they shall serve him. [7] And they shall keep his charge and the charge of all the congregation before the tent of meeting to serve the service of the dwelling. [8] And they shall keep all the vessels of the tent of meeting and the charge of the sons of Israel to serve the service of the dwelling. [9] And you shall give the Levites to Aaron and to his sons, they shall be given entirely to him from the sons of Israel. [10] And you shall appoint Aaron and his sons, and they shall keep their priesthood. And the stranger who comes near shall be put to death.”

[11] And Yehvah spoke to Moses saying, [12] “And I, behold, I shall take the Levites from the midst of the sons of Israel, instead of all the firstborn, who opens the womb, from the sons of Israel, and the Levites shall be mine. [13] For every firstborn is mine. On the day I struck every firstborn in the land of Egypt I sanctified to myself every firstborn in Israel, from man to beast. They are mine.<sup>43</sup> I am Yehvah.”

[14] And Yehvah spoke to Moses in the desert of Sinai saying, [15] “Number the sons of Levi according to the house of their fathers according to their families, every male from the sons of a month and upwards you shall number them.” [16] And Moses numbered them upon the mouth of Yehvah just as he commanded. [17] And

40 Out of 603,550, only two entered the promised land (Numbers 14:29-38).

41 תולדות (toledot) - "generations" – NKJV "records" w/footnote "Lit. *generations*"

42 זָרָה (zārâh) – "strange" – from the verb "be a stranger" (e.g. Proverbs 14:10; 27:2; 5:3, 20 [זָרָה NKJV "immoral woman," KJV "strange woman"]

43 See Exodus 13:2, 11-15; 22:29-31; 34:19-20; Leviticus 27:24-26; Numbers 3 and 8:16-18; 8:13-18; Deuteronomy 12:5-7, 17; 14:23; 15:19.

these were the sons of Levi in their names: Gershon, and Kohath, and Merari. [18] And these are the names of the sons of Gershon according to their families: Libni and Shimi.<sup>44</sup> [19] And the sons of Kohath according to their families: Amram, and Izehar, Hebron and Uzziel, [20] and the sons of Merari according to their families: Mahli and Mushi. These, they are the families of the Levites according to the house of their fathers. [21] To Gershon is the family of the Libnites, and the family of the Shimites. These, they are the families of the Gershonites. [22] Their numbers in the counting of every male from a son of a month and upwards, their numbers were 7,500. [23] The families of the Gershonites behind the dwelling shall camp toward the sea.<sup>45</sup> [24] And the leader of the house of the father for the Gershonites was Eliasaph, son of Lael.<sup>46</sup> [25] And the charge of the sons of Gershon in the tent of meeting was the dwelling and the tent, its covering, and screen of the door of the tent of meeting. [26] And the hangings of the court and the screen of the door of the court which are around by the dwelling and by the altar and from its cords for all its service.

[27] And according to Kohath, the family of the Amramites and the family of the Izharites and the family of the Hebronites and the family of the Uzzielites, these, they are the families of the Kohathite.<sup>47</sup>

[28] In the counting of every male from the son of a month and upwards was 8,600 keepers of the charge of the holy place.<sup>48</sup> [29] The families of the sons of Kohath camped by the side of the dwelling towards the south. [30] And the leader of the house of the father for the families of the Kohathites was Elizaphan,<sup>49</sup> son of Uzziel. [31] And their charge is the ark, and the table, and the lampstand, and the altars, and the vessels of the holy place which they serve in them, and the screen, and all of its service. [32] And the leader of the leaders of the Levities is Eleazar, son of Aaron the priest, overseer of the keepers of the charge of the holy place.<sup>50</sup>

[33] To Merari is the family of the Mahlites, and the family of the Mushites. These, they are the families of the Merari. [34] And their numbers in the counting of every male from a month and upwards is 6,200. [35] And the leader of the house of the father for the families of Merari is Zuriel,<sup>51</sup> son of Abihail.<sup>52</sup> By the north side of the dwelling they camped. [36] And the oversight of the charge of the sons of Merari is the boards of the dwelling and its bars and its pillars and its bases and all its

44 שִׁמִּי (shim'iy) - "Shimi" - see footnote for Exodus 6:17.

45 יָמָה (yâmâh) - "toward the sea" - i.e. to the west

46 לֵאֵל (lâ'êl) - "lael" - means to or for God. Perhaps, "belonging to God." Only found here.

47 קֹהַתִּי (qehâtiy) "Kohathite" (singular) – NKJV, KJV, NAS "Kohathites" - found also in Numbers 3:30; 4:18, 34, 37; 10:21 (plural, קֹהַתִּים [qehâtiym] "Kohathites"); 26:57; Joshua 21:4, 10; 1 Chronicles 6:33(H18); 54(H39), 61; 9:32; 2 Chronicles 20:19 (plural); 29:12; 34:12 (plural).

48 הַקֹּדֶשׁ (haqqodesh) - "the holy place" - more literally, "the holy." "Place" is understood from the context.

49 אֵלִיזָפָן ('eliysâphân) - "Elizaphan" - found also in 1 Chronicles 15:8; 2 Chronicles 29:13; also, same man slightly different name, אֶלְזָפָן ('eltsâphân), found also in Leviticus 10:4. There is a different man in Numbers 34:25, אֵלִיזָפָן ('eliysâphân) "Elizaphan."

50 הַקֹּדֶשׁ (haqqodesh) - "the holy place"

51 זִוְרִי־אֵל (tsuriy'êl) - "Zuriel" - only found here. It means "my rock is God" or "God is my rock."

52 אַבִּיחַיִל ('aviychâyil) - "Abihail" - means "my father is strength" (חַיִל [chayil] "strength" e.g. 1 Samuel 2:4 ) or "wealth" (e.g. Genesis 34:29) - found only here for this man. There is also with this same name a wife of Abishur (1 Chronicles 2:29), a son of Huri (1 Chronicles 5:14), a wife of Rehoboam (2 Chronicles 11:18), and the father of Esther, Mordecai's uncle (Esther 2:15; 9:29).

vessels and all its service, [37] and the pillars of the court around and their bases and their pegs and their cords. [38] And the ones camping before the dwelling eastward before the tent of meeting eastward, Moses and Aaron and his sons, keeping charge of the sanctuary for the charge of the sons of Israel. And the stranger who comes near was put to death. [39] All who were numbered of the Levities which Moses and Aaron numbered by the mouth of Yehvah according to their families, every male from a son of a month and upward, 22,000.

[40] And Yehvah said to Moses, “Number every firstborn male for the sons of Israel from a son of a month and upward, and take the number of their names. [41] And take the Levities for me, I am Yehvah, instead of every firstborn among the sons of Israel, and the beast of the Levities instead of every firstborn among the beast of the sons of Israel.” [42] And Moses numbered just as Yehvah commanded him, every firstborn among the sons of Israel. [43] And there was, every firstborn male in the number of the names from a son of a month and upward according to their numbers, 22,273.

[44] And Yehvah spoke to Moses saying, [45] “Take the Levities, instead of every firstborn among the sons of Israel and among the beast of the Levities, instead of among their beast, so the Levities shall be mine. I am Yehvah. [46] And the redemption of the 273 of the ones remaining upon the Levities from the firstborn of the sons of Israel, [47] so you shall take five, five shekels to the skull in the shekel of the holy place. You shall take the twenty gerah shekel. [48] And you shall give the silver to Aaron and to his sons, redemption of the ones remaining among them.”

[49] So Moses took the silver, the ransom from the ones remaining upon the redemption of the Levities, [50] from the firstborn of the sons of Israel he took the silver, 1,365 in the shekel of the holy place. [51] And Moses gave the silver of the ransom to Aaron and to his sons upon the mouth of Yehvah just as Yehvah commanded Moses.

**4**[1] Yehvah spoke to Moses and to Aaron saying, [2] “Lift up the head of the sons of Kohath from the midst of the sons of Levi according to their families according to the house of their fathers. [3] From the son of thirty years and upward and until a son of fifty years, everyone who goes to the service<sup>53</sup> to do work in the tent of meeting. [4] This is the service of the sons of Kohath in the tent of meeting, the holy of holies. [5] And Aaron and his sons shall go in the journeying of the camp and they shall cause the curtain of the screen to descend and they shall cover in it the ark of the testimony. [6] And they shall put upon it a covering of tachash's<sup>54</sup> skin, and they shall spread an entirely blue garment over it, and insert its poles. [7] And upon the table of the presence<sup>55</sup> they shall spread a blue garment, and put upon it the dishes and the pans and the sacrificial bowls and the pitchers of the drink offering and the perpetual bread shall be upon it. [8] And they shall spread upon them a scarlet<sup>56</sup> garment and cover it in a covering of tachash's skin, and insert its poles. [9] And they shall take a blue garment and cover the lampstand of the light and the lamps and its snuffers and its fire-pans and all the utensils of its oil which

53 צָבָא (tsāvâ') – “service” – this word is very much like our word “service” since it can mean service, in the sense of serving (as here), or it can mean “service” in the sense of military service. This word is also translated “war” (Numbers 1:3) and “army” (Numbers 2:4).

54 See footnote for Exodus 25:5.

55 פָּנִים (pāniym) - “presence” NKJV “showbread” - see footnote for Exodus 25:30.

56 תּוֹלַעַת שָׁנִי (tola'at shāniy) – see footnote for Leviticus 14:4

they shall serve for it in them. [10] And they shall put it and all its utensils to a covering of tachash's skin and put it upon the bar.<sup>57</sup>

[11] And upon the altar of gold they shall spread a blue garment and cover it in a covering of tachash's skin and insert its poles. [12] They shall take all the utensils of the service which they serve in them in the holy place<sup>58</sup> and put to a blue cloth and cover them in a covering of tachash's skin and put upon the bar. [13] And they shall clear away the fat ashes<sup>59</sup> of the altar and spread upon it a purple cloth. [14] And put upon it all its utensils which they serve upon it, among them the fire-pans, the forks, and the shovels, and the bowls, all the utensils of the altar, and they shall spread upon it a covering of tachash's skin, and insert its poles. [15] And Aaron and his sons shall finish for coverings the holy place and all the utensils of the holy place in the journeying of the camp, afterward then, the sons of Kohath shall come to carry, and they shall not touch to the holy place and die. These are the burden of the sons of Kohath in the tent of meeting. [16] And the oversight of Eleazar, son of Aaron the priest: oil, the light, and incense of spices, and the perpetual offering, and the anointing oil, the oversight of all of the dwelling, and all that is in it, in the holy place, and in its utensils.”

[17] And Yehvah spoke to Moses and to Aaron saying, [18] “Do not cut off the tribe of the family of the Kohathites from the midst of the Levites. [19] And this you shall do to them, and they shall live and they shall not die in their drawing near the holy of holies. Aaron and his sons shall come and set them, each man, upon his service and to his burden. [20] And they shall not come to see when engulfing<sup>60</sup> the holy place and they die.”

[21] And Yehvah spoke to Moses saying, [22] “Lift up the head of the sons of Gershon, also them according to the house of their fathers according to their families. [23] From the son of thirty years and upward until a son of fifty years. Number them, everyone who comes to perform service,<sup>61</sup> to serve a service in the tent of meeting. [24] This is the service of the families of the Gershonites for the service and for a burden. [25] And they shall bear the curtains of the dwelling and the tent of meeting, its cover and covering of the tachash<sup>62</sup> which is upon it above, and the screen of the door of the tent of meeting. [26] And the hangings of the court and the screen of the door of the gate of the court which is upon the dwelling and upon the altar all around and their cords and all the utensils of their services and all that is made for them, and they shall serve. [27] Upon the mouth of Aaron and his sons shall be all the services: sons of the Gershonites for all their burden and for all their services. And you<sup>63</sup> shall appoint upon them in their keeping all their burden. [28] This is the service of the families of the sons of the Gershonites in the tent of meeting and their keeping in the hand of Ithamar, son of Aaron the priest.”

[29] The sons of Merari according to their families according to the house of their fathers you shall number them. [30] From a son of thirty years and upward and

<sup>57</sup> מוט (mot) - “bar”

<sup>58</sup> בַּקֹּדֶשׁ (baqqodesh) - “in the holy place” - more literally, “in the holy”

<sup>59</sup> דִּשְׁשֵׁנוּ (dishshenu) - “they shall clear away the fat ashes” - See footnote for Exodus 27:3

<sup>60</sup> כִּבְלַעַ (kevalla) - “when engulfing” - KJV; NKJV “covered”; NAS “even for a moment” - from the verb כָּבַל (bala) “swallow” (e.g. Exodus 15:12; Numbers 16:30, 32, 34).

<sup>61</sup> לִצְבֹּא צָבָא (litsvo' tsâvâ) - “to perform service” - these words are usually used for war (e.g. Isaiah 31:4 “to fight” לִצְבֹּא [litsbo']; Numbers 1:3 “war” צָבָא [tsâvâ])

<sup>62</sup> See footnote for Exodus 25:5.

<sup>63</sup> פִּקְדְּתֶם (pheqadtem) - “you [plural] shall appoint”



until a son of fifty years, you shall number them, everyone who comes for the service, for servicing the service of the tent of meeting. [31] And this is the keeping from their burden for all their service in the tent of meeting: the boards of the dwelling, and its bars, and its pillars, and its bases. [32] And the pillars of the court around, and their bases, and their pegs, and from their pegs to all their utensils and all their services, and in names you shall number<sup>64</sup> the utensils of the keeping of their burdens. [33] This is the service of the families of the sons of Merari according to all their services in the tent of meeting in the hand of Ithamar, son of Aaron the priest.”

[34] And Moses and Aaron and the leaders of the congregation numbered the sons of the Kohathites according to their families and according to the house of their fathers. [35] From the son of thirty years and upward and until a son of fifty years, all who come to the service, to the service in the tent of meeting. [36] And their numbers according to their families were 2750. [37] These were numbered of the families of the Kohathites, everyone who served in the tent of meeting which Moses and Aaron numbered upon the mouth of Yehvah in the hand of Moses.

[38] And the numbers of the sons of Gershon according to their families and according to their fathers, [39] from a son of thirty years and upward and until a son of fifty years, everyone who comes to the service, to the service in the tent of meeting, [40] their numbers according to their families according to the house of their fathers were 2,630. [41] These were numbered of the families of the sons of Gershon, everyone who serves in the tent of meeting which Moses and Aaron numbered upon the mouth of Yehvah.

[42] And those numbered of the families of the sons of Merari according to their families according to the house of their fathers, [43] from a son of thirty years and upward and until fifty years, everyone who comes to the service, to the service in the tent of meeting, [44] and their numbers according to their families were 3,200. [45] These were numbered of the families of the sons of Merari which Moses and Aaron numbered upon the mouth of Yehvah in the hand of Moses.

[46] All who were numbered which Moses and Aaron and the leaders of Israel numbered the Levities according their families and according to the house of their fathers, [47] from a son of thirty years and upward and until a son of fifty years, everyone who comes to serve the service of the service and the service of the burden in the tent of meeting. [48] And their numbers were 8,580. [49] Upon the mouth of Yehvah he numbered them in the hand of Moses, each man, upon his service and upon his burden and his numbers which Yehvah commanded Moses.

**5**[1] And Yehvah spoke to Moses saying, [2] “Command the sons of Israel and they shall throw from the camp every leper and everyone who has a discharge and everyone who is unclean for the soul.<sup>65</sup> [3] From male unto female you shall throw out, to outside the camp, you shall throw them, and their camps shall not be unclean, which I dwell in their midst.” [4] And the sons of Israel did so and threw them outside the camp just as Yehvah spoke to Moses, so the sons of Israel did.

[5] And Yehvah spoke to Moses saying, [6] “Speak to the sons of Israel, man or woman, for from all sins they do, the man to be unfaithful, unfaithfulness against Yehvah, and that soul is guilty. [7] And they shall confess their sin which they did

64 תִּפְקְדוּ (tiphqedu) - “you [plural] shall number” - The word for appoint and number is the same word in the Hebrew. See footnote for verse 27.

65 See footnote for Leviticus 19:28.

and shall cause to return his guilt against his head and its fifth shall be added upon it and he shall give to which he was guilty to him. [8] And if there is not to the man a redeemer to return the guilt to him, the guilt shall be returned to Yehvah to the priest, besides the ram of the atonements<sup>66</sup> which he shall atone in it upon him."

[9] "And every heave offering for all holies of the sons of Israel which they offer to the priest shall be for him. [10] And each, his holies, shall be to him, each which he gives to the priest shall be to him."

[11] And Yehvah spoke to Moses saying, [12] "Speak to the sons of Israel and say to them, 'Each man that his woman turns aside and has committed unfaithfulness against him, [13] and a man lay with her, laying seed,<sup>67</sup> and it is hidden from the eyes of her man, and it is concealed, and she is unclean, and there is no witness against her, and she is not caught, [14] and the spirit of jealousy passes over him, and he is jealous for his woman, and she is unclean, or the spirit of jealousy passes over him and he is jealous for his woman, and she is not unclean, [15] so the man shall bring his woman to the priest, and bring her offering upon her, a tenth of an ephah of barley meal. He shall not pour oil upon it, and not put frankincense upon it, for it is a grain offering of jealousy, a grain offering of remembrance, remembering iniquity."

[16] "The priest shall bring her near and make her stand before Yehvah. [17] And the priest shall take holy waters in an earthen vessel, and from the dust which is on the floor of the dwelling, the priest shall take and put to the waters. [18] And the priest shall make the woman stand before Yehvah, and he shall let loose<sup>68</sup> the head of the woman, and put upon her palms the grain offering of the remembrance. It is the grain offering of jealousy. And there shall be in the hand of the priest the bitter<sup>69</sup> waters that curse."

[19] "And the priest shall make her swear and he shall say to the woman, 'If a man did not lie with you, and if you did not turn aside to uncleanness under your man, be clean from these bitter waters that curse. [20] And if you did turn aside under your man and if you are unclean, and a man did put in you his laying, except your man -' [21] And the priest shall make the woman swear in the oath of the curse, and the priest shall say to the woman, 'Yehvah give you to a curse and an oath in the midst of your people in Yehvah giving your thigh falling and your belly swelling. [22] And these bitter waters shall go into your inward parts to the swelling of the belly and to the falling of the thigh.' And the woman shall say, 'Amen, amen.'"

[23] And the priest shall write these curses in the book and wipe to the bitter waters. [24] And he shall make the woman drink the bitter waters that curse, and the waters that curse shall go in her to bitterness. [25] And the priest shall take from the hand of the woman the grain offering of the jealousy and wave the grain offering before Yehvah, and bring it to the altar. [26] And the priest shall grasp from the grain offering its memorial offering and offer it up as incense on the altar, and afterward make the woman drink the waters. [27] And he shall make her drink the waters, and it shall be, if she is unclean and she did commit unfaithfulness against her man, so the waters that curse to bitterness shall come into her, and her belly shall swell and her thigh shall fall, and the woman shall be for a curse in the midst

66 כִּפּוּרִים (kipuriym) – see footnote for Exodus 29:36.

67 See footnote for Leviticus 15:16.

68 פָּרַע (phāra') - "let loose" – see footnote for Leviticus 10:6.

69 מָרָא (māriym) – "bitter" – from the word Naomi used to call herself "bitter," מָרָא (mārā'), see Ruth 1:20.

of her people. [28] And if the woman is not unclean and she is clean, so she shall be free and shall sow a seed."

[29] "This is the law of jealousies<sup>70</sup> when a woman turns aside under her man and is unclean. [30] Or, a man that a spirit of jealousy passes over him and he is jealous for his woman, and he makes the woman stand before Yehvah and the priest does to her all this law. [31] And the man shall be free from iniquity and that woman shall bear her iniquity."

**6**[1] And Yehvah spoke to Moses saying, [2] "Speak to the sons of Israel and say to them, 'Man or woman that does a special thing<sup>71</sup> to vow a vow of a separate one<sup>72</sup> to separate<sup>73</sup> to Yehvah, [3] from wine and strong drink<sup>74</sup> he shall separate.<sup>75</sup> Vinegar of wine and vinegar of strong drink he shall not drink, and every juice of grapes he shall not drink. And fresh grapes and dried ones he shall not eat. [4] All the days of his separation, from all which is produced from a vine, the wine from chartsanniyim<sup>76</sup> and unto zag<sup>77</sup> he shall not eat. [5] All the days of the vow of his separation a razor shall not pass over upon his head until the days are fulfilled which he separated to Yehvah. Holy he shall be, his head growing a lock<sup>78</sup> of hair. [6] All the days of his separating<sup>79</sup> to Yehvah, upon a soul of death,<sup>80</sup> he shall not go. [7] For his father and for his mother, for his brother and for his sister, he shall not be unclean for them in their death, because of the separation<sup>81</sup> of his Gods upon his head.'

[8] 'All the days of his separating he shall be holy to Yehvah. [9] And when one surely dies in sudden suddenness beside him and the head of his separation becomes unclean, so he shall shave his head in the day of his cleansing in the seventh day he shall shave it. [10] And on the eighth day he shall bring two turtle-doves or two sons of a dove to the priest to the door of the tent of meeting. [11] And the priest shall do one for a sin offering and one for a burnt offering, and he shall make atonement upon him from which he sinned upon the soul;<sup>82</sup> and he shall sanctify his head on that day. [12] And he shall separate to Yehvah the days of his separation, and bring a lamb, a son of his year, for a guilt offering; and the first days shall fall, because his separation was unclean.'

[13] 'And this is the law of the separate one in the day of fulfilling the days of his separation he shall bring it to the door of the tent of meeting. [14] And he shall offer his offering to Yehvah, a lamb, a son of his year, a perfect one, for a burnt offering, and a lamb, one of a daughter of her year, perfect, for a sin offering, and one ram, perfect, for a peace offering, [15] a basket of unleavened bread, fine flour cakes

70 קִנְאָה (qenâ'ot) - "jealousies"

71 יַפְלִי' (yaphli') - "does a special thing" - See footnotes for Leviticus 22:21; 27:1.

72 נָזִיר (neziyr) - "separate one" - NKJV "Nazirite" - See footnote for Genesis 49:26.

73 לְהַזְזִיר (lehazziyr) - "to separate"

74 שֶׁכָּר (shêkhâr) - "strong drink" - see footnote for Leviticus 10:9.

75 יִזְזִיר (yizziyr) - "he shall separate" - this is the verb related to נָזִיר (neziyr) "separate one" of the previous verse.

76 חֲרָצִימִים (chartsanniyim) - "chartsanniyim" - unknown plural word only found here. NKJV "seed" (yet "seed" is זֶרַע [zera']), KJV "kernels."

77 זָג (zâg) - "zag" - unknown word only found here. NKJV "skin" (although, "skin" is עוֹר [or]), KJV "husk."

78 פֶּרַע (pera') - "lock" - this word is closely related to the verb "let loose" פָּרַע (phâra') in Numbers 5:18.

79 הִזְזִירוֹ (hazziyro) - "his separating" - Hiphal infinitive with pronominal suffix

80 נֶפֶשׁ מוֹת (nephesh mêt) - "soul of death" - see footnote for Leviticus 19:28

81 נִזְר (nêzer) - "separation" - this is related to נָזִיר (neziyr) "separate one" of verse 2.

82 הַנֶּפֶשׁ (hanâphesh) - "the soul" - reference to the dead body of verse 9. See also footnote for Leviticus 19:28.

mixed in oil, and unleavened wafers anointed in oil, and their grain offerings and their drink offerings. [16] And the priest shall offer before Yehvah and do his sin offering and his burnt offering. [17] And he shall do a sacrifice with the ram, a peace offering to Yehvah upon the basket of the unleavened bread, and the priest shall do his grain offering and his drink offering. [18] And the separate one shall shave at the door of the tent of meeting his separated head, and take the hair of his separated head and put it upon the fire which is under the sacrifice of the peace offering. [19] And the priest shall take the boiled shoulder<sup>83</sup> from the ram and one unleavened cake from the basket and one unleavened wafer and put them upon the palms of the separated one after his shaving his separation. [20] And the priest shall wave them, a wave offering before Yehvah. It is holy for the priest upon the breast of the wave offering and upon the thigh of the heave offering,<sup>84</sup> and afterward the separate one shall drink wine.'

[21] 'This is the law of the separate one who vows his offering to Yehvah upon his separation besides which his hand reached according to the mouth of his vow which he vowed, so he shall do upon the law of his separation.'

[22] And Yehvah spoke to Moses saying, [23] "Speak to Aaron and to his sons saying, 'So you shall bless the sons of Israel saying to them, [24] "Yehvah bless you and keep you. [25] Yehvah enlighten his face to you and be gracious to you. [26] Yehvah lift up his face to you and put to you peace." [27] And they shall put my name upon the sons of Israel and I will bless them.'

**7**[1] And it was in the day of Moses completing to erect the dwelling, and he anointed it and sanctified it and all its utensils and the altar and all its utensils and anointed them and sanctified them. [2] And they made an offering, the leaders of Israel, the heads of the house of their fathers. They were the leaders of the tribes. They were the ones standing over the ones numbered. [3] And they brought their offering before Yehvah, six covered carts and twelve oxen, a cart upon two of the leaders and an ox for one. And they offered them before the dwelling.

[4] And Yehvah said to Moses, saying, [5] "Take from them, and they shall be for serving the service of the tent of meeting, and give them to the Levites, each according to the mouth of his service." [6] And Moses took the carts and the oxen and gave them to the Levites. [7] Two of the carts and four of the oxen he gave to the sons of Gershon, according to the mouth of their service. [8] And four of the carts and eight of the oxen he gave to the sons of Merari, according to the mouth of their service in the hand of Ithamar, son of Aaron the priest. [9] And to the sons of Kohath he did not give, because the service of the holy place was upon them. They carried on the shoulder.<sup>85</sup> [10] And the leaders offered the dedication<sup>86</sup> of the altar on the day of anointing it, and the leaders offered their offering before the altar. [11] And Yehvah said to Moses, "One leader to the day, one leader to the day they shall offer their offering for the dedication of the altar."

[12] And there was the one who offered on the first day his offering, Nahshon, son of Amminadab, to the tribe of Judah. [13] And his offering was, one platter of silver, a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of

83 חֲזֵרוֹא (hazzeroa) - "the . . . shoulder" - this is the word for arm, זֵרוֹא (zeroa, e.g. in Judges 15:14; 16:12; 2 Samuel 1:10), used in this same way for the "arm" or "shoulder" of an animal also only in Deuteronomy 18:3.

84 תְּרומָה (terumâh) - "heave offering" - See footnote for Exodus 25:2.

85 כַּתֵּף (kâtêph) - "shoulder"

86 חֲנֻכָּה (hanukat) - "dedication"

the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [14] one gold pan of ten,<sup>87</sup> full of incense, [15] one young bull, a son of an ox, one ram, one lamb a son of his year for a burnt offering, [16] one buck<sup>88</sup> of goats for a sin offering, [17] and for the sacrifice of the peace offerings: two oxen, five rams, five he-goats, five lambs sons of a year. This was the offering of Nahshon, son of Amminadab.

[18] On the second day Nethanel, son of Zuar, leader of Issachar, offered. [19] He offered his offering, one platter of silver, a hundred and thirty from its shekel, one silver bowl seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [20] one gold pan of ten, filled with incense, [21] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [22] one buck of goats for a sin offering, [23] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs sons of a year. This was the offering of Nethanel, son of Zuar.

[24] On the third day, leader to the sons of Zebulun, Eliab, son of Helon, [25] his offering was one platter of silver a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [26] one gold pan of ten filled with incense, [27] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [28] one buck of goats for a sin offering. [29] And for the sacrifice of the peace offerings two oxen, five rams, five he-goats, five lambs, sons of a year, this was the offering of Eliab son of Helon.

[30] On the fourth day, leader to the sons of Reuben, Elizur, son of Shedeur, [31] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [32] one gold pan of ten filled with incense, [33] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [34] one buck of goats for a sin offering, [35] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Elizur, son of Shedeur.

[36] On the fifth day, the leader to the sons of Simeon, Shelumeil, son of Zurishaddai, [37] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [38] one gold pan of ten filled with incense, [39] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [40] one buck of goats for a sin offering, [41] for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Shelumeil, son of Zurishaddai.

[42] On the sixth day, leader to the sons of Gad, Eliasaph, son of Deuel, [43] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [44] one gold pan of ten filled with incense, [45] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [46] one buck of goats for a sin offering, [47] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Eliasaph, son of Deuel.

<sup>87</sup> Ten shekels implied by the context.

<sup>88</sup> שָׁעִיר (se'iyar) – "buck" – see footnote for Leviticus 4:23; 17:7.

[48] On the seventh day, leader of Ephriam, Elishama, son of Ammihud, [49] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [50] one gold pan of ten filled with incense, [51] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [52] one buck of goats for a sin offering, [53] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Elishama, son of Ammihud.

[54] On the eighth day, leader to the sons of Manasseh, Gamaliel, son of Pedahzur, [55] his offering was one silver platter a hundred and thirty from its shekel, one gold bowl seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [56] one gold pan of ten filled with incense, [57] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [58] one buck of goats for a sin offering, [59] and for the sacrifice of the peace offerings two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering Gamaliel, son of Pedahzur.

[60] On the ninth day, leader to the sons of Benjamin, Abidan, son of Gideoni, [61] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [62] one gold pan of ten filled with incense, [63] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [64] one buck of goats for a sin offering, [65] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Abidan, son of Gideoni.

[66] On the tenth day, leader to the sons of Dan, Ahiezer, son of Ammishaddai, [67] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [68] one gold pan of ten filled with incense, [69] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [70] one buck of goats for a sin offering, [71] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Ahiezer, son of Ammishaddai.

[72] On the day of the eleventh day, leader to the sons of Asher, Pagiel, son of Ocran, [73] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [74] one gold pan of ten filled with incense, [75] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [76] one buck of goats for a sin offering, [77] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Pagiel, son of Ocran.

[78] On the day of the twelfth day, leader to the sons of Naphtali, Ahira, son of Enan, [79] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [80] one gold pan of ten filled with incense, [81] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [82] one buck of goats for a sin offering, [83] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Ahira, son of Enan.

[84] This was the dedication of the altar on the day of the anointing of it from the leaders of Israel, twelve silver platters, twelve silver bowls, twelve silver pans, [85] a hundred and thirty, the one platter of silver, and seventy, the one bowl, all the vessels of silver, one thousand four hundred in the shekel of the holy place, [86] pans of gold, twelve full of incense, ten, ten, the pan, in the shekel of the holy place, all the pans of gold a hundred and twenty. [87] All of the livestock<sup>89</sup> for a burnt offering were, twelve young bulls, twelve rams, twelve lambs, sons of a year, and their grain offering, and twelve bucks of the goats for a sin offering. [88] And all livestock, the sacrifice of the peace offerings, were twenty four young bulls, sixty rams, sixty he-goats, sixty lambs, sons of a year. This was the dedication of the altar after anointing it.

[89] And in going in to the tent of meeting to speak with him, Moses heard the voice speak to him from above the propitiatory<sup>90</sup> which was upon the ark of the testimony from between the two cherubs, and he spoke to him.

**8**[1] And Yehvah spoke to Moses saying, [2] "Speak to Aaron and say to him, 'In your setting up of the lamps, to the front of the face of the lampstand the seven lamps shall give light.'" [3] And Aaron did so, to the front of the face of the lampstand he set up its lamps, just as Yehvah commanded Moses. [4] And this was the work of the lampstand: hammered gold unto its side unto its bud, it was hammered. According to the appearance which Yehvah had shown<sup>91</sup> to Moses, so he made the lampstand.

[5] And Yehvah spoke to Moses saying, [6] "Take the Levites from the midst of the sons of Israel and cleanse them. [7] And thus you shall do to them to cleanse them. Sprinkle upon them waters of sin offering,<sup>92</sup> and cause them to pass over a razor upon all their flesh and wash in their clothes and make themselves clean. [8] And let them take a young bull, son of a herd, and its offering, fine flour mixed in the oil, and a second young bull, son of a herd, you<sup>93</sup> shall take for a sin offering."

[9] "And you shall bring the Levites before the tent of meeting and assemble all the congregation of the sons of Israel. [10] And you shall bring the Levites before Yehvah, and the sons of Israel shall lay their hands upon the Levites. [11] And Aaron shall wave the Levites, a wave offering before Yehvah from the sons of Israel, and they shall be to work the work of Yehvah. [12] And the Levites shall lay their hands upon the head of the young bulls and make the one a sin offering and the one a burnt offering to Yehvah to atone upon the Levites."

[13] "And you shall cause the Levites to stand before Aaron and before his sons, and you shall wave them, a wave offering to Yehvah. [14] And you shall separate the Levites from the midst of the sons of Israel, and the Levites shall be mine. [15] And afterwards the Levites shall go to serve the tent of meeting, and you shall cleanse them and wave them, a wave offering. [16] For they are surely given to me from the midst of Israel instead of one who opens<sup>94</sup> each womb, every firstborn from the sons of Israel, for me to take them for myself. [17] For every firstborn is mine in the sons

89 חֲבִיבִי (habâqâr) – "livestock" – this is the same word as is used for oxen, except here the context dictates livestock in general.

90 כַּפֹּרֶת (kapporet) – "propitiatory" – see footnote for Exodus 25:17.

91 Hebrews 8:5

92 מֵי חַטָּאת (mêy chattâ't) – "waters of sin offering" – חַטָּאת (chattâ't) is also used in this way (purification) in Numbers 19:9, 17. See footnote for Numbers 19:7.

93 תִּקַּח (tiqach) – "you shall take" – singular "you"

of Israel, in man and in beast. In the day I struck every firstborn in the land of Egypt I sanctified them to myself. [18] I have taken the Levites instead of every firstborn in the sons of Israel. [19] And I have given the Levites, gifts to Aaron and his sons, in the midst of the sons of Israel to serve the service of the sons of Israel in the tent of meeting and to atone for the sons of Israel. And there will not be in the sons of Israel a striking in the drawing near of the sons of Israel to the holy place.”

[20] And Moses and Aaron and all the congregation of the sons of Israel did to the Levites according to all which Yehvah commanded Moses for the Levites. Thus, the sons of Israel did to them. [21] And the Levites purified themselves and washed their clothes. And Aaron waved them a wave offering before Yehvah, and Aaron made atonement for them to cleanse them. [22] And afterward the Levites went in to serve their service in the tent of meeting before Aaron and his sons as Yehvah commanded Moses concerning the Levites. Thus, they did to them.

[23] And Yehvah spoke to Moses saying, [24] “This is what is for the Levite from a son of twenty five years and above, he shall go in to perform service<sup>95</sup> in the service of the tent of meeting. [25] And from a son of fifty years he shall return from performing the service and shall not serve anymore. [26] And he shall serve his brethren in the tent of meeting to keep a charge, and a service he shall not serve. Thus, you shall do to the Levites.”

**9**[1] And Yehvah spoke to Moses in the desert of Sinai in the second year to their going out from the land of Egypt in the first month saying, [2] “The sons of Israel shall do the passover in its appointed time. [3] In the fourteenth day of this month between the evenings they shall do it in its appointed time according to all its statutes and according to all its judgments they shall do it.” [4] And Moses spoke to the sons of Israel to do the passover.

[5] And they did the passover on the first of the month on the fourteenth day between the evenings in the desert of Sinai according to all that Yehvah commanded Moses. Thus, the sons of Israel did. [6] And there were men who were unclean by a soul of man<sup>96</sup> and were not able to do the passover on that day.<sup>97</sup> And they came before Moses and before Aaron on that day. [7] And those men said to him, “We are unclean by a soul of man. Why are we withdrawn to not bring near the offering of Yehvah in its appointed time in the midst of the sons of Israel?” [8] And Moses said to them, “Stand and hear what Yehvah commands for you.”

[9] And Yehvah spoke to Moses saying, [10] “Speak to the sons of Israel saying, ‘Each man that is unclean by a soul<sup>98</sup> or is a far way for you, or your posterity, so he may do the passover to Yehvah. [11] In the second month in the fourteenth day between the evenings they shall do it. Upon unleavened bread and bitter herbs they shall eat it. [12] They shall not have any remaining from it until morning. And a bone you shall not break in it. According to every statute of the passover you shall do it.’

[13] ‘And that man who is clean and in a way he is not and ceases to do the

94 פִּטְרַת (pitrat) - “one who opens” a womb – female form, only found here. Male form found, e.g. Numbers 3:12.

95 לָצַבָּא (litsvo' tsâvâ) - “to perform service” - these words are usually used for war (e.g. Isaiah 31:4 “to fight” לָצַבָּא [litsbo']; Numbers 1:3 “war” צָבָא [tsâvâ']). See same footnote for Numbers 4:23.

96 לִנְפֶשׁ אָדָם (lenephesh 'âdâm) - “by a soul of man” - KJV “by the dead body of a man”; NKJV “by a human corpse”

97 Leviticus 5:3; Numbers 19:11

98 לִנְפֶשׁ (lânephesh) - “by a soul” - KJV “by reason of a dead body”; NKJV “because of a corpse”



passover, so that soul shall be cut off from her<sup>99</sup> peoples. Because he did not bring near the offering of Yehvah in its appointed time. That man shall bear his sin.'

[14] 'And when a stranger sojourns with you and does the passover to Yehvah according to the statute of the passover and its judgment, so shall be one statute for you and for the stranger and for the native of the land.'

[15] And in the day of the raising of the dwelling, the cloud covered the dwelling to the tent of the testimony, and in the evening there was as an appearance of fire until morning. [16] So, it was always. The cloud covered it and the appearance of fire at night. [17] And according to the going up of the cloud from upon the tent, after that the sons of Israel journeyed. And in the place where the dwelling was there, the cloud was there, the sons of Israel camped. [18] Upon the mouth of Yehvah the sons of Israel journeyed, and upon the mouth of Yehvah they camped, all the days where the cloud dwelt upon the dwelling they camped.

[19] And when the cloud stayed long upon the dwelling, so the sons of Israel kept the charge of Yehvah and did not journey. [20] And it was, when the cloud was a number of days upon the dwelling, upon the mouth of Yehvah they camped, and upon the mouth of Yehvah they journeyed. [21] And it was, when the cloud was from the evening until the morning and the cloud went up in the morning, so they journeyed. Either by day or by night, so the cloud went up, and they journeyed. [22] Either two days or a month or days<sup>100</sup> in the prolonging of the cloud upon the dwelling, in dwelling upon it the sons of Israel camped and did not journey. And in the going up from it they journeyed. [23] Upon the mouth of Yehvah they camped, and upon the mouth of Yehvah they journeyed. They kept the charge of Yehvah upon the mouth of Yehvah by the hand of Moses.

**10**[1] And Yehvah spoke to Moses saying, [2] "Make for yourself two trumpets of silver. Hammered work you shall make them. And they shall be for you to call the congregation and for traveling the camps. [3] And when they blow them, so all the congregation shall be gathered to you to the door of the tent of meeting. [4] And if they blow one, so the leaders shall be gathered, the heads of the thousands of Israel. [5] And when you<sup>101</sup> blow a blast, so the camps of the encampment of the east shall journey. [6] And when you blow a blast twice, so the camps of the encampment of the south shall journey, a blast they shall blow for all their travels. [7] And in the assembling the assembly, you<sup>102</sup> shall blow, and not shout. [8] And the sons of Aaron, the priests, shall blow in the trumpets, and they shall be for you for a statute forever for all your generations."<sup>103</sup>

[9] "And when you go into war in your land against the foe who oppresses you, so you shall shout with the trumpets, and you will be remembered before Yehvah your Gods; and you will be saved from your enemies. [10] And in the day of your happiness, and in your appointed times, and in the heads of your months, so you shall blow in your trumpets over your burnt offerings and over your sacrifices of peace. And they shall be for you for remembrance before your Gods. I am Yehvah

99 מֵעַמֶּיהָ (mê'ammeyha) - "from her peoples" - "peoples" is plural (which can also be singular in the Hebrew, "people"), and "her" refers to "that soul." Soul in the Hebrew is feminine.

100 יָמִים (yamiym) - "days" - KJV; NKJV; NAS "year." See footnote for Exodus 13:10.

101 תִּקְעֶתֶם (teqa'tem) - "you blow" - the "you" is masculine plural.

102 תִּתְקַעוּ (titqe'u) - "you blow" - the "you" is plural.

103 "you" and "your" are plural.

your Gods.”

[11] And it was in the second year in the second month in the twentieth in the month, the cloud was brought up from upon the dwelling of the testimony. [12] And the sons of Israel journeyed to their travels from the wilderness of Sinai, and the cloud settled in the wilderness of Paran. [13] And they journeyed for the first time upon the mouth of Yehvah by the hand of Moses.

[14] And the banner of the camp of the sons of Judah journeyed first according to their armies, and over his army Nahshon, son of Amminadab, [15] and over the army of the tribes of Issachar, Nethanel, son of Zuar, [16] and over the tribe of the sons of Zebulun, Eliab, son of Helon. [17] And the dwelling was taken down, and the sons of Gershon journeyed, and the sons of Merari<sup>104</sup> carried the dwelling.

[18] And the banner of the camp of Reuben journeyed according to their armies, and over his army, Elizur, son of Shedeur, [19] and over the tribe of the sons of Simeon, Shelumiel, son of Zurishaddai, [20] and over the army of the tribe of the sons of Gad, Eliasaph, son of Deuel. [21] And the Kohathites journeyed carrying the sanctuary,<sup>105</sup> and they raised<sup>106</sup> the dwelling until their arrival.

[22] And the banner of the camp of the sons of Ephraim journeyed according to their armies, and over his army, Elishama, son of Ammihud, [23] and over the army of the tribe of the sons of Manasseh, Gamaliel, son of Pedahzur, [24] and over the army of the tribe of the sons of Benjamin, Abidan, son of Gideon.

[25] And the banner of the camp of the sons of Dan journeyed, rear guard<sup>107</sup> for all the camps according to their armies, and over his army, Ahiezer, son of Ammishaddai, [26] and over the army of the tribe of the sons of Asher, Pagiel, son of Ocran, [27] and over the army of the tribe of the sons of Naphtali, Ahira, son of Enan. [28] These are the travels of the sons of Israel according to their armies, so they journeyed.

[29] And Moses said to Hobab,<sup>108</sup> son of Reuel the Midianite, father-in-law of Moses, “We are journeying to the place which Yehvah said, ‘I will give it to you.’ Go with us, and we will be good to you. For Yehvah has spoken good over Israel.” [30] And he said to him, “I will not go, except to my land and my relatives I will go.” [31] And he said, “Please do not leave us, for as much as you know we will camp in the wilderness, and you will be eyes for us. [32] And it will be, when you go with us, and it will be, that good which Yehvah does good with us, so we will do good to you.”

[33] And they journeyed from the mountain of Yehvah a way<sup>109</sup> of three days, and

104The sons of Merari were of the tribe of Levi (Genesis 46:11).

105 הַמִּקְדָּשׁ (hammiqdâs) - “the sanctuary”

106 הִקְיִמוּ (hêqiyimu) - “they raised”

107 מְאַסְפִּי (me'assêph) - “rear guard” - see footnote for Joshua 6:9

108 חֹבָב (chovâv) - “Hobab” only here and in Joshua 4:11. Appears to mean “he loves.” חֹבֵב (chovêv) is “He loves” in Deuteronomy 33:3. Typical verb for “he loves” is (אָהַב), e.g. Genesis 27:9.

Hobab is noted as the “**son of Reuel the Midianite, father-in-law of Moses**” (Numbers 10:29). In Judges 4:11 Hobab is noted as the “**father-in-law of Moses**.” In Exodus 2:18-21 “**Reuel**” (vs. 18), “**the priest of Midian**” (Exodus 2:16), is also noted as Moses' father-in-law. Reuel (Exodus 2:18) “**gave Zipporah his daughter to Moses**” (Exodus 2:21). Evidently, Moses had both Reuel's daughter and Reuel's grand daughter as wives, since Hobab was both the “**son of Reuel the Midianite**” and the “**father-in-law of Moses**.” Moses also had another wife, the Ethiopian woman, mentioned only in Numbers 12:1. So, Moses had at least three wives.

109 דֶּרֶךְ (derekh) - “way”

the ark of the covenant of Yehvah journeyed before them a way of three days to seek for them a resting place. [34] And the cloud of Yehvah was upon them by day in their journeying from the camp. [35] And it was, when the ark journeyed, so Moses said, “Arise Yehvah, and let your enemies be scattered; and let those who hate you flee from before you.” [36] And when it rested, he said, “Return Yehvah to tens of thousands<sup>110</sup> thousands of Israel.”<sup>111</sup>

**11**[1] And it was, when the people complained, it was bad in the ears of Yehvah. And Yehvah heard, and his anger burned. And the fire of Yehvah burned in them, and consumed in the end of the camp. [2] And the people cried out to Moses, and Moses prayed to Yehvah; and the fire was quenched. [3] And he called that place Taberah,<sup>112</sup> because the fire of Yehvah burned in them.

[4] And the collection which was in his midst desired desire and returned, and the sons of Israel also wept, and said, “Who will cause us to eat flesh? [5] We remember the fish which we ate in Egypt freely, the cucumbers, and the melons, and the leek,<sup>113</sup> and the onions, and the garlics.<sup>114</sup> [6] And now our soul is dry. There is nothing at all but manna before our eyes.”

[7] And the manna was as coriander seed, and its eye<sup>115</sup> as the eye of bdellium. [8] And the people went about and gathered and ground on millstones<sup>116</sup> or beat on mortar and boiled in the pot, and they made it cakes. And its taste was the taste of pastry of the oil.<sup>117</sup> [9] And when the dew came down upon the camp at night, the manna came down upon it.

[10] And Moses heard the people weeping according to their families, each at the door of his tent. And the anger of Yehvah burned exceedingly. And in the eyes of Moses it was bad. [11] And Moses said to Yehvah, “Why have you caused bad to your servant, and why have I not found favor in your eyes, to put the burden of all these people upon me? [12] Did I conceive all these people? Did I bear them that you should say, carry them in your bosom, as the guardian carries the infant, unto the land which you swore to their fathers? [13] From where am I to get flesh to give to all these people? For they weep upon me saying, 'Give us flesh so we may eat.' [14] I am not able to bear all these people alone, for it is too heavy for me. [15] And if thus you do to me, kill me please, kill, if I have found favor in your eyes. And do not let me see in my bad.”

[16] And Yehvah said to Moses, “Gather for me seventy men from the elders of Israel whom you know that they are elders of the people and their officers. And take

110 רַבְבוֹת (rivvot) - “tens of thousands” (plural) - see footnote for Genesis 24:60, רַבְבָּה

111 See Exodus 40:36-38

112 תַּבְּעָרָה (tav`êrah) - “Taberah” - something to the effect of “burning.” To see better how it reads in the Hebrew, it reads, “And he called the place Taberah, because the fire of Yehvah burned [vâ`arâh, בַּעֲרָה] in them.” Taberah is from the same root word as the verb “burned.” A related word for “burning” or “fire” is בַּעֲרָה (be`êrah) found only in Exodus 22:6 (H5).

113 הֶחָצִיר (hehâtsir) - “leek” singular – this same exact word is used for “grass” (e.g. Psalm 104:14).

114 הַשּׁוּמִיִּם (hashumiyim) - “the garlics” - plural

115 עֵינָּו (`êyno) - “its eye”

116 רֶחָיִים (rêchayim) - “millstones” - dual plural

117 לֶשֶׁד הַשָּׁמֶן (leshad hashâmen) - “pastry of the oil”

them to the tent of meeting, and they will stand there with you. [17] And I will go down, and I will speak with you there. And I will take from the spirit which is upon you and put it upon them. And they shall bear with you in the burden of the people. And you shall not bear it alone.”

[18] “And you shall say to the people, ‘Sanctify yourselves for tomorrow. And you shall eat flesh, for you have wept in the ears of Yehvah saying, “Who will cause us to eat flesh; for it was good for us in Egypt.” So, Yehvah will give to you flesh and you will eat. [19] You shall eat not one day and not two days and not five days and not ten days and not twenty days, [20] unto a month of days, until it comes out from your nose. And it shall be loathsome to you, because you rejected Yehvah who is in your midst; and you wept before him saying, “Why is this; we went out from Egypt?”’”

[21] And Moses said, “The people who I am among are 600,000 on foot. And you say, I will give flesh to them, and they shall eat a month of days. [22] Shall a flock and a herd be slaughtered for them and be found for them?<sup>118</sup> If all the fish of the sea be gathered for them and found for them?” [23] And Yehvah said to Moses, “Is the hand<sup>119</sup> of Yehvah short?<sup>120</sup> Now you will see whether my word will happen to you or not.”

[24] And Moses went out and spoke to the people the words of Yehvah. And he gathered seventy men of the elders of the people, and he stood with them around the tent. [25] And Yehvah came down in the cloud and spoke to him. And he took from the spirit who was upon him and gave it to the seventy men of the elders. And so it was, the spirit rested upon them, and they prophesied; and they did not again.

[26] And two of the men had remained there in the camp. The name of the one was Eldad,<sup>121</sup> and the name of the second was Medad.<sup>122</sup> And the spirit rested upon them, and they were in those written. And they did not go out to the tent, and they prophesied in the camp. [27] And the young man ran and told it to Moses. And he said, “Eldad and Medad are prophesying in the camp.” [28] And Joshua, the son of Nun, a servant of Moses from his young men, answered and said, “My Lord, Moses, restrain them.” [29] And Moses said to him, “Are you jealous for me? And who would give all the people of Yehvah prophets, that Yehvah would give his spirit upon them.” [30] And Moses gathered to the camp, he and the elders of Israel.

[31] And a wind journeyed from Yehvah and passed over quail from the sea and forsook upon the camp, according to the way of a day here, and according to the way of a day here, around the camp, and according to two cubits upon the face of the earth. [32] And the people arose all that day and all the night and all the next day. And they gathered the quail. The small gathered ten homers. And they spread for themselves spreading around the camp.

[33] The flesh still between their teeth, not yet chewed, and the anger of Yehvah burned in the people; and Yehvah struck in the people a very great blow. [34] And

118 When they left Egypt, they themselves had flocks and herds (Exodus 10:9), and “A mixed multitude went up with them also, and flocks and herds-- a great deal of livestock.” (Exodus 12:38)

119 יָד (yad) - “hand” - NKJV “arm”; KJV “hand”; NAS “power”

120 תִּקְצָר (tiqtsâr) - “short” - qal

121 אֶלְדָּד (eldâd) - “Eldad” - only here and verse 27; possibly also Numbers 34:21.

122 מֵידָד (mêydâd) - “Medad” - only here and verse 27

the name of that place was called, “The Graves of Desire.”<sup>123</sup> [35] From “The Graves of Desire” the people journeyed to Hazeroth,<sup>124</sup> and they were<sup>125</sup> in the Hazeroth.

**12**[1] And Miriam and Aaron spoke against Moses, because of the Ethiopian woman which he took for a woman. An Ethiopian he took.<sup>126</sup> [2] And they said, “Only indeed in Moses has Yehvah spoken? Has he not also spoken in us?” And Yehvah heard.

[3] And the man Moses was very humble, more than all of mankind<sup>127</sup> who were upon the face of the ground. [4] And Yehvah suddenly said to Moses and to Aaron and to Miriam, “You three go out to the tent of meeting.” And the three of them went out. [5] And Yehvah came down in a pillar of cloud and stood at the door of the tent. And he called to Aaron and Miriam, and the two of them went out. [6] And he said, “Hear please my words. If there be your prophet, I Yehvah make myself known to him in the vision. In the dream I speak in him.<sup>128</sup> [7] Not so of my servant Moses, he is faithful in all my house. [8] Mouth to mouth<sup>129</sup> I speak to him and a vision,<sup>130</sup> and not in riddles. And he sees the likeness<sup>131</sup> of Yehvah. And why were you not afraid to speak against my servant, against Moses?” [9] And the anger of Yehvah burned against them, and he departed. [10] And the cloud turned aside from upon the tent. And behold,<sup>132</sup> Miriam was leprous as snow. And Aaron turned to Miriam, and behold, she was leprous.

[11] And Aaron said to Moses, “Oh my lord, please do not put upon us the sin which we have acted foolishly and which we have sinned. [12] Please do not let her be as one dead, who in his coming from the womb of his mother and his flesh is half eaten.” [13] And Moses cried out to Yehvah saying, “God please heal her, please.”

123 קְבֻרוֹת הַתְּאֵוָה (qivrot hatta'avâh) – “The Graves of Desire” - NKJV “Kibroth Hattaavah” - found also only in Numbers 11:35; 33:16-17; Deuteronomy 9:22.

124 חֲצֵרוֹת (chatsêrot) – “Hazeroth” – also found in Numbers 12:16; 33:17-18; Deuteronomy 1:1. This spelling = “the courtyards” (NKJV) in Exodus 8:13[H9] (הַחֲצֵרוֹת); “the courts” (NKJV) in 1 Chronicles 23:28; Ezekiel 9:7; 42:6 (הַחֲצֵרוֹת), yet these with the definite article. This spelling is found also in 1 Chronicles 28:6 (וְחֲצֵרוֹתַי) “and My courts” (NKJV). Likewise, Psalm 100:4 חֲצֵרוֹתָיו “His courts.”

125 וַיִּהְיוּ (vayyihyu) – “and they were” - NKJV “and camped”

126 Moses had Zipporah as wife (Exodus 2:21), this unnamed Ethiopian woman, and the daughter of Hobab a Kenite (Judges 1:16; 4:11).

127 הָאָדָם (hâ'adâm) – “mankind” - more literally, “the Adam” or “the man.”

128 A synonym for prophet in the Old Testament is “seer,” and there are two Hebrew synonyms used for this. The first is רָאָה (ro'eh) from רָאָה (râ'âh) “he saw” (e.g. Genesis 29:10). This term is the one found in 1 Samuel 9:9 which notes that “**a prophet was formerly called a seer.**” רָאָה (ro'eh) can also be found in 1 Samuel 9:11, 18-19; 2 Samuel 15:27; 1 Chronicles 9:22; 26:28; 29:29 (“Samuel the seer”); 2 Chronicles 16:7, 10; and Isaiah 30:10.

The second Hebrew word for “seer” is חֹזֶה (chozeh) from חָזָה (châzâh) “he sees” (e.g. Psalm 58:10). חֹזֶה (chozeh) can also be found in 2 Kings 17:13; 2 Samuel 24:11; 1 Chronicles 21:9; 25:5; 29:29 (“Gad the seer”); 2 Chronicles 9:29; 12:15; 19:2; 29:25, 30; 33:18; 35:15; Isaiah 29:10; 30:10 (NKJV “prophets”); Amos 7:12; and Micah 3:7.

129 פֶּה אֶל-פֶּה (peh el-peh) – “mouth to mouth” (KJV; NAS). NKJV has “face to face.”

130 מַרְאֵה (mr'ah) – “vision” - this is the same word as “vision” in verse 6. KJV “apparently”; NKJV “plainly”; ISV “vision” (“I speak to him audibly and in visions”); Young's Literal “appearance” (“mouth unto mouth I speak with him, and by an appearance”)

131 תְּמִנָּה (temunâ) – “likeness” - KJV “similitude”; NKJV; NAS “form”; see footnote for Exodus 20:4.

132 NKJV has “suddenly,” but there is no “suddenly” in the Hebrew.

[14] And Yehvah said to Moses, “And her father, spitting he spit in her face, would she not be humiliated seven days, shut seven days outside the camp and afterward be brought back?” [15] And Miriam was shut outside the camp seven days, and the people did not journey until Miriam was brought back. [16] And afterward the people journeyed from Hazeroth, and camped in the wilderness of Paran.

**13**[1] And Yehvah spoke to Moses saying, [2] “Send out for yourself men, and they shall spy out the land of Canaan which I am giving to the sons of Israel. One man, one man according to the tribe of his fathers', you shall send every leader among them.” [3] And Moses sent them from the wilderness of Paran upon the mouth of Yehvah. All of them were heads of the sons of Israel.

[4] And these are their names according to tribe: Reuben, Shammua<sup>133</sup> son of Zaccur; [5] to the tribe of Simeon, Shaphat,<sup>134</sup> son of Hori; [6] to the tribe of Judah, Caleb,<sup>135</sup> son of Jephunneh; [7] to the tribe of Issachar, Igal,<sup>136</sup> son of Joseph; [8] to the tribe of Ephraim, Hoshea,<sup>137</sup> son of Nun; [9] to the tribe of Benjamin, Palti,<sup>138</sup> son of Raphu;<sup>139</sup> [10] to the tribe of Zebulun, Gaddiel,<sup>140</sup> son of Sodi;<sup>141</sup> [11] to the tribe of Joseph, to the tribe of Manasseh, Gaddi,<sup>142</sup> son of Susi;<sup>143</sup> [12] to the tribe of Dan,

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133 שַׁמוּעַ (shammua') - “Shammua” - there is also David's son by this name (2 Samuel 5:14; 1 Chronicles 14:4), and the son of Galal (Nehemiah 11:17; 12:18?).

134 שַׁפָּט (shâphât) - “Shaphat” - Also, Elijah was the “son of Shaphat” (1 Kings 19:16, 19; 2 Kings 3:11; 6:31), also son of Shemaiah (1 Chronicles 3:22; 5:12?); also a “son of Adlai” (1 Chronicles 27:29).

135 כָּלֵב (kâlêv) - “Caleb” - The word for “dog” is כֶּלֶב (kelev). This Caleb is the “son of Jephunneh, the Kenizzite” (Numbers 32:12). Although, Caleb's father is a foreigner, a Kenizzite (see Genesis 15:19), Caleb is noted as a “leader” (Numbers 13:2; 34:18-19) “to the tribe of Judah” (Numbers 13:6). This Caleb is also mentioned in Numbers 13:30; 14:6, 24, 30, 38; 26:65; 34:19; Deuteronomy 1:36; Joshua 14:6, 13-14; 15:13-14, 16-18; 21:12; Judges 1:12, 14-15, 20; 1 Samuel 25:3; 30:14; 1 Chronicles 4:15; 6:56. There is also a “Caleb” who is the “son of Hezron” (1 Chronicles 2:18-19), who is the “brother of Jerahmeel” (1 Chronicle 2:42, 49-50), who is also called כְּלוּבַי (keluvây) “Chelubai” (in list of sons of Hezron with Jerahmeel, 1 Chronicles 2:9). Both Calebs had a daughter by the name of “Achsah” (son of Hezron 1 Chronicles 2:49; son of Jephunneh Joshua 15:16-17; Judges 1:12-13), but the sons' names listed are different (son of Hezron 1 Chronicles 2:18-19, 42, 46-48; son of Jephunneh 1 Chronicles 4:15). The son of Hezron is noted as having more than one wife (1 Chronicles 2:18, 46-48). No mention of polygamy for the son of Jephunneh. There is also the location, “Caleb Ephrathah” (1 Chronicles 2:24).

136 יִגְאֵל (yig'âl) - “Igal” = “He redeems.” There is also the “son of Nathan” (2 Samuel 23:36) and the son of Shemaiah (1 Chronicles 3:22).

137 הוֹשֵׁעַ (hoshê'a) - “Hoshea” NKJV, NAS – LXX Αὐση (ausê) - “Oshea” KJV (only here and Numbers 13:16, elsewhere “Hoshea,” except in Hosea 1:1-2) - apparently means “salvation.” This is the exact same spelling of the infinitive found in 1 Samuel 25:26, 33 (“avenging” w/vs. 26 NKJV footnote “Lit. saving . . .”) and Jeremiah 11:12 (“save”). This is the same exact name as Hosea the prophet (Hosea 1:1-2). This was Joshua's name before Moses started calling him יְהוֹשֻׁעַ (yehoshu'a) “Joshua” or “Jehoshua” (2x in KJV, see footnote for Numbers 13:16). Used for the son of Nun also in Deuteronomy 32:44 (LXX Ἰησοῦς). There is also “Hoshea” the son of Elah (2 Kings 15:30; 17:1, 3-4, 6; 18:1, 9-10, LXX Ὀσηε [ôsêe]) and the son of Azaziah (1 Chronicles 27:20 LXX Ὀση [ôsê]), and a leader of the people in Nehemiah 10:23 (H24, LXX Ὀσηε [ôsêe]).

138 פַּלְטִי (paltiy) - “Palti” - appears to mean “my escape” or “my deliverance.” There is also the son of Laish (1 Samuel 25:44). One of David's mighty men is called “Helez the Palti” חֶלֶץ הַפַּלְטִי [chelets hapaltiy] (2 Samuel 23:26).

139 רַפּוּא (râphu') - “Raphu” - only found here

140 גַּדִּיֵּל (gaddiyêl) - “Gaddiel” = “God is my fortune” - only found here.

141 סוּדִי (sodiy) - “Sodi” - סוּד (sod) is “council” or “counsel. This name appears to mean “my counsel.”

Ammiel,<sup>144</sup> son of Gemalli;<sup>145</sup> [13] to the tribe of Asher, Sethur,<sup>146</sup> son of Michael;<sup>147</sup> [14] to the tribe of Naphtali, Nahbi,<sup>148</sup> son of Vophsi,<sup>149</sup> [15] to the tribe of Gad, Geuel,<sup>150</sup> son of Machi.<sup>151</sup> [16] These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea, son of Nun, Joshua.<sup>152</sup>

[17] And Moses sent them to spy out the land of Canaan. And he said to them, “Go up this in the south,<sup>153</sup> and go up to the mountain.<sup>154</sup> [18] And see the land. What it is. And the people who dwell upon it, are they strong? Weak? Are they few, or many? [19] And what the land which they dwell in, is it good or bad? And the cities which they dwell in, are they camps or strongholds? [20] And what is the land, is it fat or lean? Are there trees in it or not? Be strong and take from the fruit of the land.” And the days were the days of the first ripe grapes.

[21] And they went up and spied out the land from the wilderness of Sin unto Rechob<sup>155</sup> to the entrance of Hamath.<sup>156</sup> [22] And they went up in the south and

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142 גַּדִּי (gaddiy) - “Gaddi” = “my fortune” - only found here

143 סוּסִי (susi) - “Susi” = “my horse” - only found here

144 אַמִּיֵּל (‘ammiy’êl) - “Ammiel” = “my kinsman is God” - There is also Machir's father (2 Samuel 9:4; 17:27). There is also David's father-in-law (1 Chronicles 3:5), whose name is also Eliam (אֱלִיָּאִם [‘eliy’âm], 2 Samuel 11:3), which can be seen via the fact that the “Bathshua” of 1 Chronicles 3:5 is the “Bathsheba” of 2 Samuel 11:3. Both are noted as the mother of Solomon (1 Chronicles 3:5 [note verse 9, “all the sons of David”]; 2 Samuel 12:24). And, there is also a son of Obed-Edom whose name is Ammiel (1 Chronicles 26:5).

145 גִּמְלִי (gemalliy) - “Gemalli” - this man only found here.

146 סֶתוּר (setur) - “Sethur” = “spy” - only found here

147 מִיכָאֵל (miykhâ’êl) - “Michael” = “Who is like God?” - There is also one of several brethren listed in 1 Chronicles 5:13; a son of Jeshishai in 1 Chronicles 5:14; a son of Baaseiah in 1 Chronicles 6:40(H 25); a son of Izrahiah in 1 Chronicles 7:3; a son of Beriah in 1 Chronicles 8:16; one from Manasseh who defected to David in 1 Chronicles 12:20(H21); the father of Omri in 1 Chronicles 27:18; a son of Jehoshaphat 2 Chronicles 21:2; Zebadiah's father in Ezra 8:8; and the heavenly prince in Daniel 10:13, 21; & 12:1 (see also Jude 9; Revelation 12:7).

148 נַחְבִּי (nachbiy) - “Nahbi” - only found here

149 וּפָסִי (vâphsiy) - “Vophsi” - only found here

150 גְּאוּאֵל (ge’u’êl) - “Geuel” = “Majesty of God” - only found here

151 מַכִּי (mâkhiy) - “Machi” - only found here

152 יְהוֹשֻׁעַ (yehoshu’a) - “Joshua” (NKJV, NAS, etc.) - KJV “Jehoshua” only here and in 1 Chronicles 7:27, elsewhere “Joshua” - “Moses called Hoshêa (הוֹשֻׁעַ) [“salvation”?], son of Nun, Yehoshua (יְהוֹשֻׁעַ) [“Yah saves” or “Yah is salvation”?]. See also footnote for Exodus 17:9.

153 נֶגֶב (negev) - “south” - also transliterated as “Negev” (e.g. see NAS)

154 הָהָר (hâhâr) - “the mountain” - NKJV “the mountains”; KJV “the mountain”; NAS “the hill country”

155 רֶחֶב (rechov) - “Rechob” - NKJV, etc. “Rehob” = a “broad open place” (e.g. Genesis 19:2 “open square”). This location only found here. There is also House of Rechob in Judges 18:28, and another location in Asher with this name in Joshua 19:28; 21:31; Judges 1:31; 1 Chronicles 6:75(H60). There are also a couple of men with this name, 2 Samuel 8:3, 12; & Nehemiah 10:11(H12).

156 לְבָא חַמַּת (levo’ chamât) - “to the entrance of Hamath” - found also in Numbers 34:8; Joshua 13:5; Judges 3:3; 1 Kings 8:65; 2 Kings 14:25; 1 Chronicles 13:5; 2 Chronicles 7:8; Amos 6:14. “Hamath” (חַמַּת) also only in 2 Samuel 8:9; 2 Kings 14:28; 17:24, 30; 18:34; 19:13; 23:33; 25:21; 1 Chronicles 18:3, 9; 2 Chronicles 8:3 (“Hamath Zobah”), 4; Isaiah 10:9; 11:11; 36:19; 37:13; Jeremiah 39:5; 49:23; 52:9, 27; Ezekiel 47:16(2x)-17, 20; 48:1(2x); Amos 6:2;

came to Hebron. And there was Ahiman,<sup>157</sup> Sheshai,<sup>158</sup> and Talmai,<sup>159</sup> children of the Anak.<sup>160</sup> And Hebron was built seven years before Zoan<sup>161</sup> in Egypt.

[23] And they came unto the brook of Cluster,<sup>162</sup> and they cut from there a branch and one cluster<sup>163</sup> of grapes. And they carried it on a pole on two of them,<sup>164</sup> and from the pomegranates and from the figs. [24] And that place he called<sup>165</sup> the brook of Cluster, because of the cluster which the sons of Israel cut<sup>166</sup> from there. [25] And they returned from spying out the land at the end of forty days.

[26] And they went and came to Moses and to Aaron and to all the congregation of the sons of Israel to the wilderness of Paran, to Kadesh.<sup>167</sup> And they brought them and all the congregation back a word, and showed them the fruit of the land. [27] And they told him and said, “We went to the land which you sent us, and indeed it flows milk and honey. And this is its fruit. [28] Except, for the people are strong who dwell in the land, and the cities are fortified, very great; and also we saw the children of the Anak there. [29] Amalek dwells in the land of the south, and the Hittites, and the Jebusites, and the Amorites dwell in the mountain.<sup>168</sup> And the Canaanites dwell by the sea and by the hand<sup>169</sup> of the Jordan.”

[30] And Caleb silenced the people towards<sup>170</sup> Moses, and said, “Going up let us go up and possess it, for we are surely able to do it.” [31] And the men that went up

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Zechariah 9:2. There is also “Hammath” חַמַּת (chammat) found only in Joshua 19:35 .

157 אַחִימָן ('achiyman) - “Ahiman” - found also in Joshua 15:14 & Judges 1:10. There is also a gatekeeper in 1 Chronicles 9:17.

158 שֶׁשַׁי (shêshay) - “Sheshai” - found also in Joshua 15:14 & Judges 1:10.

159 תַּלְמַי (talmay) - “Talmai” - found also in Joshua 15:14 & Judges 1:10. There is also the king of Geshur with this name in 2 Samuel 3:3; 13:37; & 1 Chronicles 3:2.

160 עֲנָק ('anâq) - “Anak” LXX Εναχ (Enach) - This Hebrew word is a term for a certain people, and also used in Song of Solomon 4:9 for a “link of your necklace” NKJV; “chain of thy neck” KJV. In the plural (עֲנָקִים ['anâqiyim]) in Proverbs 1:9 it is used for “chains about your neck” (NKJV), which is the same spelling for the people, the Anakim עֲנָקִים ('anâqiyim) e.g. in Deuteronomy 1:28; 2:10-11, 21; 9:2; Joshua 11:21-22; 14:12, 15. Anak is also mentioned in Numbers 13:28, 33; Joshua 15:13-14(2x); Joshua 1:20. In Judges 8:26 “the chains that were around their camels' necks” (NKJV) is in the feminine plural, עֲנָקוֹת ('anâqot). See also Numbers 13:33.

161 זֹאֵן (tso'an) - “Zoan” - found also in Psalm 78:12, 43; Isaiah 19:11, 13; 30:4; Ezekiel 30:14.

162 אֶשְׁכּוֹל ('eshcol) - “cluster” - KJV; NKJV; NAS “Eschol” - see footnote for Genesis 14:13.

163 אֶשְׁכּוֹל ('eshcol) - “cluster”

164 וַיִּשְׂאוּהוּ בַמֹּט בְּשְׁנַיִם - more literally, “and they carried it on a pole on two”

165 קָרָא (qârâ) - “he called” - “was called” KJV, NKJV, NAS. It is more literally, “he called” (active verb, not passive).

166 כָּרַתוּ (cârta) - “cut” - KJV, NKJV, NAS “cut down” - same word, for example, as in Jeremiah 34:18, KJV, NKJV, NAS “cut” (כָּרַתוּ [cârta]). Jeremiah 34:18 also illustrates how this word is used for “cutting” a covenant (“the covenant which they made” NKJV, הַבְּרִית אֲשֶׁר כָּרַתוּ [haberit 'asher cârtu]).

167 קַדְשָׁה (qâdêshâh) - “to Kadesh” - This is not feminine. This has the locative ה. See also footnote for Genesis 14:7.

168 בְּהָרַי (bâhâr) - “in the mountain” - mountain is singular

169 יָד (yad) - “hand” - KJV “coast”; NKJV “banks”; NAS “side”

170 אֵל ('el) - “towards” or “to”



with him said, “We are not able to go up to the people, for they are stronger than us.” [32] And they brought a bad report of the land which they spied it to the sons of Israel saying, “The land which we passed through in it to spy it is a land that eats those who dwell in it. And all the people which we saw in its midst are men of stature. [33] And there we saw the Nephilim<sup>171</sup> (sons of Anak are from the Nephilim). And we were in our eyes as grasshoppers, and so we were in their eyes.”

**14**[1] And the whole congregation lifted up and gave a voice, and the people wept on that night. [2] And all the sons of Israel complained against Moses and Aaron, and the whole congregation said to them, “Would that we died in the land of Egypt, or would that we died in this desert. [3] And why did Yehvah bring us to this land to fall by the sword, our women, our children, they will be for plunder. Would it not be good for us to return to Egypt?” [4] And they said each to his brother,<sup>172</sup> “Let us set a head<sup>173</sup> and return to Egypt.” [5] And Moses and Aaron fell upon their faces before the whole assembly of the congregation of the sons of Israel.

[6] And Joshua the son of Nun and Caleb the son of Jephunneh from the spies of the land, tore their clothes. [7] And they spoke to the whole congregation of the sons of Israel saying, “The land which we passed through in it to spy it is very very good land. [8] If Yehvah delights in us, so he will bring us into this land. And he will give it to us, a land that is flowing milk and honey. [9] Only do not rebel against Yehvah. And you,<sup>174</sup> do not fear the people of the land, for they are our bread. Their shade<sup>175</sup> is turned aside from upon them. And Yehvah is with us. Do not fear them.”

[10] And the whole congregation said to stone them with the stones.<sup>176</sup> And the glory of Yehvah appeared in the tent of meeting to all the sons of Israel. [11] And Yehvah said to Moses, “How long will this people despise me, and how long will they not believe in me in all the signs which I have done in their midst. [12] I will strike them with the pestilence and disinherit them, and I will make you a greater and mightier nation than they.”

[13] And Moses said to Yehvah, “And Egypt will hear, for by your strength you brought this people from its midst. [14] And they will tell the inhabitants of this land. They have heard that you Yehvah are in the midst of this people, which eye in eye is seen.<sup>177</sup> You Yehvah and your cloud stand above them, and in a pillar of cloud you go before them by day and in a pillar of fire at night. [15] And you kill this people as one man. And the nations which have heard of your report speak saying, [16] ‘Because Yehvah was not able to bring this people into the land that he swore to them. So, he slaughtered them in the wilderness.’”

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171 הַנְּפִילִים (hannephiylyim) - “the Nephilim” NAS - “the giants” NKJV, NAS, LXX τοὺς γίγαντας (tous gigantes) - see footnote for Genesis 6:4.

172 אִישׁ אֶל-אָחִיו ('ish 'el-'āchiyv) - “each to his brother” - KJV “one to another”; NKJV “to one another” - it is more literally, “each to his brother” or even “man to his brother.” The word for “man” (אִישׁ ['ish]) is used for “each” as well.

173 רֹאשׁ (ro'sh) - “head”

174 אַתֶּם ('attem) - “you” plural

175 צֶלֶם (tsillām) - “their shade” - same word as in Genesis 19:8 “shadow of my roof”. צֶל (tsél) is “shade” or “shadow” and is used, as here, for the idea of protection.

176 בָּאֲבָנִים (bā'avāniym) - “with the stones” - more literally, “in the stones”

177 עַיִן בְּעַיִן ('ayn be'ayn) - “eye in eye” - KJV; NKJV “face to face”; NAS “eye to eye”

[17] “And now, let the power of my Lord<sup>178</sup> be great, please, according to what you have spoken saying, [18] ‘Yehvah is slow to anger<sup>179</sup> and much lovingkindness, lifting<sup>180</sup> iniquity and transgression, and he will surely not acquit, visiting the iniquity of the fathers upon the sons upon the third and upon the fourth generation. [19] Pardon, please, the iniquity of this people, according to the greatness of your lovingkindness, just as you have forgiven<sup>181</sup> this people from Egypt and until now.”

[20] And Yehvah said, “I have pardoned according to your word. [21] But indeed, I live,<sup>182</sup> and the glory of Yehvah will be filled<sup>183</sup> with all the earth. [22] For all the men who have seen my glory and my signs which I did in Egypt and in the wilderness and they tested me, this, ten times, and did not listen to my voice. [23] They

178 אֲדֹנָי (‘adonây) - “my Lord” - it is plural (lit. “my Lords”), but “you have spoken” (נִבְרַתָּהּ) is singular.

179 אַרְךְ אַפַּיִם (‘erekh ‘appayim) - “slow to anger” - more literally, “long of nose.” See footnote Exodus 34:6.

180 נִשָּׂא (nosê) - “lifting” - this is the verb to “lift” or to “carry.” It is also used as “forgive.”

181 נִשְׁאַתָּה (nâsâtâh) - “you have forgiven” - same root word as in verse 18 for “lifting.” Same root word as in Isaiah 53:12, “He bore the sin of many” (נִשְׂאָה [nâsâ]).

182 חַי-אֲנִי (chay-‘âniy) “I live” YLT; “as I live” NKJV, KJV, NAS – see footnote for Judges 8:19.

183 יִמָּלֵא (yimmâlê) - “will be filled” - niphil (passive) verb – In the Hebrew, the subject of this verb (“will be filled”) is “the glory of Yehvah,” and the object is “all the earth.” Yet, English translations typically switch the two and make the “the earth” the subject and “the glory” the object. For example, NKJV reads, “all the earth shall be filled with the glory of the LORD.” Yet, it literally reads, “The glory of Yehvah will be filled with all the earth.” Psalm 72:19 has virtually the same statement and construction in the Hebrew - וְיִמָּלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ (veyimmâlê’ khevodo ‘et-kol hâ‘ârets) “and his glory will be filled with all the earth.”

Numbers 14:21 LXX changes the Hebrew passive (to be filled) to Greek active (to fill): ἀλλὰ ὥς ἐγὼ καὶ ζῶν τὸ ὄνομα μου καὶ ἐμπλήσει ἡ δόξα κυρίου παῖσαν τὴν γῆν – “But I live and my name lives, and the glory of the Lord shall fill all the earth.” Psalm 72:19 LXX keeps the passive but changes the subject of the passive from “his glory” to “all the earth” - καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ πληρωθήσεται τῆς δόξης αὐτοῦ παῖσα ἡ γῆ γένοι – “And blessed is the name of his glory unto forever and unto forever and ever, and all the earth shall be filled with his glory, so be it, so be it.”

Gesenius writes concerning Numbers 14:21,

2. Both accusatives are retained in an unusual manner after the passive of a *verbum implendi* in Numbers 14:21; instead, however, of the Niph. יִמָּלֵא the *Qal* (which is sometimes used transitively elsewhere) should simply be read with the LXX; similarly in ψ 72:19, although there the LXX also translate the passive. (*Gesenius' Hebrew Grammar*, p. 389, second English edition 1910, 1983, Oxford)

Thus, Gesenius basically says follow the Greek (LXX) and not the Hebrew and don't take יִמָּלֵא (“and shall be filled”) as a Niph. (passive), but rather a *Qal* (active). Yet, every other time this verb is found in the Niph. (passive) it means passive. See Genesis 6:11; Exodus 1:7; 7:25; 2 Samuel 23:7; 1 Kings 7:14; 2 Kings 3:17, 20; 10:21; Esther 3:5; 5:9; Job 15:32; Psalm 71:8; 126:2; Proverbs 3:10; 20:17; 24:4; Ecclesiastes 1:8; 6:7; 11:3; Song of Solomon 5:2; Isaiah 2:7(2x)-8; 6:4; Jeremiah 13:12(2x); Ezekiel 9:9; 10:4; 23:33; 26:2; 27:25; 32:6; Habakkuk 2:14; Zechariah 8:5.

Exodus 1:7; 2 Kings 3:20; and Ezekiel 10:4 all have this same construction in the Hebrew with the same niphil verb, and these illustrate how this sentence structure would typically be translated. Exodus 1:7, וַתִּמָּלֵא הָאָרֶץ אֹתָם “and the land was filled with them”; 2 Kings 3:20, וַתִּמָּלֵא הָאָרֶץ אֶת-הַמַּיִם “and the land was filled with the water”; Ezekiel 10:4 “and the house was filled with the cloud” וַיִּמָּלֵא הַבַּיִת אֶת-הַעֲנָן. Also, Habakkuk 2:14 says in the Hebrew what the LXX, KJV, NKJV, etc., say in Numbers 14:21. Habakkuk 2:14 reads,

כִּי תִמָּלֵא הָאָרֶץ לְדַעַת אֶת־כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל־יָם:

**For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.**  
(NKJV)

More literally,

certainly shall not see the land which I swore to their fathers, and all who despised me shall not see it. [24] And my servant Caleb, because there is another spirit with him, and he has followed after me. And I will bring him into the land where he went there, and his seed shall inherit it. [25] And the Amalekites and the Canaanites dwell in the valley. Tomorrow turn and journey for yourselves<sup>184</sup> the wilderness by way of the Sea of Reeds.”

[26] And Yehvah spoke to Moses and to Aaron saying, [27] “How long for this bad congregation who complain against me? The complaints of the sons of Israel which they complain against me I have heard. [28] Say to them, ‘I live,’<sup>185</sup> says Yehvah, surely<sup>186</sup> just as you spoke in my ears, so I will do to you. [29] In this wilderness your corpses will fall. And all you numbered, to all your number, from the son of twenty years and above who complained against me. [30] Surely you will not go into the land which I lifted up my hand to establish you in it, except Caleb son of Jephunneh and Joshua son of Nun. [31] And your children which you said were for plunder, I will bring them, and they will know the land which you rejected in it. [32] And you, your corpses will fall in this wilderness. [33] And your sons shall be shepherds in the wilderness forty years and shall bear your harlotries until finished, your corpses in the wilderness. [34] According to the number of the days you spied out the land, forty days, a day for a year, a day for a year shall you bear your iniquities, forty years. And you shall know my opposition.<sup>187</sup> [35] I Yehvah have spoken. Surely this I will do to all this bad congregation who has gathered against me. In this wilderness they shall be finished, and there they shall die.”

[36] And the men whom Moses sent to spy out the land and returned and made all the congregation complain against him to bring out a bad report against the land, [37] so the men who brought out a bad bad report of the land died in the plague before Yehvah. [38] And Joshua son of Nun and Caleb son of Jephunneh lived from those men who went to spy out the land. [39] And Moses spoke these words to all the sons of Israel, and the people mourned greatly.

[40] And they rose up early in the morning and went up to the top of the mountain saying, “Here we are, and we will go up to the place which Yehvah has said; because we have sinned.” [41] And Moses said, “Why is this? You are passing over the mouth of Yehvah, and it will not prosper. [42] Do not go up, for Yehvah is not in your midst; and you not be struck before your enemies. [43] For the Amalekite and the Cannanite are there before you, and you will fall by the sword. Because therefore, you have turned away from Yehvah, and Yehvah will not be with you.”

[44] And they heedlessly went up to the top of the mountain. And the ark of the covenant of Yehvah and Moses did not depart from the midst of the camp. [45] And the Amalekite and the Canaanite who dwelt on that mountain came down and

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**For the earth will be filled to the knowledge with the glory of Yehvah as the waters cover upon the sea.**

184 לָכֶם (lâkhem) “for yourselves” - NKJV, NAS do not translate. KJV translates “you” twice: “To morrow turn you, and get you into the wilderness”

185 חַי־אֲנִי (chay-ânî) “I live” YLT; “as I live” NKJV, KJV, NAS – see footnote for Judges 8:19.

186 אִם־לֹא (im-lo') - “surely” - אִם־לֹא is an emphatic affirmative. It is literally, “if not,” but carries the idea of “surely.”

187 תְּנוּאָתִי (telu'âtîy) - “my opposition” - KJV “my breach of promise”; NKJV “My rejection”; NAS “My opposition.”

This word (תְּנוּאָה) is found one other place, Job 33:10 (תְּנוּאוֹת) KJV, NKJV “occasions”; NAS “pretexts.”

struck them and crushed them until Hormah.<sup>188</sup>

**15**[1] And Yehvah said to Moses saying, [2] “Speak to the sons of Israel and say to them, 'When you come into the land you are dwelling which I give to you, [3] and you make a fire offering to Yehvah, a burnt offering or a sacrifice, to make a special vow,<sup>189</sup> or in a freewill offering, or in your appointed times to make a soothing aroma to Yehvah from the herd or from the flock, [4] and the one who offers shall offer his offering to Yehvah, a grain offering of a tenth of fine flour mixed in a fourth of the hin<sup>190</sup> of oil, [5] and wine for a drink offering, a fourth of the hin, you shall do upon the burnt offering, or for the sacrifice for the one lamb. [6] Or for the ram you shall do a grain offering of fine flour two tenths mixed in the oil a third of the hin. [7] And wine for the drink offering, a third of the hin, you shall offer a soothing aroma to Yehvah. [8] And when you do a son of the herd, a burnt offering, or a sacrifice to make a special vow<sup>191</sup> or a peace offering to Yehvah, [9] so you shall offer upon the son of the herd a grain offering of fine flour three tenths mixed in the oil of half of the hin. [10] And wine you shall offer for a drink offering half of the hin a fire offering, a soothing aroma to Yehvah. [11] Thus it shall be done for the one ox or the one ram or for the one of the flock among the lambs or among the goats.<sup>192</sup> [12] According to the number that you do, thus you shall do to the one according to their number.

[13] Every native shall do according to these things to offer a fire offering a soothing aroma to Yehvah. [14] And if a stranger sojourns with you or one in your midst for your generations, and he does a fire offering a soothing aroma to Yehvah, just as you do, so shall he do. [15] The assembly, one statute for you, and for the stranger who sojourns a statute forever for your generations, as you, as the stranger shall be before Yehvah. [16] One law and one judgment<sup>193</sup> shall be for you and for the stranger who sojourns with you.”

[17] And Yehvah spoke to Moses saying, [18] “Speak to the sons of Israel and say to them, 'In your entering into the land which I am bringing you there, [19] and it shall be, in your eating from the bread<sup>194</sup> of the land you shall lift up a heave offering<sup>195</sup> to Yehvah. [20] The first of your dough<sup>196</sup> a cake you shall lift up a heave offering as a heave offering of a threshing floor, so you shall lift it up. [21] From the first of your dough you shall give to Yehvah a heave offering to your generations.

188 הַחֲרָמָה (hachârmâh) - “Hormah” means “devoted to destruction” or “destruction.” See Numbers 21:2-3; Judges 1:17 (used with the related verb, יָחַר־יָמוּ [yacharimu] “utterly destroyed”). The city in Judges 1:17 was originally called צִפְתָּ [tsephat] Zephath). Only here in Numbers 14:45 does it have the definite article. Found also in Deuteronomy 1:44; Joshua 12:14; 15:30; 19:4; 1 Samuel 30:30; 1 Chronicles 4:30. In Numbers 21:3 the place of war was called “Hormah.” See also footnote for the related verb and noun in Exodus 22:20.

189 See footnote for Leviticus 22:21.

190 הַהֵין (hahiyn) - “the hin” - hin with the definite article.

191 לִפְלֵא (lephallê) - See footnote for Leviticus 22:21.

192 עִזִּים (‘izziym) - “goats” - feminine plural

193 מִשְׁפָּט (mishppât) - “judgment”

194 לֶחֶם (lechem) - “bread”

195 תְּרִימוֹ תְּרוּמָה (târiymu terumâh) - “you shall lift up a heave offering” - see footnote for Exodus 25:2.

196 עֲרִסְתָּכֶם (‘arisotêkhem) - “dough” KJV, NAS; “ground meal” NKJV. Found also only in Numbers 15:21; Nehemiah 10:38 (NKJV “dough”); Ezekiel 44:30.

[22] And if you sin unintentionally<sup>197</sup> and do not do all these commandments which Yehvah spoke to Moses, [23] all which Yehvah commanded you by the hand of Moses from the day which Yehvah commanded and onward to your generations, [24] and it shall be, if from the eyes of the congregation it is done unintentionally, so the whole congregation shall do a young bull, one son from the herd, for a burnt offering for a soothing aroma to Yehvah, and its offering and drink offering according to the judgment, and one buck of the goats for a sin offering. [25] And the priest shall make atonement for all the congregation of the sons of Israel, and it will be forgiven to them, for it was unintentional. And they shall bring in their fire offering to Yehvah and their sin offering before Yehvah for their unintentional sin. [26] And it shall be forgiven to the whole congregation of the sons of Israel, and to the stranger who sojourners in their midst, because for all the people were in unintentional sin.

[27] And if one soul sins unintentionally, so she<sup>198</sup> shall bring a female goat, a daughter of its year, for a sin offering. [28] And the priest shall make atonement upon the soul who sins unintentionally in the unintentional sin before Yehvah to atone upon him, and it shall be forgiven to him. [29] The native in the sons of Israel and for the stranger who sojourns in their midst, one law shall be for you to do in unintentional sin.

[30] And the soul who does in hand high,<sup>199</sup> from the native and from the sojourn, he has reviled Yehvah, and that soul shall be cut off from among her<sup>200</sup> people. [31] Because the word of Yehvah he has despised, and his commandment he has broken. That soul cutting off shall be cut off. Her iniquity is in her.<sup>201</sup>

[32] And the sons of Israel were in the desert, and they found a man gathering wood on the Sabbath. [33] And those who found him gathering wood brought him to Moses and to Aaron and to all the congregation. [34] And they rested<sup>202</sup> him in the custody, because it was not explained what should be done to him. [35] And Yehvah said to Moses, "Dying the man shall die. All the congregation shall stone him with the stones<sup>203</sup> outside the camp." [36] And all the congregation brought him out to outside the camp, and they stoned him with the stones; and he died just as Yehvah commanded Moses.

[37] And Yehvah spoke to Moses saying, [38] "Speak to the sons of Israel and say to them, 'And they shall make for themselves a tassel<sup>204</sup> upon the wings<sup>205</sup> of their

197 See footnote for Leviticus 4:13.

198 "she" - The subject "soul" (נַפֶּשׁ) and the accompanying verbs "sin" (תִּחַטָּא) and "bring" (הִקְרִיבָה) are all feminine.

199 תַּעֲשֶׂה בְיָד רָמָה (ta'aseh beyâd râmâh) - "does in hand high" - KJV "doeth *ought* presumptuously"; NKJV "does *anything* presumptuously"; NAS "does *anything* defiantly."

200 עַמָּה ('amâh) - "her people"

201 עֲוֹנָהּ בָּהּ ('aonâh vâh) - "her iniquity is in her"

202 וַיִּנַּחוּ (vayyanniychu) - "they rested" - verb from same root as Noah's name, meaning rest.

203 בְּאֲבָנִים (vâ'avâniym) - "with the stones" - more lit. "in the stones" - Hebrew using "in" for "with" (instrumental) e.g.

Exodus 5:3 "with the sword" more literally "in the sword" בְּחֶרֶב (bechârev). See footnote for Leviticus 20:2.

204 צִיצִית (tsiytsit) - "tassel" - found also only in Numbers 15:39 and Ezekiel 8:3 (there for "a lock of my hair" more literally "a lock of my head"). The "tassels" in Deuteronomy 22:12 are called גְּדִלִים (gediliym) also only found in 1 Kings 17:17 "wreaths".

205 כַּנְפֵי בְגָדֵיהֶם (kanphêy vigdêyhem) - "wings of their garments" - wing, כָּנָף (kânâph, e.g. Genesis 1:21), is used for

garments for their generations, and they shall put upon the tassel of the wing a violet cord. [39] And you shall have a tassel, and you shall look at it and remember all the commandments of Yehvah and do them and not seek after your heart and after your eyes which you do harlotries<sup>206</sup> after them.<sup>207</sup> [40] So that you remember and do all my commandments and be holy to your Gods. [41] I am Yehvah your Gods who brought you out from the land of Egypt to be to you Gods. I am Yehvah your Gods.”

**16**[1] And Korah, son of Izhar, son of Kohath, son of Levi, and Dathan<sup>208</sup> and Abiram,<sup>209</sup> sons of Eliab, and On,<sup>210</sup> son of Peleth,<sup>211</sup> sons of Reuben, took [2] and rose up before Moses, and men from the sons of Israel, 250 leaders of the congregation, chosen of the assembly, men of name.<sup>212</sup> [3] And they gathered against Moses and against Aaron and said to them, “You have much,<sup>213</sup> for the whole congregation, all of them, are holy. In the midst of them is Yehvah. So why do you lift yourselves up above the assembly of Yehvah?” [4] And Moses heard and fell upon his face. [5] And he spoke to Korah and to all his congregation saying, “Morning, and Yehvah will make known who is his and is the holy one. And he will bring near to him, and who he chooses in him, he will bring near to him. [6] Do this, take for yourselves fire-pans, Korah and all his congregation. [7] And put in them fire, and put upon them incense before Yehvah tomorrow, and it will be, the man whom Yehvah chooses, he is the holy one. You have much,<sup>214</sup> sons of Levi.”

[8] And Moses said to Korah, “Listen please, sons of Levi. [9] Is it small from you<sup>215</sup> that Gods of Israel separated you from the congregation of Israel to bring you near to him to serve service of dwelling of Yehvah and to stand before the congregation and to serve them [10] and he has brought you near and all your brethren, sons of Levi with you, and are you seeking also the priesthood? [11] Therefore, you and all your congregation are gathered against Yehvah. And Aaron, what is he that you complain against him?”

[12] And Moses sent to call to Dathan and to Abiram, sons of Eliab, and they said, “We will not go up. [13] Is it a small thing that you brought us up from a land

“edge.”

206 זָנִים (zoniym) – “harlotries” - same root word as used for Tamar when she “played the harlot” (זָנְתָהּ [zântâh] Genesis 38:24). See also Exodus 34:10-16; Leviticus 17:7 (demons); 19:29; 20:1-6; 21:9 (“burned with fire”); Numbers 25:1-3; Deuteronomy 22:20-21 (“played the harlot” = not stayed a virgin until marriage); 31:16 (“this people will rise and play the harlot” just as Numbers 15:39 warns).

207 1 John 2:16 “desire of the flesh, desire of the eyes”; Mark 4:19 “desires for other things”; Galatians 5:17 “do not do the things that you wish”; James 4:1-5 “yearns jealously”.

208 דָּתָן (dâtân) – Dathan – found also only in Numbers 16:12, 24-25, 27; 26:9; Deuteronomy 11:6; Psalm 106:17.

209 אֲבִירָם ('abiyrâm) – Abiram – means “my father is exalted” - found also only in Numbers 16:12, 24-25, 27; 26:9; Deuteronomy 11:6; Psalm 106:17 and in 1 Kings 16:34 for a different person.

210 אֹן ('on) - “On” - see footnote for Genesis 41:45.

211 פֶּלֶת (pelet) - “Peleth” - found also only for another man in 1 Chronicles 2:33.

212 אַנְשֵׁי־שֵׁם ('anshêy shêm) - “men of a name” - here “name” (שֵׁם) does not have the definite article. In Genesis 6:4 the definite article is there, “men of the name” אַנְשֵׁי הַשֵּׁם ('anshêy hashêm).

213 רַב־לָכֶם (rav-lâkhem) - “You have much” - more literally, “much to you”

214 רַב־לָכֶם (rav-lâkhem) - “you have much” - more literally, “much to you” (you plural).

215 הַמֶּעַט מִכֶּם (ham`at mikem) - “Is it small from you” - more literally, “Small from you”

flowing milk and honey to cause us to die in the wilderness that you make yourself a ruler over us also making yourself a ruler?<sup>216</sup> [14] Indeed, you have not brought us to land flowing milk and honey, and given to us an inheritance of field<sup>217</sup> and vineyard.<sup>218</sup> Will you put out the eyes of these men? We will not go up.” [15] And Moses was very angry, and said to Yehvah, “Do not turn to their offering. I have not taken from them one donkey, and I have not harmed one of them.”

[16] And Moses said to Korah, “You and all your congregation will be before Yehvah, you and them and Aaron, tomorrow. [17] And take each his fire-pan and put upon them incense and bring them near before Yehvah, each his fire-pan, 250 fire-pans, and you and Aaron each his fire-pan.” [18] And each one took his fire-pan and they put upon them fire and put upon them incense, and they stood at the door of the tent of meeting, and Moses and Aaron. [19] And Korah gathered against them all the congregation to the door of the tent of meeting, and the glory of Yehvah appeared to all the congregation.

[20] And Yehvah spoke to Moses and Aaron saying, [21] “Separate yourselves from among this congregation and I will finish them as a moment.”<sup>219</sup> [22] And they fell on their faces, and they said, “God, Gods of the spirits to all flesh, shall one man<sup>220</sup> sin and upon all the congregation you will be angry?”<sup>221</sup> [23] And Yehvah spoke to Moses saying, [24] “Speak to the congregation saying, ‘Be brought up<sup>222</sup> from around dwelling of Korah, Dathan, and Abiram.’”

[25] And Moses arose and went to Dathan and Abiram, and the elders of Israel walked after him. [26] And he spoke to the congregation saying, “Turn aside, please, from the tents of these wicked men, and do not touch anything that is theirs, lest you be swept away<sup>223</sup> in all their sins.” [27] And they went up<sup>224</sup> from around dwelling of Korah, Dathan, and Abiram. And Dathan and Abiram went out standing at the door of their tents, and their women, and their sons, and their children.

[28] And Moses said, “In this you will know that Yehvah sent me to do all these works, for they are not from my heart.”<sup>225</sup> [29] If as the death of all mankind<sup>226</sup> these

216 תַּשְׁתָּרַר עָלֵינוּ גַם־הִשְׁתָּרַר (tisttârêr `âlêylu gam-histtârêr) - “you make yourself a ruler over us also making yourself a ruler” - KJV “you make yourself a ruler over us also making yourself a ruler”; NKJV “you should keep acting like a prince over us”; NAS “you would also lord it over us”; Remember Exodus 2:14; Acts 7:27, 35.

217 שָׂדֶה (sâdeh) - “field” - singular; KJV, NKJV, NAS etc., “fields”; Young's Literal “field” singular

218 כֶּרֶם (kârem) - “vineyard” singular; KJV, NKJV, NAS, etc., “vineyards”; Young's Literal “vineyard” singular

219 כֶּרָאָה (kerâga) - “as a moment” - KJV, NKJV “in a moment”; NAS “instantly”

220 “One man”? Korah started it, but he had many with him.

221 More than once, God wanted to destroy Israel. In Deuteronomy 9 Moses sums it up. Moreover, it is a hazard being around wicked people. See Genesis 18:20-32; Psalm 120:5-7; Isaiah 6:5; Ezekiel 21:1-7.

222 הֵעָלוּ (hê`âlu) - “Be brought up” - KJV “Get you up”; NKJV “Get away”; NAS “Get back” - from the same root word for going up, עָלָה (‘âlâh). Here the Niphal form is used as an imperative.

223 תִּסָּפּוּ (tsâphu) - “you be swept away” - KJV, NKJV “consumed”; NAS “swept away” - in 1 Samuel 12:25 NKJV has “you shall be swept away” for this same word, תִּסָּפּוּ (tsâphu).

224 יָעָלוּ (yê`âlu) - “they went up” - KJV “they gat up”; NKJV “they got away”; NAS “they got back” - Niphal from same word as in verse 24 “Be brought up.”

225 לֹא מִלְּבִי (lo' millibiy) - “not from my heart” - KJV “not *done them* of mine own mind”; NKJV “not *done them* of my own will”; NAS “not my doing”

226 הָאָדָם (hâ'âdâm) - “mankind” - more literally, “the Adam”

die, and the fate of all mankind is visited upon them, Yehvah did not send me. [30] And if Yehvah creates a creation, and the ground opens her mouth and swallows them and all which is theirs and they go down alive to Sheol, so you will know these men have despised Yehvah.”

[31] And it was, as he finished speaking all these words, so the ground which was under them split. [32] And the earth opened her mouth and swallowed them and their houses and all the mankind who were to Korah and all the property. [33] And they went down and all who were theirs alive to Sheol, and the earth covered them, and they perished from among the assembly. [34] And all Israel who were around them fled at their sound, for they said, “Lest the earth swallow us up.” [35] And fire went out from Yehvah and consumed the 250 men<sup>227</sup> who were offering the incense.

[36, H17:1] And Yehvah spoke to Moses saying, [37, H17:2] “Speak to Eleazar, son of Aaron the priest, and pick up the fire-pans from between the burning, and scatter the fire out there, for they are holy. [38, H17:3] The fire-pans of those who sinned against their souls, so let them be made hammered plates, plating for the altar. Because they brought them near before Yehvah, and they are holy. And they shall be for a sign to the sons of Israel.”

[39, H17:4] And Eleazar the priest took the bronze fire-pans which those who were burned offered and hammered them out, plating for the altar. [40, H17:5] A memorial for the sons of Israel so that a man does not come near, a stranger who is not from the seed of Aaron, to offer incense before Yehvah, and he does not become like Korah and his congregation; just as Yehvah spoke to him by the hand of Moses.

[41, H17:6] And all the congregation of the sons of Israel complained on the next day against Moses and Aaron saying, “You killed the people of Yehvah.” [42, H17:7] And it was, in the assembling of the congregation against Moses and Aaron, so they turned to the tent of meeting. And behold, the cloud covered it, and the glory of Yehvah appeared. [43, H17:8] And Moses and Aaron went to the face of the tent of meeting.

[44, H17:9] And Yehvah spoke to Moses saying, [45, H17:10] “Rise up from the midst of this congregation, and I will finish them as in a moment.” And they fell on their faces. [46, H17:11] And Moses said to Aaron, “Take the fire-pan and put upon it fire from upon the altar and put incense and go speedily to the congregation and atone for them, for the rage has gone out from before Yehvah. The striking has begun.” [47, H17:12] And Aaron took just as Moses spoke, and he ran to the midst of the assembly. And behold, the striking had begun in the people, and he set the incense and atoned for the people. [48, 17:13] And he stood between the dead and the living, and the plague was restrained. [49, H17:14] And those who died in the plague were 14,700, besides the ones who died in the matter of Korah. [50, H17:15] And Aaron returned to Moses to the door of the tent of meeting, and the plague was restrained.

**17**[1, H17:16] And Yehvah spoke to Moses saying, [2, H17:17] “Speak to the sons of Israel and take from them a rod, a rod for a house of a father from each of all their leaders, according to the house of their fathers, 12 rods each with his name you shall write upon his rod. [3, H17:18] And the name of Aaron you shall write upon the rod of Levi, for there shall be one rod for the head of the house of their fathers. [4, H17:19] And you shall rest them in the tent of meeting before the

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227 מִנִּי (‘iysh) - “men” - literally, “man” singular



testimony, which I will meet with you<sup>228</sup> there. [5, H17:20] And it shall be, the man I choose in him, his rod shall bud, and I will cause to subside<sup>229</sup> from upon me the complaints of the sons of Israel which they complain against you.”<sup>230</sup>

[6, H17:21] And Moses spoke to the sons of Israel, and all their leaders gave to him a rod, for one leader a rod, for one leader for the house of their fathers, 12 rods, and the rod of Aaron in the midst of their rods. [7, H17:22] And Moses rested the rods before Yehvah in the tent of the testimony. [8, H17:23] And it was on the next day, and Moses went to the tent of the testimony. And behold, the rod of Aaron to the house of Levi budded. And the bud went out and blossomed a blossom<sup>231</sup> and yielded ripe almonds.

[9, H17:24] And Moses went out with all the rods before Yehvah to all the sons of Israel, and they saw, and they each took his rod. [10, H17:25] And Yehvah said to Moses, “Return the rod of Aaron before the testimony to be kept for a sign to the sons of rebellion, and you shall finish their complaints from upon me; and they will not die.” [11, H17:26] And Moses did just as Yehvah commanded him, so he did. [12, H17:27] And the sons of Israel spoke to Moses saying, “Behold, we will die. We will perish. All of us, we will perish. [13, H17:28] Anyone who comes near, who comes near to dwelling of Yehvah shall die. Will we surely die?”<sup>232</sup>

**18**[1] And Yehvah said to Aaron, “You and your sons and the house of your father with you shall bear the iniquity of the sanctuary, and you and your sons with you shall bear the iniquity of your priesthood. [2] And also your brethren of the tribe of Levi of the tribe of your father bring with you. And they shall join with you and serve you, and you and your sons with you before the tent of the testimony. [3] And they shall keep your charge and the charge of all of the tent, indeed to the utensils of the holy place, and to the altar they shall not come near; and they shall not die, also they, also you.”<sup>233</sup> [4] And they shall be joined with you and keep the charge of the tent of meeting, to all the service of the tent. And a stranger shall not come near to you. [5] And you shall keep the charge of the holy place and the charge of the altar, and there shall not be still wrath upon the sons of Israel.”

[6] “And I, behold, I take your brethren from the midst of the sons of Israel for you a gift given to Yehvah to serve the service of the tent of meeting. [7] And you and your sons with you shall keep your priesthood for everything of the altar and inside the curtain, and you shall serve. I give your priesthood, a gift of service, and the stranger who comes near shall die.”

[8] And Yehvah spoke to Aaron, “And I, behold, I give to you charge of my heave offerings for all the holy things of the sons of Israel I give them for anointing,<sup>234</sup> for you and your sons for a statute forever. [9] This will be for you from the holy of holies, from the fire, every offering of theirs, to every gift of theirs, and to every sin

228 לָכֶם (lâkhem) - “with you” (plural you) – more literally, “to you”

229 הַשְׁכִּיתִי (hashikotiy) - “I will cause to subside” - same root verb for the waters of the flood that subsided (Genesis 8:1) and the king's wrath subsiding (Esther 2:1; 7:10).

230 עָלֵיכֶם ('alêykhem) - “against you” (plural you)

231 וַיֵּצֵץ צִיץ (vayyetsêts tsiyts) - “and blossomed a blossom”

232 תִּמְנוּ לִגּוֹעַ (tamnu ligoa) - “we surely die” - more literally, “we die to die”

233 אַתֶּם ('attem) - “you” plural

234 See footnote for Leviticus 7:35.

offering of theirs, and to every guilt offering of theirs which they bring to me. It shall be holy of holies for you and your sons. [10] By the holy of holies<sup>235</sup> you shall eat it. Every male shall eat it. It is holy to you.”

[11] And this is yours: the heave offering of their gift to all the wave offerings of the sons of Israel. To you I give them and to your sons and to your daughters with you for a statute forever. Everyone who is clean in your house shall eat it. [12] All the fat<sup>236</sup> of the fresh oil and all the fat of the new wine and the beginning of their grain which they give to Yehvah, to you I give them. [13] The first fruits of all that is in their land which they bring to Yehvah will be for you. Everyone who is clean in your house shall eat it. [14] Every devoted thing in Israel shall be for you.”

[15] “Everything that opens the womb to all flesh which they bring to Yehvah in man<sup>237</sup> and in beast will be for you. Yet, you shall surely redeem the firstborn of the man and the firstborn of the unclean beast you shall redeem. [16] And one redeemed from a son of a month you shall redeem, in your estimate five shekels in the shekel of the holy place. It is twenty gerah.<sup>238</sup> [17] Yet, a firstborn of an ox or a firstborn of a lamb or a firstborn of a goat shall not be redeemed. They are holy. You shall sprinkle their blood upon the altar and their fat you shall burn a fire offering for a soothing aroma to Yehvah. [18] And their flesh shall be for you as the breast of the wave offering and as the right thigh shall be for you. [19] All the heave offerings of the holy things which the sons of Israel raise up to Yehvah I give to you and to your sons and to your daughters with you for a statute forever. It is a covenant of salt forever before Yehvah for you and for your seed with you.”

[20] And Yehvah said to Aaron, “In their land you shall have no inheritance, and a portion shall not be for you in their midst. I am your portion and your inheritance in the midst of the sons of Israel. [21] And for the sons of Levi, behold, I give every tithe in Israel for an inheritance an exchange for their service which they serve the service of the tent of meeting. [22] And the sons of Israel shall not come near the tent of meeting to bear sin to die. [23] And the Levi, he shall serve the service of the tent of meeting, and they shall bear their iniquity, a statute forever for your generations. And in the midst of the sons of Israel they shall surely have no inheritance. [24] For the tithes of the sons of Israel which they raise up to Yehvah, a heave offering, I give to the Levites for their inheritance. Therefore, I have said to them, 'In the midst of the sons of Israel you shall surely have no inheritance.'”

[25] And Yehvah spoke to Moses saying, [26] “And to the Levites speak and say to them, 'When you take from the sons of Israel the tithe which I give to you from them in your inheritance, so you shall raise up from it a heave offering of Yehvah, a tithe from the tithe. [27] And your heave offering shall be reckoned to you as a grain offering from the threshing floor and as fullness from the wine vat. [28] Thus, you also shall raise up a heave offering of Yehvah from all your tithes which you take

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235 בְּקֹדֶשׁ הַקֹּדֶשׁ (beqodesh haqâdâshiyim) - “By the holy of holies” - NKJV “In a most holy *place*”; KJV “In the most holy *place*”; NAS “As the most holy *gifts*” - exact Hebrew phrase found also only in Exodus 26:34, NKJV “in the Most Holy”; KJV “in the most holy”; NAS “in the holy of holies”. “Once a year” Exodus 30:10; Leviticus 16:34; Hebrews 9:7? Notice Numbers 18:7 “inside the curtain.” כִּי (be) is often “in,” but it can (rare) also mean “by” (e.g. 1 Samuel 29:1 “by the spring” NAS).

236 חֵלֶב (chêlev) - “fat” - used in the sense of “best” of something.

237 אָדָם ('âdâm) - “man”

238 In other words, the shekel of the holy place equals 20 gerah. See footnote in Exodus 30:13.

from the sons of Israel, and you shall give from it a heave offering of Yehvah for Aaron the priest. [29] From all your gifts you shall raise up every heave offering of Yehvah from all its fat with its sanctuary<sup>239</sup> from it.”

[30] “And you shall say to them, ‘When you have raised up its fat from it, then the product of the threshing floor and the product of the wine vat shall be reckoned to the Levities. [31] And you may eat it in every place, you and your house, for it is a wage for you, an exchange of your service in the tent of meeting. [32] And you shall not bear sin because of it, when you raise up its fat from it. And the holy things of the sons of Israel shall not be profaned, and you shall not die.’”

**19**[1] And Yehvah spoke to Moses and Aaron saying, [2] “This is the statute of the law which Yehvah commanded saying, ‘Speak to the sons of Israel and let them take for you a perfect<sup>240</sup> red heifer in which has no blemish which a yoke has not set upon her. [3] And you shall give her to Eleazar the priest, and he shall bring her outside the camp; and he shall slaughter<sup>241</sup> her before him. [4] And Eleazar the priest shall take from her blood on his finger and sprinkle directly before the tent of meeting from her blood seven times. [5] And he shall burn the heifer before his eyes, her skin and her flesh and her blood. Upon her dung he shall burn.’”

[6] “And the priest shall take cedar wood and hyssop and scarlet<sup>242</sup> and cast them to the midst of the burning of the heifer. [7] And the priest shall wash his clothes and wash his flesh in the water and afterward go into the camp. And the priest shall be unclean until the evening. [8] And the one who burns her shall wash his clothes in the water and wash his flesh in the water and be unclean until the evening. [9] And a clean man shall gather the ashes of the heifer and cause them to rest outside the camp in a clean place. And she shall be for the congregation of the sons of Israel to keep for the waters of impurity.<sup>243</sup> It is a sin offering.<sup>244</sup> [10] And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until the evening. And it will be for the sons of Israel and for the stranger who sojourns in your midst for a statute forever.”

[11] “And the one who touches one who dies to every soul of man, so he shall be unclean seven days.<sup>245</sup> [12] He shall purify himself in it on the third day and on the

239 אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ (et-miqdesho mimmennu) – “with its sanctuary from it” - KJV “the hallowed part thereof out of it”;

NKJV “the consecrated part of them”; NAS “the sacred part from them” - the Hebrew word for “sanctuary” (מִקְדָּשׁ miqdāsh) is used here, but doesn't seem to fit.

240 תְּמִימָה (temimāh) - “perfect” - see also Malachi 1:7-8.

241 שָׁחַט (shāchat) - “he shall slaughter” - NKJV has “it shall be slaughtered”, but the subject of this verb is not the heifer (female) but a male. KJV has “one shall slay”. NAS has “be slaughtered”, but the verb is not passive.

242 שָׁנִי תוֹלַעַת (sheniy tolā'at) - “scarlet” - see footnote for Leviticus 14:4.

243 מֵי גִידָה (mêy giddāh) - “waters of impurity” - mentioned later in verses 13 & 20. NKJV “water of purification”; KJV “water of separation”; NAS “water to remove impurity”. גִּידָה (niddāh) “impurity” is used elsewhere for the “impurity” of menstruation (e.g. Leviticus 18:19). See footnote for Leviticus 12:2.

244 חַטָּאת הִוא (hattā't hiv' [pronounced “hee”]) - “It is a sin offering.” - NKJV “it is for purifying from sin”; KJV “it is a purification from sin”; ERV; ESV; HCSB; NHEB; ASV; WEB are “it is a sin offering.” Jubilee Bible 2000 has “It is sin.” This is because the word for sin and sin offering are the same. Context dictates meaning. Here context dictates a “purification” as in Numbers 8:7; 19:17. This is interesting in light of Jesus who became “sin” (2 Corinthians 5:21).

245 Such a one would be put outside the camp. See Numbers 5:1-4. Also, touching dead animals made one unclean as well. See Leviticus 11:24-40. Also, see Deuteronomy 23:10-11.

seventh day he shall be clean. And if he does not purify himself on the third day, then on the seventh day he shall not be clean. [13] Everyone who touches on one who has died on the soul of the man who died and has not purified himself, dwelling of Yehvah he has defiled. And that soul shall be cut off from Israel, because the waters of impurity were not sprinkled upon him. Unclean he shall be. His uncleanness is still in him.”

[14] “This is the law when a man dies in a tent: Everyone who goes into the tent and everyone who is in the tent is unclean seven days. [15] And every open vessel which has no cover of thread<sup>246</sup> upon it is unclean. [16] And everyone upon the face of the field who touches one slain with a sword or dead or a bone of man or a grave shall be unclean seven days. [17] And they shall take for the unclean from the ash of the burning of the sin offering,<sup>247</sup> and put upon it running water<sup>248</sup> in a vessel.<sup>249</sup> [18] And a clean man<sup>250</sup> shall take hyssop and dip in the water and sprinkle the tent and all the articles and the souls who are there and the one who touched the bone or the slain or the dead or the grave. [19] And the clean shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall purify him,<sup>251</sup> and wash his clothes and bath in the water and be clean in the evening. [20] And the man who is unclean and does not purify himself, so that soul shall be cut off from the midst of the assembly, because he has defiled the sanctuary of Yehvah. The water of impurity<sup>252</sup> has not been sprinkled upon him. He is unclean. [21] And it shall be for them a statute forever. And he who sprinkles the water of impurity shall wash his clothes, and he who touches the water of impurity shall be unclean until the evening. [22] And whatever the unclean touches shall be unclean, and the soul who touches shall be unclean until the evening.”

**20**[1] And the sons of Israel, the whole congregation, came into the wilderness of Zin on the first month, and the people dwelt in Kadesh.<sup>253</sup> And Miriam died there and was buried there. [2] And there was no water for the congregation, and they gathered together against Moses and against Aaron. [3] And the people contended with Moses and spoke saying, “And would that we died<sup>254</sup> when our brethren died before Yehvah. [4] And why have you brought the assembly of Yehvah into this wilderness to die there, we and our animals? [5] And why have you caused us to go up from Egypt to bring us to this bad<sup>255</sup> place? Not a place of seed and fig tree and vine and pomegranate, and there is no water to drink.”

246 פָּתִיל (pâtiyl) - “thread” - KJV “bound”; NKJV “fastened”; NAS “tied down”; Young’s Literal “of thread” - this noun is used every where else as “thread” or “cord” (e.g. Genesis 38:18, 25; Numbers 15:38).

247 הַחֲטָאֵת (hachattâ’t) - “the sin offering” - see footnote for Numbers 19:9.

248 מַיִם חַיִּים (mayim chayyiyim) - “running water” - more literally “living water” - see footnote for Genesis 26:19.

249 KJV, NKJV have “heifer” in this verse. There is no heifer in the Hebrew (e.g. NAS has no heifer).

250 אִישׁ (‘iysh) - “man”

251 חִטֵּאוֹ (chitte’o) - “he shall purify him” - KJV, NKJV “he shall purify himself”; NAS “he shall purify him” - here in the piel form the verb for “sin” is used in the sense of “purify,” as the noun for sin is used for “purification.” See footnote for Numbers 19:17.

252 נִדְּחָה (niddâh) - “impurity” - KJV “separation”; NKJV “purification”; NAS “impurity” - see footnote for verse 9.

253 קִדְשׁ (qâdêsh) - “Kadesh” - see footnote for Genesis 14:7.

254 They said this back in Numbers 14:2.

255 רָע (râ) - “bad”

[6] And Moses and Aaron went from before the assembly to the door of the tent of meeting, and they fell upon their faces. And the glory of Yehvah appeared to them. [7] And Yehvah spoke to Moses saying, [8] “Take the rod and gather the congregation together, you and Aaron your brother. And you<sup>256</sup> shall speak to the rock before their eyes, and it shall give its water. And you shall bring to them water from the rock and give the congregation and their animals drink.” [9] And Moses took the rod from before Yehvah just as he commanded him. [10] And Moses and Aaron gathered together the assembly to the face of the rock, and he said to them, “Hear now, the rebels, shall I from this rock bring forth for you water?” [11] And Moses raised his hand and struck the rock with his rod twice and much water came out. And the congregation and their animals drank.

[12] And Yehvah said to Moses and to Aaron, “Because you did not believe in me to make me holy to the eyes of the sons of Israel, therefore you will not bring this assembly to the land which I have given to them.” [13] These were the waters of contention,<sup>257</sup> because the sons of Israel contended with Yehvah, and he was hallowed among them.

[14] And Moses sent messengers from Kadesh to the king of Edom. “Thus says your brother Israel: 'You know all the hardship that has found us.<sup>258</sup> [15] And our fathers went down to Egypt and dwelt in Egypt many days, and the Egyptians badly treated us and our fathers. [16] And we cried out to Yehvah, and he heard our voice and sent a messenger and brought us out from Egypt. And behold, we are in Kadesh, a city on the edge of your border. [17] Please let us pass through your land. We will not pass through a field or a vineyard. And we will not drink well water. The road of the king we will walk. We will not turn right or left until when we pass through your border.'”

[18] And Edom said to him, “You shall not pass through me, lest with the sword I go out to meet you.” [19] And the sons of Israel said to him, “On the highway we will go up, and if your waters we drink, I and my livestock, I will give their value. Only, nothing more, let me pass through on my feet.” [20] And he said, “You shall not pass through” And Edom went out to meet him in people heavy and in a strong hand. [21] And Edom refused to give Israel passage through in his border. And Israel turned away from him.

[22] And they journeyed from Kadesh, and the sons of Israel, the whole congregation, came to Hor<sup>259</sup> the mountain. [23] And Yehvah spoke to Moses and to Aaron on Hor the mountain upon the boarder of the land of Edom saying, [24] “Aaron shall be gathered to his people, for he will not go into the land which I have given to the sons of Israel, because you<sup>260</sup> rebelled against my mouth at the waters of

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256 דִּבַּרְתֶּם (dibbartem) - “you shall speak” - “you” is plural.

257 מִרִיבָה (meriyvâh) - “contention” - KJV, NKJV, NAS “Meribah” - see footnote for Exodus 17:7.

258 מִצָּאתָנוּ (metsâ'âtnu) - “found us” - KJV, NKJV, NAS “befallen us” - same root word used in e.g. Numbers 15:33

“those who found” (הַמִּצְאִים) KJV, NKJV, NAS.

259 הֹר (hor) - “Hor” - always הָהָר (hor hâhâr) “Hor the mountain” - this is where Aaron died (Numbers 20:22-29; 33:37-39; 32:50) and is a marker for the norther boarder of Israel (Numbers 34:7-8). Found also only in Numbers 21:4; 33:41. According to Deuteronomy 10:6 (“where Aaron died”) this location is also called מוֹסֶרָה (morsêrah) “Bond” (NKJV “Moserah”). See footnote for Numbers 33:30 & Deuteronomy 10:6.

260 “you” is plural, מִרִיַתֶּם (meriytem) - “you rebelled”

contention. [25] Take Aaron and Eleazar his son and bring them up Hor the mountain. [26] And strip Aaron of his garments and put them on Eleazar his son, and Aaron shall be gathered and die there.”

[27] And Moses did just as Yehvah commanded, and they went up to Hor the mountain to the eyes of all the congregation. [28] And Moses stripped Aaron of his garments and put them on Eleazar his son, and Aaron died there on the top of the mountain. And Moses and Eleazar came down from the mountain. [29] And all the congregation saw that Aaron died. And all the house of Israel wept for Aaron thirty days.

**21**[1] And the Canaanite king of Arad<sup>261</sup> dwelling in the South heard that Israel was coming on the road of the Atharim,<sup>262</sup> and fought against Israel and took captive from them captives. [2] And Israel vowed a vow to Yehvah and said, “If you indeed give this people into my hand, I will devote to destruction<sup>263</sup> their cities.” [3] And Yehvah listened to the voice of Israel and gave the Canaanites, and he destroyed them and their cities. And the name of the place was called Hormah.<sup>264</sup>

[4] And they journeyed from Hor the mountain by the way of the Sea of Reeds to go around the land of Edom, and the soul of the people was short<sup>265</sup> on the way. [5] And the people spoke against Gods and Moses: “Why have you brought us up to die in the wilderness? For there is no bread and no water, and our soul abhors the worthless bread.”<sup>266</sup>

[6] And Yehvah sent among the people the fiery<sup>267</sup> snakes, and they bit the people; and many people died from Israel. [7] And the people came to Moses and said, “We have sinned, for we have spoken against Yehvah and against you. Pray to Yehvah, so he will take away from us the snake.” So Moses prayed for the people.

[8] And Yehvah said to Moses, “Make for yourself<sup>268</sup> a fiery one<sup>269</sup> and put it upon a pole.<sup>270</sup> And it shall be, everyone who is bit and looks at it, so he shall live.” [9] And

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261 עֲרָד (arâd) “Arad” – found also in Numbers 33:40; Joshua 12:14; Judges 1:16, and also the name of a son of Beriah in 1 Chronicles 8:15.

262 הָאֶתְרִים (hâ'atâriym) - “the Atharim” - only found here, KJV “spies”

263 הִחָרַמְתִּי (haharamtiy) - “I will devote to destruction” - see footnote on this verb at Exodus 22:20. The LXX translates this with the word ἀναθεματίζω (anathematizô) “I will devote to destruction”. See footnote for Mark 14:71.

264 חֶרְמָה (chârmâh) - “Hormah” - meaning something to the effect of “devoted to destruction” - this word is related to the verb used for “destroyed” in this verse and “destroy” in the prior verse.

265 תִּקְצָר (tiqtzar) - “short” - same verb as found in e.g. Numbers 11:23.

266 קֶלְקֵל (qeloqêl) - “worthless” (NKJV) – KJV “light”; NAS “miserable” - only found here.

267 שֶׁרָפִים (serâphiym) - “fiery” - related to a verb for “burn” (שָׂרַף [sârâph] e.g. Numbers 16:39; 19:5, 8). These fiery snakes are also mentioned in Numbers 21:8 and Deuteronomy 8:15 which both use the term for “snake” (נָחָשׁ [nâchâsh]), as here in Numbers 21:6, along with the term “fiery.” In Isaiah 14:29 & 30:6 just this term for “fiery” is used along with “flying” and translated “fiery flying serpent” (e.g. NKJV; KJV), NAS “flying serpent.” Also, שֶׁרָפִים (serâphiym) is the same exact term for the heavenly beings found in Isaiah 6:2 & 6 who each have six wings. Also, there is a man in 1 Chronicles 4:22 named Saraph שָׂרָף (sârâph), the singular form of this same word.

268 לְךָ (lekh) - “for yourself” - KJV “thee”; NKJV & NAS leave it out.

269 שָׂרָף (sârâph) - “a fiery one”

270 גֵּז (nês) - “pole” - usually translated “banner.” See footnote for Exodus 17:15.

Moses made a serpent of bronze<sup>271</sup> and put it upon the pole. And it was, if the serpent bit a man and he looked to the bronze serpent, so he lived.

[10] And the sons of Israel journeyed and camped in Oboth.<sup>272</sup> [11] And they journeyed from Oboth and camped in Ije Abarim<sup>273</sup> in the wilderness which is upon the face of Moab from the sunrise of the sun. [12] From there they journeyed and camped in the valley of Zered.<sup>274</sup> [13] From there they journeyed and camped on the other side of Arnon,<sup>275</sup> which is in the wilderness that goes out from the border of the Amorites. For Arnon is the border of Moab, between Moab and the Amorites. [14] Therefore, it is said in the book of the wars of Yehvah: “Waheb<sup>276</sup> in Suphah,<sup>277</sup> and the brooks of Arnon, [15] and the slope of the brooks which stretch to the dwelling of Ar<sup>278</sup> and leans to the border of Moab.”

[16] And from there to Well,<sup>279</sup> which is the well Yehvah said to Moses, “Gather the people and I will give them water.” [17] Then Israel sang this song, “Spring up, well, answer<sup>280</sup> it. [18] Leaders dug a well. Nobles of the people dug it, by one who decrees, by their staffs.” And from the wilderness, Gift,<sup>281</sup> [19] and from Gift, Nahaliel,<sup>282</sup> and from Nahaliel, Heights.<sup>283</sup> [20] And from Heights, the valley which is in the field of

271 נחש נחשת (nechash nechoshet) – “serpent of bronze” - the term for serpent (נחש) and bronze (נחשת) are from the same root.

272 אבֹת (’ovot) - “Oboth” - depending on context, this could mean “wine skins” as in Job 32:19, or “necromancers” as in Leviticus 19:31 (see footnote therein). Oboth is also found in Numbers 21:11; 33:43-44.

273 עֵי הָעֲבָרִים (’iyyêy hâ’avâriym) - “Ije Abarim” - found also in Numbers 33:44, and in 33:45 it is referred to simply as עֵי (’iyyim) “Ijim” (NKJV); “lim” (KJV); “Iyim” (NAS). “The Abarim” (הָעֲבָרִים [hâ’avâriym]) is also found in Numbers 27:12; 33:47-48 (mountains of Abarim); Deuteronomy 32:49 (mountain of Abarim); Jeremiah 22:20.

274 זֶרֶד (zâred) – “Zered” - found also only in Deuteronomy 2:13-14.

275 אַרְנוֹן (’arnon) - “Arnon” - found also only in Numbers 21:14, 24, 26, 28; 22:36; Deuteronomy 2:24, 36; 3:8, 12, 16; 4:48; Joshua 12:1-2; 13:9, 16; Judges 11:13, 18(2x), 22, 26; 2 Kings 10:33; Isaiah 16:2; Jeremiah 48:20.

276 וָהֵב (vâhêv) - “Waheb” (NKJV, NAS) – KJV “What he did” - word only found here.

277 סוּפָה (suphâh) - “Suphah” (NKJV, NAS) – KJV “Red Sea” - For “Red Sea” see footnote for Exodus 13:18. סוּפָה (suphâh) is used elsewhere for “storm” (e.g. Job 21:18; etc.) or “whirlwind” (e.g. Job 37:9; etc.).

278 עֶר (’âr) - “Ar” - found also in Numbers 21:28; Deuteronomy 2:9, 18, 29; Isaiah 15:1. עֶר (’âr) is used elsewhere for “enemy” (1 Samuel 28:16; Psalm 139:20).

279 בְּאֵר (be’êr) - “Well” - KJV, NKJV, NAS “Beer” - this is the same word for the next “well” in this verse. It means “well” or “pit.”

280 עֲנוּ (’enu) - “answer” - plural imperative – KJV, NKJV, NAS “sing”; Young's Literal “they have answered” - the plural concept may be due to the Hebrew word for “water” is a plural term, מַיִם (mayim).

281 מַתָּנָה (mattânâh) - “Gift” - “Mattanah” KJV, NKJV, NAS, etc., = “gift” (e.g. Numbers 18:7), used as a location only here and in the next verse.

282 נַחֲלִיֵּל (nachaliy’êl) - “Nahaliel” - means “valley” or “brook of God” - only found in this verse.

283 בְּמוֹת (bâmot) - “Heights” - “Bamoth” KJV, NKJV, NAS, etc. - means “high places” (e.g. Numbers 21:28 “heights”) - used as a location also in Numbers 21:20; 22:41 (“high places” of Baal); Joshua 13:17 (“Bamoth Baal” = “high places of Baal” בְּמוֹת בַּעַל [bamot ba’al]).

Moab, top of the Pisgah,<sup>284</sup> and looks down upon the face of the wasteland.<sup>285</sup> [21] And Israel sent messengers to Sihon<sup>286</sup> king of the Amorites saying, [22] “Let me pass through your land. We will not stretch out in a field nor in a vineyard. We will not drink well water. In the way of the king we will go until we pass through your border.” [23] And Sihon did not give Israel passage through his border. And Sihon gathered all his people and went out to meet Israel to the wilderness. And he came to Jahaz<sup>287</sup> and fought against Israel. [24] And Israel struck him by a sword's mouth<sup>288</sup> and possessed his land from Arnon to Jabbok to the sons of Ammon, for strong was the border of the sons of Ammon.

[25] And Israel took all these cities, and Israel dwelt in all the cities of the Amorites in Heshbon<sup>289</sup> and in all her daughters.<sup>290</sup> [26] For Heshbon was the city of Sihon king of the Amorites, and he waged war against the former king of Moab and took all his land from his hand to Arnon. [27] Therefore, those who speak proverbs say, “Come to Heshbon. Let it be built. Let the city of Sihon be established. [28] For fire went out from Heshbon, a flame from the town of Sihon. It consumed Ar of Moab, Yehvahs<sup>291</sup> of the heights of Arnon. [29] Woe to you Moab. You have perished, people of Chemosh.<sup>292</sup> He has given his sons to be fugitives and his daughters into captivity to the king of Amorites, Sihon. [30] And we have shot them. Heshbon has perished unto Dibon.<sup>293</sup> And we have laid waste to Nophah<sup>294</sup> which is to Medeba.”<sup>295</sup>

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284 הפִּסְגָּה (hapisgâh) - “the Pisgah” - always with the definite article. Also found in Numbers 23:14; Deuteronomy 3:17 (locates as due east of the Salt Sea), 27; 4:49; 34:1; Joshua 12:3; 13:20. Related verb only found in Psalm 48:13(H14), פָּסַג (passgu) “consider,” KJV; NKJV; “Go through” NAS.

285 יֶשִׁימון (yeshiymon) - “wasteland” NKJV, NAS; “Jeshimon” KJV

286 סִיחֹן (siychon) - “Sihon” - found also in Numbers 21:23(2x), 26-29, 34; 32:33; Deuteronomy 1:4; 2:24, 26, 30-32; 3:2, 6; 4:46; 29:7(H6); 31:4; Joshua 2:10; 9:10; 12:2, 5; 13:10; 21(2x), 27; Judges 11:19-21; 1 Kings 4:19; Nehemiah 9:22; Psalm 135:11; 136:19; Jeremiah 48:45.

287 יַהֲזָה (yâhtsâh) - “Jahaz” - found also only in Deuteronomy 2:32; Joshua 13:18 (KJV “Jahazah”; NKJV “Jahaza”; NAS “Jahaz” יַהֲזָה [yahtsâh]); 21:36 (KJV “Jahazah”; NKJV “Jahaz”; NAS “Jahaz” יַהֲזָה [yahtsâh]); Judges 11:20; 1 Chronicles 6:78(H63, KJV, NKJV “Jahzah” יַהֲזָה [yahtsâh]); Isaiah 15:4 & Jeremiah 48:34 (KJV, NKJV, NAS “Jahaz” יַהֲזָה [yahats]); Jeremiah 48:21 (KJV “Jahazah”; NKJV, NAS “Jahzah” יַהֲזָה [yahtsâh]).

288 לְפִי־חֶרֶב (lephiy-chârev) “by a sword's mouth” - see footnote for Genesis 34:26.

289 חֶשְׁבֹּן (cheshbon) - “Heshbon” - same Hebrew word, חֶשְׁבֹּן (cheshbon), for “reason” (NKJV Ecclesiastes 7:25, 27 [KJV “account”]) or “explanation” (NAS Ecclesiastes 7:25, 27) or “device” (KJV, NKJV Ecclesiastes 9:10, NAS “planning”). Found also only in Numbers 21:26-28, 30, 34; 32:3, 37; Deuteronomy 1:4; 2:24, 26, 30; 3:2, 6; 4:46; 29:7(H6); Joshua 9:10; 12:2, 5; 13:10, 17, 21, 26-27; 21:39; Judges 11:19, 26; 1 Chronicles 6:81(H66); Nehemiah 9:22; Song of Solomon 7:4(H5 pools in Heshbon); Isaiah 15:4; 16:8-9; Jeremiah 48:2, 34, 45; 49:3.

290 בְּנֹתֶיהָ (benoteyhâ) - “in all her daughters”

291 בָּעָלֵי (ba'alêy) - “lords of”

292 כְּמוֹשׁ (kemosh) - “Chemosh” - god of the people of Moab, found also in Judges 11:24; 1 Kings 11:7, 33; 2 Kings 23:13; Jeremiah 48:7, 13, 46.

293 דִּיבּוֹן (diyvon) - “Dibon” - found also only in Numbers 32:3, 34, 45-46 (דִּיבּוֹן גָּד [diyvon gâd]); Joshua 13:9, 17; Nehemiah 11:25; Isaiah 15:2; Jeremiah 48:18, 22.

294 נֹפַח (nophach) - “Nophah” - only found here.

295 מֵידְבָא (mêydvâ) - “Medeba” - found also only in Joshua 13:9, 16; 1 Chronicles 19:7; Isaiah 15:2.



[31] And Israel dwelt in the land of the Amorites.

[32] And Moses sent to spy out Jazer.<sup>296</sup> And they took its daughters and dispossessed the Amorites who were there. [33] And they turned and went up the way of the Bashan.<sup>297</sup> And Og<sup>298</sup> king of the Bashan went out to meet them and all his people to the battle at Edrei.<sup>299</sup> [34] And Yehvah said to Moses, "Do not fear him, for I will give him into your hand and all his people and his land. And you will do to him just as you did to Sihon king of the Amorites who dwelt in Heshbon." [35] And they struck him and his sons and all his people until there was no survivor left to him, and they possessed his land.

**22**[1] And the sons of Israel journeyed and camped in the plains of Moab on the other side to the Jordan of Jericho.<sup>300</sup> [2] And Balak<sup>301</sup> son of Bird,<sup>302</sup> saw all that Israel did to the Amorites. [3] And Moab was very afraid before the people, because they were many. And Moab was in dread before the sons of Israel. [4] And Moab said to the elders of Midian, "Now, the assembly will lick up all around us as the ox licks up the grass of the field." And Balak son of Bird was king to Moab at that time.

[5] And he sent messengers to Balaam<sup>303</sup> son of Beor at Pethor, which is on the river of the land of the sons of his people, to call him, saying, "Behold, a people have gone out of Egypt. Behold, they cover the eye<sup>304</sup> of the earth, and they are settling next to me. [6] And now, come please and curse for me this people, for they are too mighty for me. Perhaps, I will be able to strike them and drive them out from the land, for I know who you bless is blessed and who you curse is cursed." [7] And the elders of Moab and the elders of Midian went and divinations<sup>305</sup> in their hand and

296 יַעֲזֵר (ya`zêr) - "Jazer" - found also only in Numbers 32:1, 3, 35; Joshua 13:25; 21:39; 2 Samuel 24:5; 1 Chronicles 6:81(H 66), 26:31; Isaiah 16:8-9; Jeremiah 48:32(2x).

297 הַבָּשָׁן (habâshân) - "the Bashan" - as here with definite article, Numbers 32:33; Deuteronomy 1:4; 3:1, 3-4, 10-11, 13-14; 4:43, 47; 29:7(H6); 32:22; Joshua 9:10; 12:4-5; 13:11-12, 30-31; 17:1, 5; 20:8; 21:6, 27; 22:7; 1 Kings 4:13, 19; 2 Kings 10:33; 1 Chronicles 5:11-12, 16, 23; 6:62(H47), 71(H56); Nehemiah 9:22; Psalm 135:11; 136:20; Isaiah 2:13; Jeremiah 22:20; 50:19; Amos 4:1. Without the definite article, Deuteronomy 32:14 (בָּשָׁן) [vâshân]; Psalm 22:12(H13); 68:15(H16, 2x, בָּשָׁן bâshân) "A mountain of God is mountain of Bashan," 22(H23); Isaiah 33:9; Ezekiel 27:6; 39:18; Micah 7:14; Naham 1:4; Zechariah 11:2.

298 עוֹג ('og) - "Og" - this king was a giant. See Deuteronomy 3:11. Found also only in Numbers 32:33; Deuteronomy 1:4; 3:1, 3-4, 10-11, 13; 4:47; 29:7(H6); 31:4; Joshua 2:10; 9:10; 12:4; 13:12, 30-31; 1 Kings 4:19; Nehemiah 9:22; Psalm 135:11; 136:20.

299 אֶדְרֵי ('edre`iy) - "Edrei" - found also in Deuteronomy 1:4; 3:1, 10; Joshua 12:4; 13:12, 31; 19:37.

300 יֶרִיחוֹ (yerêcho) - "Jericho" - found also in Numbers 26:3, 63; 31:12; 33:48, 50; 34:15; 35:1; 36:13; Deuteronomy 32:49; 34:1, 3; Joshua 2:1-3; 3:16; 4:13, 19; 5:10, 13; 6:1-2, 25-26; 7:2; 8:2; 9:3; 10:1, 28, 30; 12:9; 13:32; 16:1(3x), 7; 18:12, 21; 20:8; 24:11(2x); 2 Samuel 10:5; 1 Kings 16:34; 2 Kings 2:4(2x)-5, 15, 18; 25:5; 1 Chronicles 6:78(H63); 19:5; 2 Chronicles 28:15; Ezra 2:34; Nehemiah 3:2; 7:36; Jeremiah 39:5; 52:8.

301 בָּלָק (bâlâq) - "Balak" - found also only in Numbers 22-24 and Joshua 24:9; Judges 11:25; Micah 6:5.

302 צִפּוֹר (tsippor) "Bird" (same word e.g. in Genesis 7:14; 15:10; Deuteronomy 4:17 "bird"); NKJV, etc. "Zippor" - found for this man's name also in Numbers 22:4, 10, 16; 23:18; Joshua 24:9; Judges 11:25.

303 בִּלְעָם (bil`âm) - "Balaam" - found also only in Numbers 22-24 and 31:8, 16; Deuteronomy 23:5-6; Joshua 13:22; 24:9-10; 1 Chronicles 6:70(H55); Nehemiah 13:2; Micah 6:5.

304 עֵין ('ên) - "eye" - KJV, NKJV "face"; NAS "surface"

305 קְסָמִיּוֹם (qesâmiym) - "divinations" - KJV "the rewards of divination"; NKJV "the diviner's fee"; NAS "the fees for divination" - this word is in the plural form and is from קְסָם (qesem) - "divination" e.g. see Numbers 23:23

they came to Balaam. And they spoke to him the words of Balak.

[8] And he said to them, "Lodge here the night, and I will bring you back word just as Yehvah speaks to me." And the leaders of Moab stayed with Balaam. [9] And Gods, he came to Balaam and said, "Who are these men with you?" [10] And Balaam said to the Gods, "Balak son of Bird king of Moab sent to me. [11] 'Behold, the people have gone out from Egypt and cover the eye<sup>306</sup> of the earth. Now, go curse them for me. Perhaps, I will be able to war against them and drive them out.'" [12] And Gods, he said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed." [13] And Balaam arose in the morning and said to the leaders of Balak, "Go to your land, for Yehvah refused to give me to go with you." [14] And the leaders of Moab arose and went to Balak and said, "Balaam refused to go with us."

[15] And Balak again sent many leaders and more honorable than those. [16] And they came to Balaam and said to him, "Thus says Balak son of Bird, 'Please do not be hindered from coming to me. [17] For I will surely greatly honor you, and everything you say to me I will do. So, come please, curse for me this people.'" [18] And Balaam answered and said to the servants of Balak, "If Balak gave me the fulness of his house of silver and gold, I would not be able to go beyond the mouth of Yehvah my Gods to do little or great. [19] And now, stay please in this also you the night, and I will know what more Yehvah will speak with me."

[20] And Gods, he came to Balaam at night and said to him, "If the men come to call you, arise, go with them, but the word which I speak to you, it shall you do." [21] And Balaam arose in the morning and saddled his donkey and went with the leaders of Moab. [22] And the anger of Gods was kindled because he went, and messenger of Yehvah stood in the way for an adversary<sup>307</sup> to him. And he was riding upon his donkey, and his two young men were with him.

[23] And the donkey saw the messenger of Yehvah standing in the way, and his sword drawn in his hand. And the donkey turned from the way and went in the field. And Balaam struck the donkey to turn her onto the way. [24] And messenger of Yehvah stood in a narrow of the vineyards, a wall from this and a wall from this. [25] And the donkey saw messenger of Yehvah and pressed to the wall and pressed Balaam's foot to the wall. And he struck her again. [26] And messenger of Yehvah went further and stood in a narrow place where there was no way to turn to the right or left. [27] And the donkey saw messenger of Yehvah and laid down under Balaam. And the anger of Balaam was kindled and he struck the donkey with the rod.

[28] And Yehvah opened the mouth of the donkey and she said to Balaam, "What

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("divination"); found also in Deuteronomy 18:10 ("witchcraft"); 1 Samuel 15:23 ("witchcraft"); 2 Kings 17:17 ("witchcraft"); Proverbs 16:10 (see also Genesis 44:5, 15, and footnote for Leviticus 19:26); Jeremiah 14:14; Ezekiel 13:6, 23 ("divination"); 21:21-22 (H26-27). See also footnote for Deuteronomy 18:10 for the verb form.

306 עַיִן ('ên) - "eye" - KJV, NKJV "face"; NAS "surface"

307 שָׂטָן (sâtân) - "adversary" - used in this way also in Numbers 22:32; 1 Samuel 29:4; 2 Samuel 19:22 [H23]; 1 Kings 5:4 [H18]; 11:14, 23, 25; Psalm 109:6. Used for "Satan" in Job 1:6-9, 12; 2:1-4, 6-7; Zechariah 3:1-2 (vs. 1 also has the verb form, לְשִׁיתוֹ [leshitno] "to oppose him"). These references to "Satan" in Job & Zechariah all have the definite article, הַשָּׂטָן (hasâtân), more literally "the Satan." This puts in question the use of this term in 1 Chronicles 21:1, שָׂטָן (sâtân). Since it does not have the definite article, is it a reference to God (as in Numbers 22) or Satan? See 2 Samuel 24:1 for the parallel passage to 1 Chronicles 21:1. Moreover, the verb for "moved" (NKJV) in both 2 Samuel 24:1 and 1 Chronicles 21:1 is the same exact Hebrew word, נָחַץ (vayyâset). For "Satan" in the NT, see footnote for Matthew 4:10.

have I done to you that you have struck me these three times?”<sup>308</sup> [29] And Balaam said to the donkey, “Because you have abused<sup>309</sup> me. Would there was a sword in my hand, for now I would have killed you.” [30] And the donkey said to Balaam, “Am I not your donkey which you have ridden upon me from your going about until this day? Was I ever accustomed to do this to you?” And he said, “No.” [31] And Yehvah uncovered<sup>310</sup> Balaam's eyes, and he saw messenger of Yehvah standing in the way; and his sword drawn in his hand. And he knelt down<sup>311</sup> and bowed<sup>312</sup> his nostrils<sup>313</sup> down.

[32] And messenger of Yehvah said to him, “Why have you struck your donkey these three times? Behold, I have come out to be an adversary, for your way is perverse before me. [33] And the donkey saw me and turned before me these three times. Perhaps,<sup>314</sup> she turned from me, for now I also would have killed you and let her live.”

[34] And Balaam said to messenger of Yehvah, “I have sinned, for I did not know you stood to meet me in the way. And now, if bad in your eyes,<sup>315</sup> I will return to me.”<sup>316</sup> [35] And messenger of Yehvah said to Balaam, “Go with the men. And only the word that I speak to you, it you shall speak.” And Balaam went with the leaders of Balak.

[36] And Balak heard that Balaam came, and he went to meet him to the city of Moab which is by the boarder of Arnon which is at the end of the border. [37] And Balak said to Balaam, “Did I not surely send for you to call for you? Why did you not come to me. Indeed, am I not able to honor you? [38] And Balaam said to Balak, “Behold, I come to you now. Do I have any ability to say anything? The word that Gods, he puts in my mouth, it I shall speak.” [39] And Balaam went with Balak, and they came to the town of Streets.<sup>317</sup> [40] And Balaam sacrificed of the herd and of the flock and sent for Balaam and for the leaders who were with him. [41] And it was in the morning, and Balak took Balaam and brought him up to the high places of Baal. And he saw from there the end of the people.

**23**[1] And Balaam said to Balak, “Build for me here seven altars, and prepare for

308 רְגַלִּים (regâliym) - “times” - more literally, “feet” - also used this way in Exodus 23:14; Numbers 22:32-33.

309 הִתְעַלְלָתָּ (hit'allalt) - “you have abused” - see footnote for Exodus 10:2.

310 יָגַל (yegal) - “uncovered” - elsewhere e.g. Leviticus 20:21 “uncovered his brother's nakedness” גִּלָּה (gillâh).

311 יָקַד (yiqqod) - “knelt down”

312 יִשְׁתַּחוּ (yishtachu) - “bowed” - this is the same exact term used for Abraham when he met God in the form of three Men in Genesis 18:2 (“bowed” NKJV), Lot when he meet two of these same three Men in Genesis 19:1 (“bowed” NKJV), Abraham when he “bowed” to the people of the land (Genesis 23:7, 12), Abraham's servant when he “worshiped” (NKJV) Yehvah (Genesis 24:26, 52), etc..

313 לְאַפָּיו (le'appâyv) - “his nostrils” - more literally, “to his nostrils” - see footnote for Genesis 19:1.

314 אוּלַי ('ulay) - “Perhaps” - same word as in Numbers 22:6 & 11. אוּלַי ('ulay) “perhaps” is used in a similar fashion in Hosea 8:7 where אוּלַי יַעֲשֶׂה (more literally, “Perhaps it does”) is translated, “If it should produce” (NKJV); “Should it yield” (NAS). For a more literal translation of the sentence in Hosea 8:7, “Perhaps it does, strangers would swallow it.”

315 רָע בְּעֵינֶיךָ (ra be'êneykhâ) - more literally, “bad in your eyes” (NKJV “it displeases you”).

316 אָשׁוּבָה לִי (âshuvâh liy) - more literally, “I will return to me.” KJV “I will get me back again.” NKJV; NAS “I will turn back.”

317 קִרְיַת חֻצוֹת (qiryat chutsot) - “Kirjath Huzoth” or “town of Streets”

me seven young bulls and seven rams.” [2] And Balak did just as Balaam spoke. And Balak and Balaam offered up a young bull and a ram on the altar. [3] And Balaam said to Balak, “Stand by your burnt offering, and I will go. Perhaps, Yehvah will come to meet me, and whatever he shows me, so I will tell you.” And he went to a desolate height.

[4] And Gods, he met Balaam, and he said to him, “The seven altars I have prepared, and I have offered up a young bull and a ram on the altar.” [5] And Yehvah put a word in the mouth of Balaam, and he said, “Return unto Balak, and thus shall you speak.” [6] And he returned to him. And behold, he was standing by his burnt offering and all of the leaders of Moab. [7] And he took up his proverb<sup>318</sup> and said, “From Aram Balak king of Moab led me. From the mountains of the east, 'Go curse Jacob for me, and go denounce<sup>319</sup> Israel.' [8] How shall I curse whom God<sup>320</sup> has not cursed. And how shall I denounce whom Yehvah has not denounced. [9] For from the top of the rocks I see him, and from the hills I behold him. Behold, a people dwelling alone and not reckoning itself among the nations. [10] Who can count the dust of Jacob and number the fourth part of Israel? Let my soul die the death of the upright, and let my end be like his.”

[11] And Balak said to Balaam, “What have you done to me? I took you to curse my enemies. And behold, blessing you have blessed.” [12] And he answered and said, “Must I not take heed to speak what Yehvah puts in my mouth?” [13] And Balak said to him, “Come please with me to another place where you will see him from there. The extreme end you will see and all of him you will not see. And curse him for me from there.” [14] And he took him to the field of Watchmen,<sup>321</sup> to the top of Pisgah. And he built seven altars and offered up a young bull and a ram on the altar. [15] And he said to Balak, “Stand here<sup>322</sup> by your burnt offering, and I will meet here.”<sup>323</sup>

[16] And Yehvah met Balaam and put a word in his mouth. And he said, “Return to Balak and thus shall you speak.” [17] And he came to him and behold, he was standing by his burnt offering and the leaders of Moab with him. And Balak said to him, “What has Yehvah spoken?” [18] And he lifted up his proverb and said, “Rise up, Balak, and hear. Listen to me, son of Bird. [19] God is not a man<sup>324</sup> that he

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318 מִשְׁלָּה (meshlô) - “his proverb” - “his parable” (KJV); “his oracle” (NKJV); “his discourse” (NAS) – This is the word for “proverb” as Proverbs 1:6 illustrates, “proverb” מִשְׁלָּה (mâshâl). Same word as in Proverbs 1:1, yet in the plural, “proverbs of Solomon” מִשְׁלֵי שְׁלֹמֹה (mishlêy shelomoh) . It is also used for “parable” e.g. Ezekiel 17:2; 20:49(H21:5); 24:3.

319 זַעֲמָה (zo`amâh) - “denounce” - KJV “defy” - same root word as is found in e.g. in Psalm 7:11(H12) “is angry” (NKJV); “has indignation” (NAS). Also translated “abhorred” (e.g. Proverbs 22:14); “abhor” (Proverbs 24:24); “angry” (Proverbs 25:23); “indignation” (Isaiah 66:14); “abomination” (Micah 6:10); etc..

320 אֵל ('êl) - “God”

321 צִפְיִים (tsphiym) - “Watchmen” - KJV, NKJV, NAS “Zophim” - same exact word in Jeremiah 6:17 “watchmen.” Same word (different construction) also as in 1 Samuel 14:16; Isaiah 52:8 (“watchmen”).

322 כֹּה (ko) - “here”

323 כֹּה (ko) - “here”

324 לֹא אִישׁ אֵל (lo 'iysh 'êl) - “God is not a man” - 1 Samuel 15:29 likewise says, “he is not an Adam” לֹא אָדָם הוּא (lo' 'âdâm hu') and Job 9:32 “not a man” לֹא-אִישׁ (lo-'iysh). Yet, Exodus 15:3 says, “Yehvah is a man of war,”

should lie,<sup>325</sup> nor a son of Adam that he should repent.<sup>326</sup> Has he said and not done? Has he spoken and not raised it?<sup>327</sup> [20] Behold, to bless I have received, and he has blessed; and I will not reverse it. [21] He has not observed iniquity<sup>328</sup> in Jacob and he has not seen trouble in Israel. Yehvah his Gods is with him, and the shout of a king is in him. [22] God brings them out from Egypt. He has as an eminence<sup>329</sup> of a rhino.<sup>330</sup> [23] For there is no sorcery<sup>331</sup> against Jacob and no divination<sup>332</sup> against Israel. According to the time it is to be said for Jacob and for Israel, "What God has done!" [24] Behold, a people arose like a lioness, and as a lion lifts himself up. He shall not lie down until he eats prey and drinks blood of the slain."<sup>333</sup>

[25] And Balak said to Balaam, "Neither curse them at all nor bless them at all!" [26] And Balaam answered and said to Balak, "Did I not speak to you saying, 'All that Yehvah speaks with me I will do?'" [27] And Balak said to Balaam, "Come please, I will take you to another place. Perhaps, it will be right in the eyes of the Gods, and you will curse him for me from there." [28] And Balak took Balaam to the top of Peor<sup>334</sup> which looks down upon the face of the wasteland. [29] And Balaam said to Balak, "Build for me here seven altars and prepare for me here seven bulls and seven rams. [30] And Balak did just as Balaam said, and offered up a young bull and a ram on the altar.

**24**[1] And Balaam saw that it was good in the eyes of Yehvah to bless Israel and did not go as in other times to encounter soceries.<sup>335</sup> And he set his face to the

יְהוָה אִישׁ מִלְחָמָה (yehvâh 'iysh milchâmâh). 1 Corinthians 15:45 calls Christ (God) the last "Adam" (Ἀδὰμ [Adam]). See

also Genesis 3:8; 18:1-19:1; 32:22-30/Hosea 12:3-5; Joshua 5:13-15/Exodus 3:5; Judges 13:2-23; Daniel 7:9, 13-14/John 8:17-18 ("two men"); 1 Timothy 2:5 ("the man"). See also footnote for Matthew 8:20 ("the son of the man").

325 He does not lie and "cannot lie" (Titus 1:2). But, He does deceive. See Ezekiel 14:9 (KJV); 2 Thessalonians 2:11-12.

326 וַיִּתְּנָחֵם (veyitnechâm) - "that he should repent" (same statement in 1 Samuel 15:29) - same root word in which God "repented" (e.g. KJV Genesis 6:6-7; Exodus 32:12, 14; 1 Samuel 15:35; Jonah 3:10). This root word is also used for "comfort" (e.g. Genesis 5:29) and to have "compassion" (e.g. Deuteronomy 32:36 NKJV; "repent himself" KJV).

327 יָקִימְנָה (yeqitmennâh) - "raised it" - NKJV; KJV; NAS "make it good"

328 אָוֶן (âven) - "iniquity" - same word as in 1 Samuel 15:23 ("iniquity") and Psalm 5:5[H6] (workers of "iniquity"). This word is also translated "trouble" (e.g. Job 5:6; 15:35 NKJV; "mischief" KJV, NAS; Psalm 55:3[H4] NKJV, NAS; "iniquity" KJV).

329 תוֹעֲפֹת (to'aphot) - "eminence" - NKJV; KJV "strength"; NAS "horns". There are other words for strength (e.g. חֹזֶק chozeq "strength" Exodus 13:16) and horns (e.g. קַרְנֹת qarnot "horns" Exodus 29:12). In fact, Deuteronomy 33:17 mentions the horns of this animal using the word for "horns" (קַרְנֵי רֵאִם qarnêy re'êm "horns of the rhino").

"Eminence" fits every place this word, תוֹעֲפֹת (to'aphot), is found. See Numbers 24:8; Job 22:25; Psalm 95:4.

330 רֵאֵם (re'êm) - "rhino" - "wild ox" NKJV; "unicorn" KJV; LXX μονοκερωτος (monokerôtos) "unicorn" - found also only in Numbers 24:8; Deuteronomy 33:17; Job 39:9-10; Psalm 22:21 (H22); 29:6; 92:10 (H11); Isaiah 34:7. For more on this word, רֵאֵם (re'êm), see the article on "Unicorns?"

331 נַחֲשׁ (nachash) - "sorcery" (NKJV); "enchantment" (KJV); "omen" (NAS) - this noun is only found here and in Numbers 24:1 and is from the same root word as serpent or snake (נָחָשׁ [nâchâsh]) as in Genesis 3:1; Exodus 4:3; etc.. For the verb form of this word, see footnote for Leviticus 19:26.

332 קֶסֶם (qesem) - "divination" - NKJV; KJV; NAS - for verb form see Deuteronomy 18:10 and footnote.

333 Israel was soon to kill the inhabitants of land. See Numbers 25:16-18; 31. Also, see the book of Joshua.

334 הַפְּעוֹר (hape'or) - "Peor" - more literally, "the Peor." Found also only in Numbers 25:18(2x); 31:16; Joshua 22:17.

Numbers 31:16 reveals the counsel Balaam later gave to Balak to hurt Israel.

335 נַחֲשִׁימ (nechâshiyim) - "sorceries"

wilderness. [2] And Balaam lifted up his eyes and saw Israel dwelling according to his tribes, and spirit of Gods was upon him. [3] And he lifted up his proverb<sup>336</sup> and said, “The utterance of Balaam, his son<sup>337</sup> of Beor, and the utterance of the man<sup>338</sup> of the open eye.<sup>339</sup> [4] The utterance of one who hears the words of God,<sup>340</sup> who sees the vision of the Almighty, falling and eyes uncovered.<sup>341</sup> [5] How lovely are your tents, Jacob, your dwellings, Israel. [6] Like valleys they stretch out like gardens by a river, like aloes<sup>342</sup> Yehvah planted, like cedars by waters. [7] He shall pour water from his bucket and his seed in many waters. And his king shall be higher than Agag,<sup>343</sup> and his kingdom lifted up.<sup>344</sup> [8] God brings him out from Egypt. He has as the eminence of the rhino.<sup>345</sup> He shall devour nations, his foes, and break their bones and strike with his arrows. [9] He bows down. He lies down like a lion. And as a lioness, who shall arouse him? He who blesses you is blessed, and he who curses you is cursed.”<sup>346</sup>

[10] And Balak's anger was kindled against Balaam, and he clapped his palms. And Balak said to Balaam, “I called you to curse my enemy, and behold, blessing you bless this<sup>347</sup> three times. [11] And now, flee to your place.<sup>348</sup> I said honoring you I would honor. And behold, Yehvah withheld you from honor.”

[12] And Balaam said to Balak, “Did I not also to your messenger which you sent to me, speak saying, [13] “If Balak gave to me his house full of silver and gold, I am not able to pass over the mouth of Yehvah to do good or bad from my heart. What Yehvah spoke, him<sup>349</sup> I spoke. [14] And now behold, I am going to my people. Come, I will advise you what this people will do to your people in the latter days.”

[15] And he lifted up his proverb and said, “The utterance of Balaam, his son<sup>350</sup> of

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336 מִשְׁלוֹ (meshâlo) - “his proverb”

337 בְּנוֹ (beno) - “his son”

338 הַגִּבֹּר (hâgeber) - “the man”

339 שֶׁתֹּם הָעַיִן (shetum hâ`âyin) - “the open eye”

340 אֵל (’êl) - “God” in the singular

341 גִּלְיִי (geluy) - “uncovered” (NAS) – NKJV “wide open”; KJV “open”

342 אֲהָלִים ('ahâliym) - “aloes” trees

343 אָגָג ('agag) - “Agag” - found also in 1 Samuel 15:8 (“Agag king of the Amalekites”)-9, 20, 32-33. “The Amalekites dwell in the land of the South” (Numbers 13:29).

344 תִּנַּסָּא (tinnasê') - “lifted up”

345 כְּתוֹעֶפֶת רֶאֶם (keto`aphot re`em) - “like the eminence of the rhino” - same phrase found in Numbers 23:22. See footnotes therein.

346 מְבַרְכֶיךָ בְּרוּךְ וְאֹרְרֶיךָ אָרוּר (mevârakheykhâ vârukh ve'orreykhâ 'ârur) - “He who blesses you is blessed, and he who curses you is cursed.”

347 זֶה (zeh) - “this” singular

348 בְּרַח־לְךָ אֶל־מְקוֹמְךָ (berach-lekhâ 'el-meqomekhâ) – more literally, “flee to you to your place.” Same construction also found in Genesis 27:43 & Amos 7:12 (בְּרַח־לְךָ [berach-lekhâ]) both likewise, more literally “flee to you.”

349 אוֹתוֹ ('oto) - “him” singular masculine

350 בְּנוֹ (beno) - “his son”

Beor, and the utterance of the man of the open eye.<sup>351</sup> [16] The utterance of he who hears the words of God and knows the knowledge of the most high. He sees the vision of the Almighty, falling and eyes uncovered.<sup>352</sup> [17] I see him and not now. I behold him and not near. A star shall tread<sup>353</sup> from Jacob. A rod<sup>354</sup> shall arise from Israel and strike the corners of Moab and destroy all the sons of Seth. [18] And Edom shall be a possession, and Seir, his enemies, shall be a possession. And Israel shall do valiantly. [19] He shall rule from Jacob and destroy a survivor of a city.”

[20] And he looked at Amalek and lifted up his proverb and said, “First of the nations is Amalek and his shall be unto destruction.” [21] And he looked at the Kenites and lifted up his proverb and said, “Enduring is your dwelling place, and your nest is set in the rock. [22] Except, it will be to burn Cain.<sup>355</sup> How long until Asshur takes you captive?” [23] And he lifted up his proverb and said, “Woe! Who shall live when God sets him?<sup>356</sup> [24] And ships will be from the hand<sup>357</sup> of Kittim,<sup>358</sup> and they will afflict Asshur and afflict Eber. And also he shall be unto destruction.” [25] And Balaam arose and went and returned to his place. And also Balak went to his way.

**25**[1] And Israel dwelt in the Acacias,<sup>359</sup> and the people began to commit harlotry to the daughters of Moab. [2] And they<sup>360</sup> invited the people to sacrifices of their gods. And the people ate and bowed down to their gods. [3] And Israel was joined to Baal of Peor.<sup>361</sup> And the anger of Yehvah was kindled against Israel.

[4] And Yehvah said to Moses, “Take all the heads of the people and hang them to Yehvah out in the sun and turn the burning anger of Yehvah from Israel.” [5] And Moses said to the judges of Israel, “Kill each his men who are joined to Baal of Peor.”

[6] And behold, a man from the sons of Israel came and brought near to his brethren the Midianite woman to the eyes of Moses and to the eyes of all the congregation of the sons of Israel. And they were weeping at the door of the tent of meeting. [7] And Phinehas, son of Eleazer son of Aaron the priest, saw. And he rose

351 שֶׁתֹּם הָעַיִן (shetum hâ`âyin) - “the open eye”

352 נָפַל וּגְלִי עֵינָיִם (nophêl ugeliy `êynâyim) - “falling and eyes uncovered” - Same as in Numbers 24:4. See footnotes therein.

353 דָּרַךְ (dârakh) - “tread” - e.g. “tread” Deuteronomy 11:24; 33:29; Joshua 1:3 (NKJV, KJV, NAS).

354 שֶׁבֶט (shêvet) - “rod” (e.g. Proverbs 13:24) - NKJV “Scepter”; NAS “scepter”; KJV “Sceptre” - same word for “tribe” (e.g. Numbers 18:2 second “tribe”; first “tribe” is מִטָּה [matêh] also translated “rod” [NKJV; KJV] or “scepter” [NAS] e.g. Psalm 110:2).

355 קַיִן (qâyin) - “Cain” - NKJV, NAS “Kain”; KJV “Kenite” - Same name as in Genesis 4:6 “Cain” (KJV, NKJV, NAS).

356 מִשְׁמוֹ אֵל (misumo `êl) - “when God sets him”

357 מִיַּד (miyyad) - “from the hand of” - KJV, NAS “coast”; NKJV “coasts” - yet more literally, “from the hand of”

358 כִּיִּתִּיִּם (kittiyim) - “Kittim” - NKJV “Cyprus”; KJV “Chittim”; NAS “Kittim” - see footnote Genesis 10:4 “Kittim.”

359 שִׁטִּיִּם (shittiyim) - “Acacias” - NKJV “Acacia Grove”; KJV, NAS “Shittim” - found also in Joshua 2:1; 3:1; Joel 3:18[H4:18] (NKJV “Acacias”); Micah 6:5 (speaking of the events of Numbers 22-24).

360 הֵן הֵנָּה (tiqre'nâ) - “they” - feminine plural

361 פְּעֹר (pe`or) - “Peor” - first mentioned in Numbers 23:28 as a location. Psalm 106:28 notes they “ate sacrifices made to the dead”.

up from the midst of the congregation and took a spear<sup>362</sup> in his hand. [8] And he went after the man of Israel to the belly,<sup>363</sup> and he pierced the two of them, the man of Israel and the woman to her belly.<sup>364</sup> And the plague was restrained from upon the sons of Israel. [9] And those who died in the plague were 24,000.

[10] And Yehvah spoke to Moses saying, [11] “Phinehas, son of Eleazar son of Aaron the priest, has turned back my fury from upon the sons of Israel in his jealousy<sup>365</sup> with my jealousy in their midst. And I did not finish the sons of Israel in my jealousy. [12] Therefore, say to him, ‘I give to him my covenant of peace. [13] And it will be to him and to his seed hereafter a covenant of an everlasting priesthood, because he was jealous for his Gods and atoned for the sons of Israel.’”<sup>366</sup>

[14] And the name of the man struck, who was struck with the Midianite, Zimri,<sup>367</sup> son of Salu, a leader of a house of a father for the Simonites. [15] And the name of the woman struck, the Midianite, Cozbi,<sup>368</sup> daughter of Rock.<sup>369</sup> He was head of a people<sup>370</sup> of a father's house in Midian.

[16] And Yehvah spoke to Moses saying, [17] “Harass the Midianites and strike them, [18] for they harassed you in their tricks<sup>371</sup> which they deceived you upon the matter of Peor and the matter of Cozbi daughter of a leader of Midian, their sister, who was struck on the day of the plague upon the matter of Peor.” [19] And it was after the plague.<sup>372</sup>

**26**[1] And Yehvah said to Moses and to Eleazar son of Aaron the priest saying, [2] “Lift up a head of all the congregation of the sons of Israel from a son of twenty years and up according to the house of their fathers, all who go out to war in Israel.” [3] And Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan, Jericho, saying, [4] “From a son of twenty years and above just as Yehvah commanded Moses and the sons of Israel who went out from the land of Egypt.”

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362 רֶמַח (romach) - “spear” - NAS “spear”; KJV, NKJV “javelin,” yet in the next occurrence in Judges 5:8 they have “spear.”

363 קֶבֶה (qubbâh) - “belly” - KJV, NKJV, NAS “tent”; YLT “hallow place”; Douay-Rheims “brothel house”; BDB “belly” or “stomach” - this word is only found in this verse twice (see below) and in Deuteronomy 18:3 קֶבֶה (qêvâh) “stomach” (NKJV, NAS), “maw” (KJV).

364 קֶבֶתָהּ (qâvâtâh) - “her belly” - KJV “her belly”; NKJV “her body”; NAS “the body” w/footnote “Or, *belly*.”

365 קִנְאוֹ (qan'o) - “jealously” - infinitive, same root as “jealous” קָנָא [qannâ] (e.g. Exodus 34:14 “whose name is jealous”).

366 Psalm 106:28-31 - “accounted to him for righteousness”

367 זִמְרִי (zimri) - “Zimri” - there is also Zimri who killed Elah, king of Israel (1 Kings 16:8-20; 2 Kings 9:31), also Judah's grandson (1 Chronicles 2:6); also Zimri in 1 Chronicles 8:36; 9:42; and Zimri the location in Jeremiah 25:25.

368 כּוֹזְבִי (kozbbiy) - “Cozbi” - only also found in Numbers 25:18.

369 צוּר (tsur) “Rock” - “Zur” - in Hebrew this means “rock” (e.g. Exodus 17:6[2x]; 33:22). This name is also found in Numbers 31:8; Joshua 13:21. Another “Zur” is found in 1 Chronicles 8:30; 9:36, son of Jehiel.

370 אֲמוֹת (’ummot) - “people” - always found in the plural. Translated “people” (e.g. here, NKJV, KJV, NAS; Psalm 44:15; 117:1; 149:7) or “tribes” (Genesis 25:16 NAS), or “nations” (Psalm 57:9[H10]; 108:4). All passages noted.

371 נִכְלֵיהֶם (nikhlêhem) - “their tricks” (NAS); “their schemes” NKJV; “their wiles” KJV – this noun only found here, but same root as the following verb, נִכְלוּ (niklu) “they deceived”.

372 Not found in WTT, but it is in BHS. LXX has this in 26:1, “καὶ ἐγένετο μετὰ τὴν πληγὴν” and so does the KJV, NKJV, NAS; etc..



[5] Reuben was firstborn of Israel. The sons of Reuben: Enoch,<sup>373</sup> the family of the Enochites,<sup>374</sup> to Pallu<sup>375</sup> the family of the Palluites, [6] to Hezron the family of the Hezronites, to Carmi the family of the Carmi,<sup>376</sup> [7] these are the families of the Reubenites. And those numbered of them were 43,730.

[8] And the sons of Pallu: Eliab, [9] and the sons of Eliab, Nemuel<sup>377</sup> and Dathan and Abiram, this is Dathan and Abiram who were called of the congregation, who contended against Moses and against Aaron in the congregation of Korah in their contending against Yehvah.<sup>378</sup> [10] And the earth opened her mouth and swallowed them and Korah up when the congregation died when the fire consumed 250 men. And they were a sign. [11] And the sons of Korah did not die.<sup>379</sup>

[12] The sons of Simeon according to their families, to Nemuel the family of the Nemuelites, to Jamin<sup>380</sup> the family of the Jaminites, to Jachin the family of the Jachinites, [13] to Zerah the family of the Zerahites, to Shaul the family of the Shaulites, [14] these are the families of the Simeonites, 22,200.

[15] The sons of Gad according to their families, to Zephon<sup>381</sup> family of the Zephonites, to Haggi the family of the Haggites, to Shuni the family of the Shunites, [16] to Ozni<sup>382</sup> the family of the Ozni, to Eri the family of the Erites, [17] to Arod<sup>383</sup> the family of the Arodites, to Areli the family of the Arelites, [18] these are the families of the sons of Gad according to those numbered of them, 40,500.

[19] The sons of Judah: Er and Onan, and Er and Onan died in the land of Canaan.<sup>384</sup> [20] And the sons of Judah were according to their families: to Shelah the family of the Shelanites,<sup>385</sup> to Perez the family of the Parzites,<sup>386</sup> to Zerah the family of the Zarhites.<sup>387</sup>

[21] And the sons of Perez were: to Hezron the family of the Hezronites, to Hamul the family of the Hamulites. [22] These were the families of Judah according to those numbered of them, 76,500.

[23] The sons of Issachar according to their families: Tola the family of the

373 חֲנוֹךְ (chanok) - “Enoch” - NKJV, KJV, NAS “Hanoch,” but same name as they have for “Enoch” in Genesis 4:17.

374 חֲנוֹכִיתִי (chanokhiy) - “Enochites” - NKJV, KJV, NAS “Hanochites”

375 פָּלֹא (phallu') - “Pallu” - one of Reuben's sons. See Genesis 46:9.

376 כַּרְמִי (karmi) - “Carmi” - this is the same exact word as for the man's name, Carmi.

377 נֶמוּאֵל (nemu'el) - “Nemuel” - this man is only found here. “Jemuel” (Genesis 46:10) is also called by this name in Numbers 26:12 & 1 Chronicles 4:24.

378 This event is mentioned also in Numbers 16; 27:3; Deuteronomy 11:6; Psalm 106:17-18; Jude 11.

379 “the sons of Korah *were* Assir, Elkanah, and Abiasaph” (Exodus 6:24). They are noted as having written Psalm 42, 44-49, 84-85, 87-88. See also 1 Chronicles 9:19-20; 26:1-19. They were gate keepers.

380 יָמִין (yâmiyn) - “Jamin” = “right” e.g. Numbers 22:26 יָמִין (yâmiyn) “right”.

381 See footnote for Genesis 46:16.

382 אֹזְנִי (âzni) - “Ozni” - only found here. Means “my hearing” or “my ear.” This is the same exact word for the following “Oznites.”

383 אֲרֹד (arod) - “Arod” - see Genesis 46:16 and footnote.

384 See Genesis 38:6-11.

385 שְׁלָנִי (shêlâniy) - “Shelanites”

386 פִּרְצִי (partsiy) - “Parzites”

387 זָרְחִי (zachi) - “Zarites”

Tolaïtes, to Puvah<sup>388</sup> the family of the Punites,<sup>389</sup> [24] to Jashub<sup>390</sup> the family of the Jashubites, to Shimron the family of the Shimronites, [25] these are the families of Issachar according to those numbered of them, 64,300.

[26] The sons of Zebulun according to their families: to Sered the family of the Sardites,<sup>391</sup> to Elon<sup>392</sup> the family of the Elonites, to Jahleel the family of the Jahleelites, [27] these are the families of the Zebulunites according to those numbered of them, 60,500.

[28] The sons of Joseph according to their families: Manasseh and Ephraim, [29] the sons of Manasseh, to Machir the family of the Machirites, and Machir begot Gilead, to Gilead the family of the Gileadites, [30] these are the sons of Gilead: Jeezer<sup>393</sup> the family of the Jeezerites, to Helek<sup>394</sup> the family of the Helekites, [31] and Asriel<sup>395</sup> the family of the Asrielites, and Shechem<sup>396</sup> the family of the Shechemites, [32] and Shemida<sup>397</sup> the family of the Shemidaïtes, and Hephher<sup>398</sup> the family of the Hephherites.

[33] And Zelophehad<sup>399</sup> son of Hephher had no sons, but daughters. And the name

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388 פּוּוּה (Puvâh) “Puvah” NAS; “Puah” NKJV here, but “Puvah” in Genesis 46:13.

389 פּוּנִי (puniy) - “Punites”

390 יָשׁוּב (yâshuv) - “Jashub” = “he return” (e.g. Numbers 35:28 יָשׁוּב [yâshuv] “return”). This same person is found also in 1 Chronicles 1:7. There is also a son of Bani in Ezra 10:29.

391 סַרְדִּי (sardiy) - “Sardites”

392 אֵלֹן (’êlon) - “Elon” = “terebinth tree” e.g. Genesis 12:6.

393 אֵיזֶזֶר (’iy’ezer) - “Jeezer – this name only found here. This man is also called by the name אַבִּי־עֶזֶר (’aviy’ezer), Joshua 17:2, which means “my father is help”

394 חֵלֶק (chêleq) - “Helek” = “portion” e.g. Numbers 18:20 חֵלֶק (chêleq) “portion” (2x) – this name is also only found in Joshua 17:2.

395 אֲשֶׁר־אֵל (’asriy’êl) - “Asriel” - found also only in Joshua 17:2; 1 Chronicles 7:14.

396 שֶׁכֶּם (shekhem) - “Shechem” - found also only in Joshua 17:2; 1 Chronicles 7:19. This is not the same name as “Shechem” שֶׁכֶּם (shekhem) e.g. in Genesis 12:6; 33:18-19; 34:2; etc..

397 שְׁמִידָה (shemiydâ) - “Shemida” - found also only in Joshua 17:2; 1 Chronicles 7:19.

398 חֶפְרִי (chêpher) - “Hephher” - found also in Numbers 26:33; 27:1; Joshua 17:2-3. There is also the son of Ashhur in 1 Chronicles 4:6. There is also one of David's men in 1 Chronicles 11:36. There is also a location by this name Joshua 12:17; 1 Kings 4:10. There is also “Gath Hephher” גִּתְּהַ חֶפְרִי (gittâh chêpher) = “winepress of Hephher” in Joshua 19:13; 2 Kings 14:25 גִּתְּהַ חֶפְרִי (gat hachêpher). גִּתְּ (gat) = “winepress” e.g. Judges 6:11.

399 צֶלְפַּחָד (tselâphchâd) - “Zelophehad” - found also only in Numbers 27:1, 7; 36:2, 6, 10-11; Joshua 17:2; 2 Chronicles 7:15(2x).

of the daughters of Zelophehad were Mahlah<sup>400</sup> and Noah,<sup>401</sup> Hoglah,<sup>402</sup> Milcah<sup>403</sup> and Tirzah.<sup>404</sup>

[34] These are the families of Manasseh and those numbered of them, 52,700.

[35] These are the sons of Ephraim according to their families: to Shuthelah<sup>405</sup> the family of the Shuthelahites, to Becher the family of the Becherites, to Tahan<sup>406</sup> the family of the Tahanites. [36] And these are the sons of Shuthelah, to Eran<sup>407</sup> the family of the Eranites. [37] These are the families of the sons of Ephraim according to those numbered of them, 32,500. These are the sons of Joseph according to their families.

[38] The sons of Benjamin according to their families: to Bela the family of the Belaites, to Ashbel the family of the Ashbelites, to Ahiram<sup>408</sup> the family of the Ahiramites, [39] to Shupham<sup>409</sup> the family of the Shuphamites, [40] and the sons of Bela were: Ard and Naaman, the family of the Ardites, to Naaman the family of the Naamites.<sup>410</sup> [41] These are the sons of Benjamin according to their families and those numbered of them, 45,600.

[42] These are the sons of Dan according to their families: to Shuham<sup>411</sup> the family of the Shuhamites. These are the families of Dan according to their families. [43] All the families of the Shuhamites according to those numbered of them, 64,400.

[44] The sons of Asher according to their families: to Jimnah the family of the Jimnah,<sup>412</sup> to Isui the family of the Isui,<sup>413</sup> to Beriah the family of the Beriahites, [45] to the sons of Beriah, to Heber the family of the Heberites, to Malchiel the family of the Malchielites, [46] and the name of the daughter of Asher, Serah, [47] these were

400 מַחֲלָה (machlâh) - “Mahlah” - found also only in Numbers 27:1; 36:11; Joshua 17:3. There is also “Mahlah” whose mother was Hammoleketh in 1 Chronicles 7:18.

401 נֹחַ (no'âh) - “Noah” - found also only in Numbers 27:1; 36:11; Joshua 17:3. This is not the same name as “Noah” נֹחַ (noach) who built the ark (e.g. Genesis 5:29, see footnote).

402 חֲגֹלָה (châglâh) - “Hoglah” - BDB “= partridge” (there is “partridge” קָרָא [qorê'] in 1 Samuel 26:20 & Jeremiah 17:11) - found also only in Numbers 27:1; 36:11; Joshua 17:3. There is also “house of Hoglah” (“Beth Hoglah” NKJV בֵּית חֲגֹלָה [bêt châglâh]) in Joshua 15:6; 18:19, 21.

403 מִלְכָּה (milkâh) - “Milcah” - this is also the name of Abraham's brother's wife, Nahor (e.g. Genesis 11:29).

404 תִּרְצָה (tirtsâh) - “Tirzah” = “beauty” or “pleasure” - found also in Numbers 27:1; 36:11; Joshua 17:3. This is also the name of a location found in Joshua 12:24; 1 Kings 14:17; 15:21, 33; 16:6, 8-9, 15, 17, 23; 2 Kings 15:14, 16; Song of Solomon 6:4 (“you are as beautiful as Tirzah”).

405 שׁוּתֵלַח (shutelach) - “Shuthelah” - found also only in Numbers 26:36; 1 Chronicles 7:20-21.

406 תַּחַן (tachan) - “Tahan” - found also only in 1 Chronicles 7:25.

407 עֵרָן (êrân) - “Eran” - found only here.

408 אַחִירָם ('achiyrâm) - “Ahiram” - only found here, but it appears he may be called “Ehi” אֶחִי ('êchiy) in Genesis 46:21.

409 שְׁפּוּפָם (shephuphâm) - “Shupham” - only found here.

410 נַעֲמִי (na'amiy) - “Naamites” - only found here.

411 שׁוּחָם (shuchâm) - “Shuham” - only found here. This apparently is the same man as in Genesis 46:23 there called “Hushim” חֻשִׁים (chushiym).

412 יִמְנָה (yimmâh) - “Jimnah” same as the first “Jimnah.”

413 יִשׁוּי (ishviy) - “Isui” - Hebrew is the same as the first “Isui.”

the families of the sons of Asher according to those numbered of them, 53,400.

[48] The sons of Naphtali according to their families: to Jahzeel the family of the Jahzeelites, to Guni the family of the Guni,<sup>414</sup> [49] to Jezer the family of the Jezerites, to Shillem the family of the Shillemites, [50] these are the families of Naphtali according to their families and those numbered of them, 45,400.

[51] These are those numbered of the sons of Israel, 601,730.

[52] And Yehvah spoke to Moses saying, [53] “To these the land shall be divided in an inheritance in a number of names. [54] To a large one you shall make large his inheritance, and to a small make his inheritance small. Each shall be given his inheritance according to the mouth of his number. [55] But by lot shall the land be divided. They shall possess according to the names of the tribes of their fathers. [56] Upon the mouth of the lot you shall divide his inheritance between much to small.”

[57] And these are those numbered of the Levities according to their families: to Gershon the family of the Gershonites, to Kohath the family of the Kohathites, to Merari the family of the Merari.<sup>415</sup> [58] These are the families of Levi: the family of the Libnites, the family of Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites.

And Kohath begot Amram. [59] And the name of the woman of Amram was Jochebed, a daughter of Levi, who she bore her<sup>416</sup> to Levi in Egypt. And she bore to Amram: Aaron and Moses and Miriam their sister. [60] And to Aaron were born Nadab and Abihu, Eleazar and Ithamar. [61] And Nadab and Abihu died in their offering strange fire before Yehvah.<sup>417</sup>

[62] And those numbered of them were 23,000, every male from the son of a month and up, for they were not numbered among the sons of Israel; because an inheritance was not given to them among the sons of Israel.

[63] These are those numbered of Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan, Jericho. [64] And in these there was not a man from those numbered of Moses and Eleazar the priest who they numbered with the sons of Israel in the wilderness of Sinai. [65] For Yehvah said to them, “They shall surely die in the wilderness.” And there was not a man left from them, except Caleb son of Jephunneh and Joshua son of Nun.<sup>418</sup>

**27**[1] And the daughters of Zelophehad, son of Hephher son of Gilead son of Machir son of Manasseh according to the families of Manasseh son of Joseph, came near. And these were the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah. [2] And they stood before Moses and Eleazar the priest and before the leaders and all the congregation at the door of the tent of meeting saying, [3] “Our father died in the wilderness, and he was not among the congregation who gathered against Yehvah in the congregation of Korah; but in his sin he died.<sup>419</sup> And he had no sons. [4] Why should the name of our father be withdrawn from among his family, because he does not have a son. Give to us a possession among the

414 גֻּנִי (guniy) - “Guni” - same as the first “Guni.”

415 מֵרָרִי (merâriy) - “Merari” - the Hebrew is the same as the first “Merari.”

416 יָלְדָהּ אֶתָּה (yâldâh 'otâh) - “she bore her” - this is how it reads. Evidently, “she” being Levi's wife.

417 See Leviticus 10.

418 See Numbers 13:25-14:45. A list of the names of the spies is found in Numbers 13:2-16.

419 בְּחַטָּאתוֹ מָתָּ (vechet'o mêt) - “in his sin he died” - this indicates he went to hell. See Ezekiel 3:18-20; 33:8-9 (“die in his iniquity”; “die in his sin”); John 8:21, 24.

brothers of our father.” [5] And Moses brought their judgment before Yehvah.

[6] And Yehvah spoke to Moses saying, [7] “Rightly, the daughters of Zelophehad spoke. You shall surely give to them a possession of inheritance among the brothers of their father and cause to pass an inheritance of their father to them. [8] And speak to the sons of Israel saying, 'A man that dies and has no son, so you shall cause to pass his inheritance to his daughters. [9] And if he has no daughter, so you shall give his inheritance to his brothers. [10] And if he has no brothers, you shall give his inheritance to the brothers of his father. [11] And if there are no brothers to his father, so you shall give his inheritance to his flesh the one near to him from his family. And he shall possess it. And it shall be for the sons of Israel for a statute of judgment, just as Yehvah commanded Moses.’”

[12] And Yehvah said to Moses, “Go up to this mountain Abarim and see the land which I have given to the sons of Israel. [13] And see it, and you also shall be gathered to your people, just as your brother Aaron was gathered. [14] Because, you rebelled<sup>420</sup> against my mouth in the wilderness of Zin in the contention of the congregation to hallow me in the waters to their eyes.” These were the waters of the contention<sup>421</sup> of Kadesh, the wilderness of Zin.

[15] And Moses spoke to Yehvah saying, [16] “Let Yehvah, the Gods of the spirits to all flesh, appoint a man over the congregation, [17] who will go out before them and who will come in before them, who will bring them out and who will bring them in, and the congregation of Yehvah will not be as the flock who has no shepherd.” [18] And Yehvah said to Moses, “Take to you Joshua son of Nun, a man in whom is spirit, and lay your hand upon him. [19] And you shall stand him before Eleazar the priest and before all the congregation and command him to their eyes. [20] And you shall give from your honor upon him, so that all the congregation of the sons of Israel will listen. [21] And he shall stand before Eleazar the priest, and he shall ask him in judgment of the Urim<sup>422</sup> before Yehvah. Upon his mouth they shall go out, and upon his mouth they shall come in, he and all the sons of Israel with him and all the congregation.” [22] And Moses did just as Yehvah commanded him. And he took Joshua and stood him before Eleazar the priest and before all the congregation. [23] And he laid his hand upon him, and he commanded him just as Yehvah spoke by the hand of Moses.

**28**[1] And Yehvah spoke to Moses saying, [2] “Command the sons of Israel and say to them, 'My offering, my bread, for my fire offerings<sup>423</sup> my soothing aroma<sup>424</sup> you shall be careful to offer me at its appointed time.' [3] And you shall say to them, 'This is the fire offering which you shall offer to Yehvah: two perfect lambs sons of a year for the continual daily burnt offering. [4] And you shall do the lamb in the morning, and the second lamb you shall do between the evenings, [5] and a tenth of the ephah of fine flour for the grain offering mixed in a fourth of the hin in beaten oil, [6] a continual burnt offering which was made on mount Sinai for a soothing aroma a fire offering to Yehvah, [7] and its drink offering a fourth of the hin for the

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420 מְרִיטֶם (meriytem) - “you rebelled” - this is plural “you”

421 See Numbers 20:13 and footnote therein.

422 אֹרִיִּים ('uriym) - “Urim” - this is part of the breastpiece of the priest. See footnote for Exodus 28:30.

423 אִשָּׁי (ishay) - “my fire offerings”

424 רֵיחַ נִיחֹחִי (rêyach niychochiy) - “my soothing aroma”

one lamb in the holy place, the drink offering of strong drink<sup>425</sup> poured out to Yehvah. [8] And the second lamb you shall do between the evenings as the grain offering of the morning and its drink offering you shall do, a fire offering a soothing aroma to Yehvah.'

[9] 'And on the day of the Sabbath,<sup>426</sup> two perfect lambs sons of a year and two tenths of fine flour, a grain offering, mixed in the oil and its drink offering, [10] a burnt offering of the Sabbath in his Sabbath upon the continual burnt offering and its drink offering. [11] And in the beginnings of your months you shall offer a burnt offering to Yehvah two young bulls sons of the herd, one ram, seven lambs sons of a year, perfect, [12] three tenths of fine flour, a grain offering, mixed in the oil, for the one bull, and two tenths of fine flour, a grain offering, mixed in the oil for the one ram, [13] a tenth tenth<sup>427</sup> of fine flour, a grain offering, mixed in the oil for the one lamb, a burnt offering a soothing aroma a fire offering to Yehvah. [14] And their drink offerings, half of the hin of wine shall be for the bull, and a third of the hin for the ram and a fourth of the hin for the lamb. This is the burnt offering of the month in its month for the months of the year. [15] And one buck of goats for a sin offering to Yehvah upon the continual burnt offering done and its drink offering.'

[16] 'And in the first month in the fourteenth day of the month is the Passover to Yehvah. [17] And in the fifteenth day of this month is the feast. Seven days unleavened bread shall be eaten. [18] In the first day is a holy convocation. All laborious work you shall not do. [19] And you shall bring a fire offering, a burnt offering, to Yehvah, two young bulls sons of the herd, and one ram, and seven lambs sons of a year. Perfect they shall be for you. [20] And their grain offering, three tenths of fine flour mixed in the oil for the bull and two tenths for the ram you shall do. [21] A tenth tenth<sup>428</sup> you shall do for the one lamb for seven of the lambs, [22] and a ram, a sin offering of one, to atone for you. [23] Besides the burnt offering of the morning which is for the continual burnt offering, you shall do these. [24] According to these you shall do for the day, seven of the days, bread, a fire offering, a soothing aroma to Yehvah, upon a continual burnt offering done and its drink offering. [25] And in the seventh day a holy convocation will be for you. All laborious work you shall not do.'

[26] 'And in the day of firstfruits in your bringing a new grain offering to Yehvah, in your weeks it shall be a holy convocation for you. All laborious work you shall not do. [27] And you shall bring a burnt offering for a soothing aroma to Yehvah, two young bulls sons of a herd, one ram, seven lambs sons of a year, [28] and their grain offering, fine flour mixed in the oil, three tenths for the one bull, two tenths for the one ram, [29] a tenth tenth<sup>429</sup> for the one lamb for seven of the lambs, [30] one buck of goats to atone for you, [31] besides the continual burnt offering and its grain offering you shall do. They shall be perfect for you, and their drink offerings.'

**29**[1] 'And in the seventh month in the first of the month shall be a holy

425 שֵׁכָר (shêkhâr) - "strong drink" - NKJV "the drink"; KJV "strong wine"; NAS "strong drink" - same word as in Numbers 6:3 "strong drink" KJV, NAS.

426 See Matthew 12:5.

427 עֶשְׂרֵן עֶשְׂרֵן ('issâron 'issâron) - "a tenth tenth" - KJV "a several tenth deal"; NKJV "a one-tenth"; LXX "δέκατον" "tenth" - this is found also only in Numbers 28:21, 29; 29:10, 15. For all of these LXX has "δέκατον δέκατον" "tenth tenth."

428 See verse 13 and footnote.

429 See verse 13 and footnote.

convocation to you. All laborious work you shall not do. A day of blasting<sup>430</sup> it is for you. [2] And you shall do a burnt offering for a soothing aroma to Yehvah, one young bull son of a herd, one ram, seven lambs sons of a year, perfect, [3] and their grain offering, fine flour mixed in the oil, three tenths<sup>431</sup> for the bull, two tenths for the ram, [4] and one tenth for the one lamb, for seven of the lambs, [5] and one buck of goats, a sin offering to atone for you, [6] besides the burnt offering of the month and its grain offering and the continual burnt offering and its grain offering and their drink offerings according to their judgment for a soothing aroma a fire offering to Yehvah.'

[7] 'And in the tenth<sup>432</sup> of the month, this seventh, it shall be a holy convocation for you, and you shall afflict your souls. All work you shall not do. [8] And you shall bring a burnt offering to Yehvah, a soothing aroma, one bull son of a herd, one ram, seven lambs sons of a year, perfect they shall be for you, [9] and their grain offering, fine flour mixed in the oil, three tenths for the bull, two tenths for the one ram, [10] a tenth tenth<sup>433</sup> for the one lamb for seven of the lambs, [11] one buck of goats, a sin offering, besides the sin offering of the atonements<sup>434</sup> and the continual burnt offering and its grain offering and their drink offerings.'

[12] 'And in the fifteenth day<sup>435</sup> to the seventh month it shall be a holy convocation for you. All laborious work you shall not do. And you shall keep a feast to Yehvah seven days. [13] And you shall bring a burnt offering, a fire offering, a soothing aroma to Yehvah, thirteen young bulls sons of a herd, two rams, fourteen lambs sons of a year. They shall be perfect. [14] And their grain offering, fine flour mixed in the oil, three tenths for the one bull, for thirteen bulls, two tenths for the one ram, for the two rams, [15] a tenth tenth<sup>436</sup> for the one lamb for the fourteen lambs, [16] and one buck of goats, a sin offering, besides the continual burnt offering and its grain offering and its drink offering.'

[17] 'And in the second day, twelve young bulls sons of a herd, two rams, fourteen lambs sons of a year, perfect, [18] and their grain offering and their drink offerings for the bulls for the rams and for the lambs in their number according to the judgment, [19] and one buck of goats, a sin offering, besides the continual burnt offering and its grain offering and their drink offerings.'

[20] 'And in the third day, eleven young bulls, two rams, fourteen lambs sons of a year, perfect, [21] and their grain offering and their drink offerings for the bulls for the rams and for the lambs in their number according to the judgment, [22] and one buck, a sin offering, besides the continual burnt offering and its grain offering and its drink offering.'

[23] 'And in the fourth day, ten young bulls, two rams, fourteen lambs sons of a

430 תְּרִנָּה (teru`ah) - "blasting" - KJV, NKJV "blowing the trumpets"; NAS "blowing trumpets"; HCSB "joyful shouting"; Young's Literal "shouting"; LXX "συσφύαξ" "shouting" or "sounding" or "signal" - a word for "trumpet" is not here in the Hebrew or Greek (LXX). The differences in translation is probably because the word can mean these different things depending on context. See footnote for Leviticus 23:24.

431 KJV, NKJV, NAS "of an ephah" is not in the Hebrew but assumed from Numbers 28:5 "of the ephah" הָאֵיפָה (hâ'êyphâh).

432 Although not stated here, this is the "Day of Atonements." See Leviticus 16:29-30; 23:27-28 ("the day of the atonements" TT); 25:9 ("the day of the atonements" TT). Leviticus 25:9 notes the blasting of the horn on this day.

433 See Numbers 28:13 and footnote.

434 הַכִּפּוּרִים (hakupuriym) - "the atonements" - plural

435 Although not stated here, this is the feast of Booths. See Leviticus 23:34-43.

436 See Numbers 28:13 and footnote.

year, perfect, [24] their grain offering and their drink offerings for the bulls for the rams and for the lambs in their number according to the judgment, [25] and one buck of goats, a sin offering, besides the continual burnt offering, its grain offering and its drink offering.'

[26] 'And in the fifth day, nine young bulls, two rams, fourteen lambs sons of a year, perfect, [27] and their grain offering and their drink offerings for the bulls for the rams and for the lambs in their number according to the judgment, [28] and one buck, a sin offering, besides the continual burnt offering and its grain offering and its drink offering.'

[29] 'And in the sixth day, eight young bulls, two rams, fourteen lambs sons of a year, perfect, [30] and their grain offering and their drink offerings for the bulls for the rams and for the lambs in their number according to the judgment, [31] and one buck, a sin offering, besides the continual burnt offering, its grain offering and its drink offerings.'

[32] 'And in the seventh day, seven young bulls, two rams, fourteen lambs sons of a year, perfect, [33] and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs in their number according to their judgment, [34] and one buck, a sin offering, besides the continual burnt offering its grain offering and its drink offering.'

[35] 'And in the eighth day, a sacred assembly<sup>437</sup> shall be for you. All laborious work you shall not do. [36] And you shall bring a burnt offering, a fire offering, a soothing aroma to Yehvah, one bull, one ram, seven lambs sons of a year, perfect, [37] their grain offering and their drink offerings for the bull, for the ram, and for the lambs in their number according to the judgment, [38] and one buck, a sin offering, besides the continual burnt offering and its grain offering and its drink offering.'

[39] 'These you shall do to Yehvah in your appointed times, besides from your vows and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.'" [40, H30:1] And Moses spoke to the sons of Israel according to all that Yehvah commanded Moses.

**30**[1,H2] And Moses spoke to the heads of the tribes to the sons of Israel saying, "This is the word which Yehvah has commanded: [2, H3] 'A man that vows a vow to Yehvah or swears an oath<sup>438</sup> to bind an obligation upon his soul, he shall not profane his word. According to all that went out from his mouth he shall do.<sup>439</sup> [3, H4] And a woman that vows a vow to Yehvah and binds an obligation in the house of her father in her youth, [4, H5] and her father hears her vow and obligation which she bound upon her soul and her father is silent to her, so all her vows shall stand. And every obligation which she bound upon her soul shall stand.'

[5, H6] 'And if her father forbids her in the day of his hearing all her vows and her obligations which she bound upon her soul, it shall not stand. And Yehvah will forgive her, because her father forbid her. [6, H7] And if be, she has a man and her vows upon her or rash statement of her lips which she bound upon her soul, [7, H8] and her man heard in the day of his hearing, and he is silent to her, so they shall stand. Her vows and her obligations which she bound upon her soul shall stand. [8, H9] And if in the day her man hears he forbids her, and he breaks her vow which is

437 עֲצָרֶת ('etseret) - "sacred assembly" - see footnote for Leviticus 23:36. Jeremiah 9:2(H1) has "assembly" KJV, NKJV,

NAS, but should be "sacred assembly."

438 For more on swearing an oath, see Matthew 5:33-37 and footnotes.

439 Jephthah understood this concept and took it very seriously, Judges 11:30-31, 34-40. See also Ecclesiastes 5:1-5.



upon her, and the rash statement of her lips which she bound upon her soul, so Yehvah shall forgive her.'

[9, H10] 'And a vow of a widow and divorced woman, everything which she bound upon her soul shall stand upon her. [10, H11] And if in the house of her man she vows or binds an obligation upon her soul in an oath, [11, H12] and her man heard and was silent to her, he did not forbid her, so they shall stand. All her vows and every obligation which she bound upon her soul shall stand. [12, H13] And if her man surely breaks them in the day of his hearing all going out of her lips concerning her vows and concerning the obligation of her soul shall not stand. Her man forbid them, and Yehvah will forgive her. [13, H14] Every vow and every oath of obligation to afflict a soul, her man makes it stand and her man breaks it.'

[14, H15] 'And if her man is surely silent to her from day to day and he causes all her vows to stand or all her obligations which are upon her he causes them to stand, because he was silent to her in the day of his hearing. [15, H16] And if he surely breaks them after his hearing, so he shall bear her iniquity.'" [16, H17] These are the statutes which Yehvah commanded Moses between a man to his woman and between a father to his daughter in her youth in the house of her father.<sup>440</sup>

**31**[1] And Yehvah spoke to Moses saying, [2] "Avenge the vengeance<sup>441</sup> of the sons of Israel from the Midianites. Afterward, you shall be gathered to your people." [3] And Moses spoke to the people saying, "Arm from you men for war. And let them be against Midian to take vengeance of Yehvah in Midian. [4] A thousand to the tribe, a thousand to the tribe to all the tribes of Israel you shall send to the war." [5] And they were recruited<sup>442</sup> from the thousands of Israel a thousand to the tribe, 12,000 armed for war. [6] And Moses sent them a thousand to the tribe to the war, them and Phinehas son of Eleazar the priest to the war and all the utensils of the holy place and the blasting trumpets in his hand. [7] And they warred against Midian just as Yehvah commanded Moses. And they killed every male.

[8] And they killed the kings of Midian upon those slain of them, Evi,<sup>443</sup> and Rekem,<sup>444</sup> and Rock,<sup>445</sup> and Hur, and Reba,<sup>446</sup> five kings of Midian. And they killed Balaam son of Beor with the sword. [9] And the sons of Israel took captive the women of Midian and their children and all their animals and all their livestock and

440 A widow might likely return to her father's house (e.g. Genesis 38:11; Leviticus 22:13), but not necessarily always (e.g. Ruth 1:8-18).

441 We are not to take vengeance (Leviticus 19:18). God says, "**Vengeance is Mine**" (Deuteronomy 32:35). "**I will render vengeance to My enemies, and repay those who hate Me**" (Deuteronomy 32:41). As here and elsewhere (e.g. Psalm 149:5-9), God will use people to execute His vengeance. See also Psalm 58:9-11, "**And man [Adam] will say, 'Indeed, fruit for the righteous. Indeed, there are Gods judging in the earth'**" (TT, "**Gods judging**" אֱלֹהִים שֹׁפְטִים [elohiym shophthiym]). Hell is God's eternal vengeance: "**suffering the vengeance of eternal fire**" (Jude 7; Isaiah 66:24/Mark 9:44-48). See also Psalm 99.

442 יִמְסְרוּ (yimmâsru) - "they were recruited" - KJV "there were delivered"; NKJV "there were recruited" - see footnote for Numbers 31:16.

443 עֵוִי (eviy) - "Evi" - only here and Joshua 13:21

444 רֶקֶם (reqem) - "Rekem" - also only found in Joshua 13:21; 18:27 (name of a city); 1 Chronicles 2:43-44 (son of Hebron); 7:16 (son of Sheresh).

445 צֹר (tsur) "Rock" - NKJV, etc. "Zur" - see footnote for Numbers 25:15.

446 רֵבַע (reva) - "Reba" - means "one-fourth" (e.g. Exodus 29:40 רֵבַע [reva]) - the name found also only on Joshua 13:21.

plundered all their wealth. [10] And all their cities in their dwellings and all their encampments they burned in the fire. [11] And they took all the spoil and all the booty in the man and in the beast.

[12] And they brought to Moses and to Eleazar the priest and to the congregation of the sons of Israel the captives and the booty and the spoil to the camp to the plains of Moab which is by the Jordan, Jericho. [13] And Moses and Eleazar the priest and all the leaders of the congregation went out to meet them to outside to the camp. [14] And Moses was angry against the officers of the army, the leaders of the thousands and the leaders of the hundreds, who had come from the battle of the war.<sup>447</sup> [15] And Moses said to them, “You have kept alive every female? [16] Behold, they were to the sons of Israel in the word of Balaam to recruit<sup>448</sup> unfaithfulness against<sup>449</sup> Yehvah in the matter of Peor. And there was the plague in the congregation of Yehvah. [17] And now, kill every male in the children and kill every woman who has known a man by lying with a male.<sup>450</sup> [18] And all the children in the women who have not known lying with a male, keep alive for yourselves.<sup>451</sup> [19] And you,<sup>452</sup> camp outside to the camp seven days, everyone who killed a soul, and everyone who touched one slain, you shall purify in the third day and in the seventh day, you and your captives. [20] And every garment and every article of skin and every work of goats and every article of wood, you shall purify.”

[21] And Eleazar the priest said to the men of war who went out to war, “This is the statute of the law which Yehvah has commanded Moses: [22] Only the gold and the silver, the bronze, the iron, the tin and the lead, [23] everything that shall come in the fire you shall cause to pass through the fire, and it shall be clean. Only in water of impurity<sup>453</sup> shall it be purified, and everything that does not go into the fire you shall pass through the water. [24] And you shall wash your clothes on the seventh day and you shall be clean; and afterward you shall enter the camp.”

[25] And Yehvah said to Moses saying, [26] “Lift up the head of the booty, the captives in the man and in the beast, you and Eleazar the priest and the heads of the fathers of the congregation. [27] And divide the booty between those of the war who seized, those who went out to the war, and between all the congregation. [28] And you shall raise a tax<sup>454</sup> to Yehvah from the men of the war who went out to the war, one soul from 500 from the man and from the cattle and from the donkeys and from the flock. [29] From their half take and give to Eleazar the priest a heave offering of Yehvah. [30] And from the half of the sons of Israel take one seized from the fifty from the man from the cattle from the donkeys and from the flock from every beast and give them to the Levites who keep watch of dwelling of Yehvah.” [31]

447 **צָבָא הַמִּלְחָמָה** (tsevâ' hammilchâmâh) - “battle of the war” - KJV, NKJV “the battle”; NAS “service in the war”

448 **לְמַסָּר** (limsâr) - “to recruit” - this is the infinitive of the same root word as in Numbers 31:5 “delivered” **יִמְסְרוּ** (yimmâsru). These are the only two places this word is found.

449 **בַּיְהוָה** (bayhvâh) - “against Yehvah” - more literally, “in Yehvah” - **בְּ** (be) “in” is used in the sense of “against” (e.g. Genesis 16:12 both “against” are the preposition **בְּ** [be]).

450 **לְמִשְׁכַּב זָכָר** (lemishkav zâkhâr) - “by lying with a male” - KJV “by lying with him”; NKJV, NAS “intimately.”

451 See Deuteronomy 21:10-14

452 **אַתֶּם** ('attem) - “you” plural

453 **מֵי נִדְחָה** (mêy niddâh) - “waters of impurity” - see footnote for Numbers 19:9.

454 **מַכְס** (mekhes) - “tax” - KJV, NKJV “tribute”; NAS “tax” - only found also in Numbers 31:37-41.

And Moses and Eleazar the priest did just as Yehvah commanded Moses.

[32] And the booty remaining of the plunder which they plundered, the people of the war, flock 675,000, [33] and cattle 72,000, [34] and donkeys 61,000, [35] and soul of man from the women who had not known lying with a male, every soul 32,000. [36] And the half portion of those who went out to the war, the number of the flock was 337,500. [37] And the tax to Yehvah was: from the flock 675, [38] and the cattle 36,000, and from their tax to Yehvah 72, [39] and from donkeys 30,500, and their tax to Yehvah 61, [40] and soul of man 16,000 and their tax to Yehvah 32 souls.<sup>455</sup> [41] And Moses gave the tax of the heave offering of Yehvah to Eleazar the priest just as Yehvah commanded Moses.

[42] And from the half of the sons of Israel which Moses divided, men who fought: [43] and the half of the congregation from the flock was 337,500, [44] and cattle 36,000, [45] and donkeys 30,500, [46] and soul of man 16,000. [47] And Moses took from the half of the sons of Israel, the seized, one from the fifty from the man and from the beast and gave them to the Levites who keep watch of dwelling of Yehvah, just as Yehvah commanded Moses.

[48] And the officers who were to thousands of the army, leaders of the thousands and leaders of the hundreds, came near to Moses. [49] And they said to Moses, “Your servants lifted up the head of the men of the war who are in our hand, and not a man from us is missing. [50] And we have brought the offering of Yehvah a man who found an article of gold, an armlet, and a bracelet, ring, earring, and necklace, to atone for our souls before Yehvah.” [51] And Moses and Eleazar the priest took the gold from them, every article of work. [52] And all gold of the heave offering which they raised to Yehvah was 16,750 shekels,<sup>456</sup> from the leaders of the thousands and from the leaders of the hundreds. [53] The men of the war plundered each to himself. [54] And Moses and Eleazar the priest took the gold from the leaders of the thousands and the hundreds. And they brought it into the tent of meeting, a memorial to the sons of Israel before Yehvah.

**32**[1] And the sons of Reuben and the sons of Gad had much livestock, very numerous, and they saw the land of Jazer and the land of Gilead; and behold the place was a place of livestock. [2] And the sons of Gad and the sons of Reuben came and said to Moses and to Eleazar the priest and to the leaders of the congregation, saying, [3] “Crown<sup>457</sup> and Dibon and Jazer and Nimrah<sup>458</sup> and Heshbon and

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455 נַפְשָׁה (naphesh) - “souls” - literally “soul” singular

456 שֶׁקֶל (shâkel) - “shekels” - more literally “shekel” singular

457 עֲטָרוֹת (‘atârot) “Crown” - NKJV, etc. “Ataroth” - found also in Numbers 32:34-35; Joshua 16:2, 5, 7; 18:13; 1 Chronicles 2:54. Same exact word is “crown” in Job 31:36; Zechariah 6:11.

458 נִמְרָה (nimrah) - “Nimrah” - only found here. In Isaiah 15:6 & Jeremiah 48:34 context is Moab (as here in Numbers)

and it speaks there of the “waters of Nimrim” מֵי נִמְרִים (mêy nimriym).

Elealeh<sup>459</sup> and Shebam<sup>460</sup> and Nebo<sup>461</sup> and Beon,<sup>462</sup> [4] the land which Yehvah struck before the congregation of Israel, is a land of livestock, and your servants have livestock.” [5] And they said, “If we have found favor in your eyes, give this land to your servants for the possession, and do not cause us to pass over the Jordan.”

[6] And Moses said to the sons of Gad and to the sons of Reuben, “Shall your brethren go to the war and you dwell here? [7] And why do you discourage the hearts of the sons of Israel from passing over to the land that Yehvah has given to them? [8] So your fathers did when I sent them from Kadesh Barnea<sup>463</sup> to see the land. [9] And they went up to the brook of Cluster<sup>464</sup> and saw the land and discouraged the heart of the sons of Israel to not go to the land which Yehvah gave to them. [10] And the anger of Yehvah was kindled in that day and he swore saying, [11] 'The men who went up from Egypt from between twenty years and up shall not see the ground which I swore to Abraham, to Isaac, and to Jacob, because they did not fully follow after me, [12] except Caleb son of Jephunneh the Kenizzite<sup>465</sup> and Joshua son of Nun. Because, they fully followed after Yehvah.' [13] And the anger of Yehvah was kindled against Israel, and he caused to wander in the wilderness forty years until he finished all the generation that did the bad in the eyes of Yehvah. [14] And behold, you have risen under your fathers, a brood of sinful men, to add again upon the burning anger of Yehvah to Israel. [15] If you turn from after him, so he will add again to leave him<sup>466</sup> in the desert and you will destroy all these people.”

[16] And they drew near him and said, “We will build walls of a flock<sup>467</sup> for our livestock here, and cities for our children. [17] And we will be armed hastened<sup>468</sup>

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459 אֶלְעָלָה ('el'âlêh) - “Elealeh” - found also only in Numbers 32:37 (spelled אֶלְעָלָה ['el'âlê]); Isaiah 15:4; 16:9; Jeremiah 48:34

460 שֶׁבַם (sevâm) - “Shebam” - spelled here only this way. Elsewhere, שִׁבְמָה (sivmâh) “Shibmah” in Numbers 32:38; Joshua 13:19; Isaiah 16:8-9; Jeremiah 48:2.

461 נֶבּוֹ (nebo) - “Nebo” - also only found in Moab, Numbers 32:38; 33:47; Deuteronomy 32:49; 34:1; 1 Chronicles 5:8; Isaiah 15:2; 46:1; Jeremiah 48:1, 22, and in Judah, Ezra 2:29; 10:43; Nehemiah 7:33.

462 בֶּעֹן (ve'on) - “Beon” - only found here with this name = Numbers 32:38 בְּעַל מְעֹן (ba'al me'on) “names being changed”; Joshua 13:17; 1 Chronicles 5:8; Ezekiel 25:9 = Jeremiah 48:23 בֵּית מְעֹן (bêyt me'on).

463 קֶדֶשׁ בַּרנֶּעַ (qâdêsh barnêa) - “Kadesh Barnea” - first place “Barnea” is found, but this is the same location as “Kadesh” (compare Numbers 13:26 and Numbers 32:8/Deuteronomy 9:23/Joshua 14:7) See footnote for Genesis 14:7.

464 נַחַל אֶשְׁכּוֹל (nachal 'eshkol) – the brook of Cluster - see Numbers 13:23 and footnote.

465 קִנִּיזִי (qenizziy) “Kenizzite” - since Caleb's father was a Kenizzite, this shows Caleb was not of Hebrew blood (at least via his father). See Numbers 13:6 and footnote.

466 לְהַנִּיחוֹ (lehanniycho) - “to leave him” - KJV; NKJV “leave them”; NAS “abandon them”; YLT “to leave him” - this verb base meaning is “rest” (Exodus 20:11 “rested”), related to Noah's name (Genesis 5:29), and in the Hiphil form (as here) can mean to give rest (e.g. Zechariah 6:8) or “to leave” as here and e.g. Judges 2:23; 3:1 (“left”); Jeremiah 27:11 (“let . . . remain”); Ezekiel 16:39 (“leave”). Interesting term God uses here in light of Psalm 95:10-11 מְנוּחָתִי (menuchâtîy) “My rest” same root word as the above verb. See also Hebrews 3:7-4:13.

467 גִּדְרוֹת צֹאן (gidrot tso'n) - “walls of a flock” - KJV, NKJV, NAS “sheepfolds” – it's the word for “walls” (גִּדְרוֹת) and “flock” (צֹאן), e.g. Numbers 15:3 “flock” NKJV, KJV, NAS. For example, same basic words in Numbers 32:24 “folds for your sheep” NKJV, KJV גִּדְרוֹת לְצֹאֲנֵכֶם (gedêrot letsona'akhem) or “walls for your flock.” See e.g. Jeremiah 49:3 same root word for “walls” גִּדְרוֹת (gedêrot).

468 חָשִׁימַּי (chushiym) - “hastened” from חָשַׁם (chush) - NKJV “ready to go”; LXX προφυλακην (prophulakên) “advanced

before the sons of Israel until when we bring them to their place. And our children will dwell in the fortified cities because of the inhabitants of the land. [18] We will not return to our houses until the sons of Israel each inherit his inheritance. [19] For we will not inherit with them from over the Jordan and beyond, because our inheritance comes in to us from over the Jordan to the east.”

[20] And Moses said to them, “If you do this thing, if you are armed before Yehvah to the war, [21] and every one of your armed go over the Jordan before Yehvah until his dispossessing<sup>469</sup> his enemies from before him, [22] and the land is subdued before Yehvah, so afterward you may return. And you will be innocent from Yehvah and from Israel, and this land will be for you for a possession before Yehvah. [23] And if you do not do thus, behold you sin to Yehvah, and know your sin, that<sup>470</sup> will find you.<sup>471</sup> [24] Build for yourselves cities for your children and walls for your flock, and what has gone out from your mouth do.”

[25] And the sons of Gad and the sons of Reuben said to Moses saying, “Your servants will do just as my lord commands. [26] Our children, our women, our livestock, and all our animals will be there in the cities of Gilead. [27] And your servants will pass over everyone armed for war before Yehvah for the war just as my lord speaks.”

[28] And Moses commanded concerning them to Eleazar the priest and to Joshua son of Nun and to the heads of the fathers of the tribes to the sons of Israel. [29] And Moses said to them, “If the sons of Gad and the sons of Reuben pass over the Jordan with you everyone armed for the war before Yehvah, and the land is subdued before you, so you shall give to them the land of Gilead for the possession. [30] And if they do not pass over armed with you, so they shall possess in your midst in the land of Canaan.”

[31] And the sons of Gad and the sons of Reuben answered saying, “With what Yehvah has spoken to your servants thus we will do. [32] We will pass over armed before Yehvah to the land of Canaan, and the possession of our inheritance shall be with us from across to the Jordan.” [33] And Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half tribe of Manasseh son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of the Bashan, the land with its cities in borders, cities of the land round about. [34] And the sons of Gad built Dibon and Crown and Aroer,<sup>472</sup> [35] and Atroth Shophan<sup>473</sup> and Jazer

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guard." This word means haste or to make haste (e.g. Deuteronomy 32:35 "hasten"; 1 Samuel 20:38 "make haste").

469 הוֹרִישׁוּ (horiysho) - “his dispossessing” - KJV, NKJV “driven out”; NAS “driven”; YLT “his dispossessing” - same word and form (Hiphil) as in Numbers 33:53 “dispossess” (KJV, NKJV); “take possession” (NAS); Deuteronomy 7:17 (KJV, NKJV, NAS “dispossess”).

470 אֲשֶׁר ('asher) - “that”

471 1 Timothy 5:24-25; Mark 4:21-25 (context verses 14-20; likewise Luke 8:11-18)

472 אֲרֹעַר ('aro`êr) - “Aroer” (= “juniper” in Jeremiah 48:6) - found also only in Deuteronomy 2:36; 3:12; 4:48; Joshua 12:2; 13:9, 16, 25; Judges 11:26 (different spelling, אֲרֹעֹר ['ar`or]); Judges 11:33; 2 Samuel 24:5; 2 Kings 10:33; 1 Chronicles 5:8; Isaiah 17:2; Jeremiah 48:6, 19. Same name but located in Judah, 1 Samuel 30:28; Isaiah 17:2?

473 אֲתֹרֹת שׁוֹפָן ('atrot shophân) - “Atroth Shophan” - KJV “Atroth, Shophan”; NKJV “Atroth and Shophan”; NAS “Atroth-shophan” - only found here.

and Jogbehah<sup>474</sup> [36] and house of Nimrah<sup>475</sup> and house of Haran,<sup>476</sup> fortified cities and walls of a flock. [37] And the sons of Reuben built Heshbon and Elealeh and Twin Towns,<sup>477</sup> [38] and Nebo and Baal Meon,<sup>478</sup> changes of name, and Shibmah.<sup>479</sup> And they called by names, the names of the cities which they built.

[39] And sons of Machir son of Manasseh went to Gilead and took it and dispossessed the Amorites who were in it. [40] And Moses gave the Gilead to Machir son of Manasseh, and he dwelt in it. [41] And Jair<sup>480</sup> son of Manasseh went and took their villages<sup>481</sup> and called them “village<sup>482</sup> of Jair.” [42] And Nobah<sup>483</sup> went and took Kenath<sup>484</sup> and her daughters,<sup>485</sup> and called her Nobah in his name.

**33**[1] These are the travels of the sons of Israel when they went out from the land of Egypt according to their armies by the hand of Moses and Aaron. [2] And Moses wrote down their goings out<sup>486</sup> according to their travels upon the mouth of Yehvah. And these are their travels according to their goings out. [3] And they journeyed from Rameses<sup>487</sup> in the first month in the 15<sup>th</sup> day to the first month on the day after the Passover the sons of Israel went out in a high hand<sup>488</sup> to the eyes of all Egyptians.<sup>489</sup> [4] And the Egyptians were burying whom Yehvah had struck in them,

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474 יִגְבֵּהָהּ (yâgbâhâh) - “Jogbehah” - only found here and in Judges 8:11.

475 בֵּית נִמְרָה (bêyt nimrah) - “house of Nimrah” - KJV “Bethnimrah”; NKJV “Beth Nimrah”; NAS “Beth-nimrah” - found also only in Joshua 13:27. See also Numbers 32:3 and footnote.

476 בֵּית הָרָן (bêyt hârân) - “house of Haran” - KJV “Bethharan”; NKJV “Beth Haran”; NAS “Beth-haran” - only found here. For “Haran” see footnote for Genesis 11:26. This “house of Haran” apparently is also called “house of Haram” בֵּית הָרָם (bêyt hârâm) in Joshua 13:27.

477 קִרְיָתַיִם (qiryâtâyim) “Twin Towns” - KJV, NKJV “Kirjathaim”; NAS “Kiriathaim” - see Genesis 14:5 and footnote.

478 בַּעַל מְעֹן (ba'al me'on) - “Baal Meon” - found also only in Num. 32:38; 1 Chronicles 5:8; Ezekiel 25:9; Joshua 13:17 “house of Baal Meon” בֵּית בַּעַל מְעֹן (bêyt ba'al me'on) or “Beth Baal Meon.”

479 שִׁבְמָה (sivmâh) - “Shibmah” - see “Shebam” with footnote in Numbers 32:3.

480 יָאִיר (yâ'ir) - “Jair” - found also only in Numbers 32:41; Deuteronomy 3:14(2x); Joshua 13:3; Judges 10:3-5 (a judge); 1 Kings 4:13; 1 Chronicles 2:22-23; Esther 2:5 (father of Mordecai).

481 חֲוֹתֵיהֶם (chavvotêyhem) - “their villages” - this is the same word for “Eve” (Genesis 3:20; 4:1), except here in the plural with the third masculine plural pronominal suffix (“their”) as well. See footnote Genesis 3:20.

482 חֲוֹת (chavvot) - “village” - this is the same word for “Eve” (Genesis 3:20; 4:1), except here it is in construct form with “Jair” יָאִיר (yâ'ir) thus “village of Jair” חֲוֹת יָאִיר (chavvot yâ'ir).

483 נֹבַח (novach) - “Nobah” - only found here and in Judges 8:11. Meaning of “Nobah” is perhaps “Barker.” Same root word (verb) is used in Isaiah 56:10 for the barking of dogs.

484 קִנָּת (qenât) - “Kenath” - only found here and in 1 Chronicles 2:23.

485 בְּנוֹתֶיהָ (benoteyhâ) - “her daughters”

486 מוֹצְאֵיהֶם (motsâ'êyhem) - “their goings out” (KJV) - “the starting points” (NKJV); “their starting places” (NAS) – this is the same root word as in Numbers 30:12 (H13) “all *going out* of her lips” (TT).

487 רַעְמֶסֶס (ra'mesês) “Rameses” - this is where Israel was first settled in Egypt. See Genesis 47:11 and footnote, Exodus 1:11 and footnote, and Exodus 12:37 (which also notes Israel's starting point when leaving Egypt).

488 בְּיָד רָמָה (beyâd râmâh) - “in a high hand” - KJV “with an high hand”; NKJV “with boldness”; NAS “boldly” w/footnote “Lit., *with a high hand*.”

489 Exodus 12:17-18 states,

every firstborn. And on their gods<sup>490</sup> Yehvah performed judgments.

[5] And the sons of Israel journeyed from Rameses and camped in Huts.<sup>491</sup> [6] And they journeyed from Huts and camped in Etham which is on the edge of the wilderness.<sup>492</sup> [7] And they journeyed from Etham and turned unto Pi Hahiroth which is upon the face of Baal Zephon. And they camped before Migdol. [8] And they journeyed from before Hahiroth and passed through in the midst of the sea to the wilderness.<sup>493</sup> And they went a way, three days in the wilderness of Etham, and camped in Marah.<sup>494</sup>

[9] And they journeyed from Marah and came to Elim.<sup>495</sup> And in Elim were 12 springs of water and 70 palm trees, and they camped there. [10] And they journeyed from Elim and camped by the Sea of Reeds. [11] And they journeyed from the Sea of Reeds and camped in the wilderness of Sin.<sup>496</sup> [12] And they journeyed from the wilderness of Sin and camped in Dophkah<sup>497</sup> [13] And they journeyed from Dophkah and camped in Alush.<sup>498</sup> [14] And they journeyed from Alush and camped in Rephidim, and there was no water there for the people to drink.<sup>499</sup> [15] And they journeyed from Rephidim and camped in the wilderness of Sinai.<sup>500</sup>

[16] And they journeyed from the wilderness of Sinai and camped in The Graves of Desire.<sup>501</sup> [17] And they journeyed from The Graves of Desire and camped in Hazeroth. [18] And they journeyed from Hazeroth and camped in Rithmah.<sup>502</sup> [19] And they journeyed from Rithmah and camped in Pomegranate Breakthrough.<sup>503</sup>

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So you shall observe the Feast of Unleavened Bread, for **on this same day I will have brought your armies out of the land of Egypt**. Therefore, you shall observe **this day** throughout your generations as an everlasting ordinance. In the first month, **on the fourteenth** of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

Clearly, with the day of the fourteenth given in Exodus 12:6, "**that night**" mentioned in Exodus 12:8 & 12, "**this day**" in Exodus 12:14, and this statement in Exodus 12:17-18 marking "**this same day**" as the fourteenth in which the Israelites are brought "**out of the land of Egypt**," it clearly declares the fourteenth as the day they left Egypt. If you read Exodus 12:31-42 the indication is likewise stating, "**on that very same day**" (Exodus 12:41). The context is the fourteenth.

So, how can Exodus 12 say they left on the fourteenth and Numbers 33:3 say they left on the fifteenth? By being both true. Remember, it was a massive crowd (Exodus 12:37) and it would take some time. Also, Deuteronomy 16:6 says they left "**at twilight, at the going down of the sun**" which is at the end of the fourteenth and the beginning of the fifteenth.

490 בְּאֱלֹהֵיהֶם (vê'lohêyhem) - "on their gods" - See Exodus 18:11/Nehemiah 9:9-10. See also Exodus 12:12.

491 סֹכֶת (sukkot) "Huts" - NKJV, etc. "Succoth" - see footnote for Genesis 33:17

492 See Exodus 13:17-22.

493 See Exodus 14.

494 See Exodus 15:22-26 and footnotes.

495 See Exodus 15:27 and footnote.

496 According to Exodus 16:1, by this time they have been gone from Egypt exactly one month.

497 דֹּפְקָה (dôphqâh) - "Dophkah" - only here and in Numbers 33:13.

498 אֶלּוּשׁ ('âlush) - "Alush" - only here and in Numbers 33:14.

499 See Exodus 17:1-16.

500 According to Exodus 19:1, this was the third month since they had left Egypt "on this day" (TT), evidently the 15<sup>th</sup> day of the month. See also Exodus 19:1-20:21; Deuteronomy 5:22-31.

501 קִבְרוֹת הַתְּאֵוָה (qivrot hatta'avâh) - "The Graves of Desire" - NKJV "Kibroth Hattaavah" - see Numbers 11:34 and footnote.

502 רִיתְמָה (ritmâh) - "Rithmah" - only here and in Numbers 33:19.

503 רִמּוֹן פֶּרֶץ (rimmon pârets) "Pomegranate Breakthrough" - NKJV, etc. "Rimmon Perez" - only here and in Numbers

[20] And they journeyed from Pomegranate Breakthrough and camped in Libnah.<sup>504</sup> [21] And they journeyed from Libnah and camped in Rissah.<sup>505</sup> [22] And they journeyed from Rissah and camped in Kehelathah.<sup>506</sup> [23] And they journeyed from Kehelathah and camped at mountain of Beauty.<sup>507</sup> [24] And they journeyed from mountain of Beauty and camped in the Trembling.<sup>508</sup> [25] And they journeyed from Trembling and camped in Makheloth.<sup>509</sup> [26] And they journeyed from Makheloth and camped in Under.<sup>510</sup> [27] And they journeyed from Under<sup>511</sup> and camped in Terah.<sup>512</sup> [28] And they journeyed from Terah and camped in Mithkah.<sup>513</sup> [29] And they journeyed from Mithkah and camped in Hashmonah.<sup>514</sup> [30] And they journeyed from Hashmonah and camped in Bonds.<sup>515</sup> [31] And they journeyed from Bonds and camped in sons<sup>516</sup> of Jaakan.<sup>517</sup> [32] And they journeyed from Sons of

33:20. “Rimmon” רִמּוֹן (rimmon) = “pomegranate” (e.g. Exodus 28:34[2x]; 29:36). “Perez” פֶּרֶץ (pârets) = “breakthrough” (2 Samuel 5:20) or “breach” (e.g. Genesis 38:29). See also footnote for Joshua 15:32.

504 לִבְנָה (livnâh) - “Libnah” - found also only in Numbers 33:21 for this same location. There is also a “Libnah” in Judah found in Joshua 10:29(2x), 31-32, 39; 12:15; 15:42; 21:13; 2 Kings 8:22; 19:8; 23:31; 24:18; 1 Chronicles 6:57 (H42); 2 Chronicles 21:10; Isaiah 37:8; Jeremiah 52:1.

505 רִסָּה (rissâh) - “Rissah” - only here and in Numbers 33:22.

506 קֵהֶלְתָּה (qehêlâtâh) - “Kehelathah” - only here and in Numbers 33:23.

507 שֹׁפֵר (shâpher) - “Beauty” - NKJV “Shepher” - found only here and Numbers 33:24. Found also for words of “beauty” in Genesis 49:21 (see footnote).

508 חִרְדָּה (charâdâh) - “Trembling” - found only here and Numbers 33:25 for a location. Also found for trembling in Genesis 27:33; 1 Samuel 14:15 (2x “trembling”); 2 Kings 4:13 (NKJV “care”); Proverbs 29:25 (“fear”); Isaiah 21:4 (“fear”); Jeremiah 30:5 (“trembling”); Ezekiel 26:16 (“trembling”); Daniel 10:7 (“terror”).

509 מַקְהֵלוֹת (maqhêlot) - “Makheloth” - only here and in Numbers 33:26.

510 תַּחַת (tâchat) - “Under” - KJV, NKJV, NAS, etc. “Tahath” - used for the name of a location only here and in Numbers 33:27. Used also for the name of a Levite, 1 Chronicles 6:24(H9), 37(H22); and an Ephraimite, 1 Chronicles 7:20(2x). This word is often used to mean under (e.g. “under the whole heaven” Genesis 7:19; “on the earth *beneath*” Deuteronomy 4:39; etc.).

511 מִתַּחַת (mittâchat) - “from Under” - KJV, NKJV, NAS, etc. “from Tahath” - same exact spelling for “beneath” in Deuteronomy 4:39; 5:8; Joshua 2:11; 1 Kings 8:23 (“below”; KJV “beneath”); Amos 2:9.

512 תָּרַח (târach) - “Terah” - same name as Abraham's father (Genesis 11:26); “Terah” location only here and next verse.

513 מִתְקָה (mitqâh) - “Mithkah” - only found here and in Numbers 33:29.

514 חַשְׁמוֹנָה (chashmonâh) - “Hashmonah” - only found here and in Numbers 33:30.

515 מֹסֶרוֹת (mosêrot) - “Bonds” (or “Fetters”) - KJV, NKJV, NAS, etc. “Moseroth” - for the location, only found here and in Numbers 33:31. “Moseroth” מֹסֶרוֹת (mosêrot) is used for “Bonds” in Jeremiah 5:5; 27:2. There is the location “Bond” or “Moserah” (NKJV) מוֹסֶרָה (morsêrah) found in Deuteronomy 10:6 “where Aaron died.” In Numbers 33:31 Israel travels *from* “Bonds” *to* “Sons of Jaakan.” Conversely, in Deuteronomy 10:6 they travel *from* “Sons of Jaakan” *to* “Bond” (or “Moserah”). Also, this “Bond” location = Mount Hor, since both “Bond” and Mount Hor are noted as where Aaron died. For Mount Hor and Aaron's death see Numbers 20:22-28.

Moreover, evidently Numbers 33 is not exhaustive regarding the journeys of the sons of Israel in the wilderness. Because, in Numbers 33:31-32 they journey *from* “Bonds” (“Moseroth”) *to* “Sons of Jaakan” and then on to the “Hallow of the Gidgad” (NKJV “Hor Hagidgad”). In Deuteronomy 10:6-7 they travel “*from* the wells of Sons of Jaakan *to* Bond” (vs 6) and then in verse 7 on “to the Gudgodah” הַגִּדְגֹּדָה (haggudgodâh).

516 בְּנֵי (venêy) - “sons of” - NKJV “Bene” for “Bene Jaakan” (“Sons of Jaakan”)

517 יַעֲקֹן (ya`aqân) - “Jaakan” - for a location, only here and in Numbers 33:32; Deuteronomy 10:6. For the man “Jaakan”



Jaakan and camped in the Hollow<sup>518</sup> of the Gidgad.<sup>519</sup> [33] And they journeyed from the Hollow of the Gidgad and camped in Jotbathah.<sup>520</sup> [34] And they journeyed from Jotbathah and camped in Abronah.<sup>521</sup> [35] And they journeyed from Abronah and camped in Ezion Geber.<sup>522</sup> [36] And they journeyed from Ezion Geber and camped in the wilderness of Zin, which is Kadesh. [37] And they journeyed from Kadesh and camped at Hor the mountain on the edge of the land of Edom.

[38] And Aaron the priest went up to Hor the mountain upon the mouth of Yehvah. And he died there in the fortieth year to the sons of Israel going out from the land of Egypt in the fifth month on the first of the month. [39] And Aaron was the son of 123 years in his death on Hor the mountain.

[40] And the Canaanite, king of Arad, heard, and he was dwelling in the south in the land of Canaan, in the coming in of the sons of Israel. [41] And they journeyed from Hor the mountain and camped in Zalmonah.<sup>523</sup> [42] And they journeyed from Zalmonah and camped in Punon.<sup>524</sup> [43] And they journeyed from Punon and camped in Oboth. [44] And they journeyed from Oboth and camped in Ije Abarim at the border of Moab. [45] And they journeyed from Ijim and camped in Dibon Gad. [46] And they journeyed from Dibon Gad and camped in Almon Diblathaim.<sup>525</sup> [47] And they journeyed from Almon Diblathaim and camped in the mountains of the Abarim before Nebo. [48] And they journeyed from the mountains of the Abarim and camped in the plains of Moab by the Jordan, Jericho. [49] And they camped by the Jordan from the house of the Jesimoth<sup>526</sup> unto Mourning<sup>527</sup> of the Acacias<sup>528</sup> in the plains of Moab.

[50] And Yehvah spoke to Moses in the plains of Moab by the Jordan, Jericho, saying, [51] "Speak to the sons of Israel and say to them, 'When you cross the Jordan to the land of Canaan, [52] then you shall dispossess all the inhabitants of the land before you. And you shall destroy all their figures and all their molten images you shall destroy, and all their high places you shall exterminate. [53] And you shall dispossess the land and dwell in it, for to you I give the land to possess it. [54] And you shall inherit<sup>529</sup> the land by lot according to your families. According to much, you shall make much his inheritance. According to small, you shall make

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only in 1 Chronicles 1:42.

518 חֹר (chor) - "Hollow" or "Hole" (e.g. 1 Samuel 14:11 "holes"; 2 Kings 12:9[H10] "hole") - NKJV "Hor"

519 גִּדְגָד (gidgād) - "Gidgad" - NKJV "Hagidgad" - "Ha" is the definite article.

520 יֹטְבַתָּה (yâtvâtâh) - "Jotbathah" - found also only in Numbers 33:34; Deuteronomy 10:7.

521 אֲבֵרֹנָה ('avronâh) - "Abronah" - found also only in Numbers 33:35.

522 עֵצְיוֹן גֶּבֶר (etsyon gâber) - "Ezion Geber" - found also only in Numbers 33:36; Deuteronomy 2:8; 1 Kings 9:26; 22:49; 2 Chronicles 8:17; 20:36. "Ezion Geber, . . . is near Elath on the shore of the Red Sea" (1 Kings 9:26). "Geber" (גֶּבֶר) is a word for "man" (e.g. Numbers 24:3, 15).

523 צַלְמוֹנָה (tsalmonâh) - "Zalmonah" - only found here and in Numbers 33:42.

524 פּוֹנוֹן (punon) - "Punon" - only found here and in Numbers 33:43.

525 עֲלֹמֶן דִּבְלַתַּיִמָּה ('almon divlâtâyâmâh) - "Almon Diblathaim" - found only here and in Numbers 33:47.

526 יֵשִׁמוֹת (yeshimot) - "Jeshimoth" - NKJV "Jesimoth" but elsewhere "Jeshimoth" - found also only in Joshua 12:3; 13:20; Ezekiel 25:9.

527 אָבֵל ('âvêl) "Mourning" - see footnote for Genesis 50:11.

528 אָבֵל הַשִּׁטִּיִּם ('âvêl hashittiyim) - "Abel of the Acacias" - only found here.

small his inheritance. According to what the lot goes out to him there, to him it shall be. According to the tribes of your fathers you shall inherit. [55] And if you do not dispossess the inhabitants of the land from before you, then it shall be that from those you leave will be for pricks<sup>530</sup> in your eyes and for thorns<sup>531</sup> in your sides. And they shall harrass you upon the land where you are dwelling in it. [56] And it will be, just as I think to do to them, I will do to you.”

**34**[1] And Yehvah spoke to Moses saying, [2] “Command the sons of Israel and say to them, 'When you go into the land of Canaan, this land which will fall to you in an inheritance, the land of Canaan according to its boundaries, [3] and your southern border shall be from the wilderness of Zin upon the hands<sup>532</sup> of Edom. And your southern border shall be from the end of the Salt Sea eastward. [4] And your border shall turn from south to the Ascent of Scorpions<sup>533</sup> and pass through to Zin. And its outgoings shall be from south to Kadesh Barnea and go on to the village<sup>534</sup> of Addar<sup>535</sup> and pass through to Azmon.<sup>536</sup> [5] And the border shall turn from Azmon to the brook<sup>537</sup> of Egypt. And its outgoings shall be to the sea. [6] And the border of the sea, so you shall have the great sea. And this border shall be your sea border.

[7] And this shall be your northern border: from the great sea you shall mark for yourselves Hor the mountain. [8] From Hor<sup>538</sup> the mountain you shall mark to the entrance of Hamath.<sup>539</sup> And the outgoings of the border shall be to Zedad.<sup>540</sup> [9] And the border shall go out to Ziphron,<sup>541</sup> and its outgoings shall be the village<sup>542</sup> of

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529 הִתְנַחֲלֶתֶם (hitnachaltem) - “you shall inherit” - KJV, NKJV you “shall divide”; NAS “you shall inherit”

530 שִׁכְיִים (sikkiyim) - “pricks” (KJV, NAS, YLT) - NKJV “irritants”; NIV, ESV, CSB “barbs”; BDB “thorns” - only found here.

531 צִנִּינִים (tseniynim) - “thorns” (KJV, NKJV, NAS, etc.) - only found here and in Joshua 23:13 (“*thorns* in your eyes”).

Close to this word is “thorns” in Job 5:5 and Proverbs 22:5 צִנִּינִים (tsinniym). Israel did not completely dispossess the nations in the land of Canaan, and thus this prophecy was fulfilled. See Judges 2:1-4.

532 עַל־יָדַי (‘al-yedêy) - “upon the hands of” - KJV “along by the coast of”; NKJV “along the border of”; NAS “along the side of”

533 עֲקֻרְבִּים (‘aqrabbiym) - “scorpions” - KJV, NKJV, NAS “Akrabbim”; DRB “scorpion”; NET, CEV, NLT, NIV “Scorpion”; CSB “Scorpions” - this is the same word as is found in Ezekiel 2:6 “scorpions” (NKJV, etc.). This location is also found in Joshua 15:3 & Judges 1:36.

534 חֲצַר (chatsar) - “village” - KJV, NKJV, NAS, etc. transliterates, “Hazar.” - see footnote for Joshua 15:27.

535 אֲדָר (‘addâr) - “Addar” - חֲצַר־אֲדָר (chatsar-‘addâr) - “village of Addar” (TT); NKJV “Hazar Addar” - only found here, but “Addar” is also found in Joshua 15:3.

536 עֲצְמוֹנָה (‘atsmonâh) - “to Azmon” - found only here and in Numbers 34:5; Joshua 15:4.

537 נַחֲלָה (nachlâh) - “to the brook of” - in Genesis 15:18 God gives the borders of Abraham's inheritance “from the *river* of Egypt” מִנְּהַר מִצְרַיִם (minnehar mitsraiym). Genesis 15:18 “river” נָהָר (nâhâr), Numbers 34:5 “brook” נַחַל (nachal).

538 This is a different Mount Hor than where Aaron died (Numbers 20:22-29). That Mount Hor is in the south “by the border of the land of Edom” (Numbers 20:23). This Mount Hor is in the North.

539 This “entrance of Hamath” is noted in the North as well in Joshua 13:5 with Lebanon and Mount Hermon.

540 צִדְדָּה (tsedâdâh) - “to Zedad” - found also only in Ezekiel 47:5 which gives boundaries for the yet future land of the twelve tribes. See Ezekiel 47:13-23.

541 זִפְרֹנָה (ziphronâh) - “to Ziphron” - only found here.

542 חֲצַר (chatsar) - “village” - see footnote for verse 4.

Enan.<sup>543</sup> This shall be your northern border.

[10] And you shall mark out for yourselves for an eastern border from the village of Enan to Shepham.<sup>544</sup> [11] And the border shall go down from Shepham to the Riblah from east to the Eye.<sup>545</sup> And the border shall go down and wipe<sup>546</sup> upon the side east of the sea of Chinnereth.<sup>547</sup> [12] And the border shall go down to the Jordan and its outgoings the Salt Sea. This shall be your land for its borders round about.”

[13] And Moses commanded the sons of Israel saying, “This is the land that you shall inherit it by lot which Yehvah has commanded to give to the nine tribes and the half tribe. [14] For the tribe of the sons of the Reubenites according to the house of their fathers have received, and the tribe of the sons of the Gadites according to their fathers and the half tribe of Manasseh have received their inheritance. [15] The two tribes and the half tribe have received their inheritance from across the Jordan, east of Jericho, toward the sunrise.”

[16] And Yehvah spoke to Moses saying, [17] “These are the names of the men who shall allot for you the land: Eleazar the priest and Joshua son of Nun. [18] And one leader, one leader from a tribe shall receive for an inheritance the land. [19] And these are the men for the tribe of Judah: Caleb son of Jephunneh; [20] and for the tribe of the sons of Simeon, Samuel son of Ammihud; [21] for the tribe of Benjamin, Elidad<sup>548</sup> son of Chislon;<sup>549</sup> [22] and for the tribe of the sons of Dan, leader Bukki<sup>550</sup> son of Jogli;<sup>551</sup> [23] for the sons of Joseph for the tribe of the sons of Manasseh, leader Hanniel<sup>552</sup> son of Ephod; [24] and for the tribe of the sons of Ephraim, leader Kemuel son of Shiphtan;<sup>553</sup> [25] and for the tribe of the sons of Zebulun, leader Elizaphan son of Parnach;<sup>554</sup> [26] and for the tribe of the sons of Issachar, leader Paltiel<sup>555</sup> son of Azzan;<sup>556</sup> [27] and for the tribe of the sons of Asher, leader Ahihud<sup>557</sup>

543 עֵינָן (‘êynân) - “Enan” - found also only in Numbers 34:10; Ezekiel 47:17 עֵינֹן (‘êynon); 48:1.

544 שֶׁפְּחָם (shephâmâh) - “to Shepham” - also only in Numbers 34:11.

545 עַיִן (‘âyin) - “Eye” or “Spring” (e.g. Exodus 21:24 “eye” [2x]; Joshua 18:15 “spring” NKJV) - NKJV, etc. “Ain” - as a location found also in Joshua 15:32; 19:7; 21:16; 1 Chronicles 4:32.

546 מָחָה (mâchâh) - “wipe” - KJV, NKJV, NAS “reach” - used for “wipe” e.g. 2 Kings 21:13(3x).

547 כִּנְרֶת (kinneret) - “Chinnereth” LXX Χεῦρα (chevara) - found also only in Deuteronomy 3:17; Joshua 13:27; 19:35 (a city); spelled also “Chinneroth” כִּנְרֹת (kinarot) in Joshua 11:2 (LXX Κενερωθ [kenerôth]); 12:3; 1 Kings 15:20 – this all equals Galilee and Gennesaret – see footnote for Luke 5:1.

548 אֵלִידָד (‘eliydâd) - “Elidad” - only found here; possibly also in Numbers 11:26-27.

549 כִּסְלוֹן (kislon) - “Chislon” - only found here.

550 בֻּקִי (buqqi) - “Bukki” - found also only in 1 Chronicles 6:5(H5:31, 2x); 6:51(H36); Ezra 7:4

551 יֹגְלִי (yâgli) - “Jobli” - only found here.

552 חַנִּיֵּאֵל (channiy’êl) - “Hanniel” - only here and in 1 Chronicles 7:39 (a son of Ulla).

553 שִׁפְטָן (shiphtân) - “Shiphtan” - only here.

554 פַּרְנַח (parnâkh) - “Parnach” - only here.

555 פַּלְטִיֵּאֵל (paltiy’êl) - “Paltiel” - only here and in 2 Samuel 3:15 (son of Laish).

556 אַזְזָן (‘azzân) - “Azzan” - only here.

557 אַחִיְהוּד (‘achiyhud) - “Ahihud” - only here.

son of Shelomi,<sup>558</sup> [28] and for the tribe of the sons of Naphtali, leader Pedahel<sup>559</sup> son of Ammihud.” [29] These are those who Yehvah commanded to allot the sons of Israel in the land of Canaan.

**35**[1] And Yehvah spoke to Moses in the plains of Moab by the Jordan, Jericho, saying, [2] “Command the sons of Israel that they give to the Levities from the inheritance of their possession cities to dwell in. And open land around those cities you shall give to the Levities. [3] And there shall be the cities for them to dwell in and their open lands shall be for their beast and for their property and for all of their livestock. [4] And the open lands that you give to the Levities shall be from the city wall on to a thousand cubits round about.”

[5] “And you shall measure from outside the city the side to the east, 2000 cubits, and the side to the south, 2000 cubits, and the side to the sea, 2000 cubits, and the side to the North 2000 cubits, and the city in the midst. This will be for them the open lands of the cities.<sup>560</sup> [6] And the cities which you shall give to the Levities: six of the cities of refuge to which you shall give the killer<sup>561</sup> to flee there. And above them you shall give 42 cities. [7] All the cities which you shall give to the Levities shall be 48 cities, with them and their open lands. [8] And the cities which you shall give from the possession of the sons of Israel from the much you shall make much and from the small you shall make small. Each according to the mouth of his inheritance which they inherit he shall give from his cities to the Levities.”

[9] And Yehvah spoke to Moses saying, [10] “Speak to the sons of Israel and say to them, ‘When you cross over to the land of Canaan, [11] so you shall appoint for yourselves cities, cities of refuge shall be for you; and the killer who strikes a soul unintentionally shall flee there. [12] And they shall be for you the cities for refuge from an avenger, and the killer shall not die until his stand before the congregation for judgment. [13] And the cities which you give: six cities of refuge shall be for you. [14] Three cities you shall give from over the Jordan and three cities you shall give in the land of Canaan, cities of refuge they shall be. [15] For the sons of Israel and for the stranger and for the sojourner shall be these six cities for refuge to flee there, everyone who strikes a soul unintentionally.’ [16] “And if with an object of iron he strikes him and he dies, he is a killer. The killer shall surely be put to death. [17] And if he strikes him with a stone in hand where he may die by it, and he does die, he is a killer. The killer shall surely be put to death. [18] Or, he strikes him with an object of wood in hand where he may die by it, and he does die, he is a killer. The killer shall surely be put to death. [19] The avenger of blood shall put to death the killer. When he encounters him, he shall put him to death. [20] And if in hatred he pushes him or throws at him while lying in wait and he dies, [21] or in enmity he strikes him with his hand and he dies, the striker shall surely die. He is a killer. The avenger of blood shall put him to death when he encounters him.

558 שְׁלֹמִי (shelomiy) - “Shelomi” - only here.

559 פְּדָהֵל (pedah'el) - “Pedahel” - means “God ransomed” - only here.

560 See Joshua 21 for the cities given to the Levities.

561 רֹצֵחַ (rotsêach) - “killer” - KJV, NKJV, NAS “manslayer” - this is the same exact term used for the “murderer” (KJV, NKJV, NAS) later in this chapter in verses 16-19, 21, 30-31. This same exact term is translated “manslayer” (NKJV, NAS) also in verses 11-12 (KJV “slayer”), 25-28 (KJV “slayer”). This is the same root word for “murder” (NKJV, NAS; “kill” KJV) in Exodus 20:13 & Deuteronomy 5:17 תִּרְצָח (tirtsâch) for the 6<sup>th</sup> commandment in the Ten

Commandments. לֹא תִרְצָח (lo tirtsâch) - “You shall not kill.”

[22] And if in suddenness, not in enmity, he pushes him, or he throws anything at him, not lying in wait, [23] or with any stone, not seeing, by which he dies, and he causes it to fall upon him and he dies, he is not an enemy to him. And he was not seeking his harm [24] And the congregation shall judge between the striker and the avenger of blood upon these judgments. [25] And the congregation shall deliver the killer from the hand of the avenger of blood. And the congregation shall return him to the city of his refuge where he fled there. And he shall dwell in it until the death of the great<sup>562</sup> priest whom he anointed him in the holy oil.

[26] And if the killer surely goes out the border of the city of his refuge where he fled there, [27] and the avenger of blood finds him outside the border of the city of his refuge and the avenger of blood kills the killer, there is no blood to him. [28] Because, he should have dwelt in the city of his refuge until the death of the great priest, and after the death of the great priest the killer may return to the land of his possession. [29] And these are for you for statute of judgment for your generations in all your dwellings.

[30] Anyone who strikes a soul, by the mouth of witnesses he shall kill the killer. And one witness shall not answer against a soul to die. [31] And you shall not take a ransom for a soul of a killer who is wicked for death, for he shall surely be put to death. [32] And you shall not take a ransom for one who flees to a city of his refuge to return to dwell in the land until the death of the priest. [33] And you shall not pollute the land that you are in. For the blood is what pollutes the land. And for the land no atonement shall be made for the blood which was shed on it, except by the blood of the one who shed it. [34] And you shall not defile the land where you dwell on where I dwell in the midst of it, for I am Yehvah who dwells in the midst of the sons of Israel.<sup>563</sup>

**36**[1] And the heads of the fathers to the family of the sons of Gilead son of Machir son of Manasseh from the families of the sons of Joseph, drew near. And they spoke before Moses and before the leaders of the heads of the fathers for the sons of Israel. [2] And they said, “Yehvah commanded my lord to give the land in inheritance by lot to the sons of Israel. And my lord was commanded by Yehvah to give an inheritance of Zelophehad our brother to his daughters. [3] And they are to one from the sons of the tribes of the sons of Israel for women,<sup>564</sup> so their inheritance shall be withdrawn from the inheritance from our fathers. And it shall be added to the inheritance of the tribe that is theirs, and from the lot of our inheritance it shall be withdrawn. [4] And if it be the ram's horn<sup>565</sup> for the sons of Israel, so their inheritance shall be added to the inheritance of the tribe that is theirs. And from the inheritance of the tribe of our fathers their inheritance shall be withdrawn.”

[5] And Moses commanded the sons of Israel upon the mouth of Yehvah saying, “Right are the words of the tribe of the sons of Joseph. [6] This is the word that Yehvah has commanded for the daughters of Zelophehad saying, 'For good in their eyes they be for women, but to the family of the tribe of their father they shall be for women. [7] And an inheritance to the sons of Israel shall not change from tribe to tribe. For each in the inheritance of the tribe of his fathers shall the sons of Israel

562 הַגָּדוֹל (haggâdol) - “the great”

563 These commandments were obeyed. See Joshua 20:1-9 for cities of refuge. See also Deuteronomy 19:1-13 for similar commands on the killer and cities of refuge.

564 This section and verse 6 addresses the concept if the daughters of Zelophehad get married.

565 הַיּוֹבֵל (hayyovêl) - “the ram's horn” - יוֹבֵל (yovêl) is “ram's horn” – see Leviticus 25:10 and Exodus 19:13 w/footnote.

cling.<sup>566</sup> [8] And any daughter that possesses an inheritance from any tribe of the sons of Israel shall be a woman to one from the family of the tribe of her father, so that the sons of Israel each possess the inheritance of his fathers. [9] And the inheritance shall not change from tribe to another tribe, for each of the tribes of the sons of Israel shall cling to his inheritance.” [10] Just as Yehvah commanded Moses, so the daughters of Zelophehad did.

[11] Mahlah, Tirzah, and Hoglah and Milcah and Noah,<sup>567</sup> the daughters of Zelophehad, were to the sons of their uncles<sup>568</sup> for women. [12] From the families of the sons of Manasseh son of Joseph they were for women, and their inheritance was upon the tribe of the family of their father. [13] These are the commandments and the judgments which Yehvah commanded by the hand of Moses to the sons of Israel on the plains of Moab by the Jordan, Jericho.

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566 יִדְבֶקֶן (yidbequ) - “cling” - same root word for “cling” as in Genesis 2:24 “cling to his woman” (TT).

567 נֹחַ (no`âh) - “Noah” - The daughters names are given in a different order here compared to Numbers 26:33.

568 דֹּדֵיהֶן (dodêyhen) - “their uncles”

# Deuteronomy<sup>1</sup>

## These Are The Words<sup>2</sup>

**1**[1] These are the words which Moses spoke to all of Israel beyond the Jordan in the wilderness in the plain in front of Reeds<sup>3</sup> between Paran<sup>4</sup> and between Tophel<sup>5</sup> and White<sup>6</sup> and Hazeroth and Enough of Gold.<sup>7</sup> [2] It is eleven days<sup>8</sup> from Horeb<sup>9</sup> by way of Mount Seir to Kadesh Barnea. [3] And it was in the fortieth year in the eleventh month in the first to the month Moses spoke to the sons of Israel according to all that Yehvah commanded him for them, [4] after he struck Sihon king of the Amorites who dwelt in Heshbon and Og king of Bashan who dwelt in Ashtaroth<sup>10</sup> in Edrei.

[5] Across the Jordan in a land of Moab Moses began to explain this law saying, [6] “Yehvah our Gods spoke to us in Horeb saying, 'You have dwelt much at this mountain. [7] Turn and journey for yourselves and go to the mountain of the Amorites and to all its neighbors in the plain at the mountain and in the lowland and in the south and in the coast of the sea, land of the Canaanites and Lebanon<sup>11</sup>

1 ΔΕΥΤΕΡΟΝΟΜΙΟΝ (DEUTERONOMION) - This is the Greek title (LXX) and evidently means "second law." Δευτερον (deuteron) is second (e.g. John 4:54) and νομον (nomon) is law (e.g. Matthew 5:17).

2 אֵלֶּה הַדְּבָרִים (’élleh hadevâriym) – "These are the words" - This is the Hebrew title and the first words in the Hebrew text.

3 סוּף (suph) - “Reeds” - NKJV, NAS “Suph”; KJV “the Red *sea*” - only here as a location without “sea” יָם (yam). See footnote for Exodus 13:18.

4 אֵיל פָּאֶרָן (pâ'rân) - “Paran” - as a particular location, only here and 1 Kings 11:18(2x). There is also “El Paran” אֵיל פָּאֶרָן (’êl pâ'rân) in Genesis 14:6. There is Mount Paran in Deuteronomy 33:2 & Habakkuk 3:3, and the wilderness of Paran in Genesis 21:21; Numbers 10:12; 12:16; 13:3, 26; 1 Samuel 25:1.

5 תּוֹפֵל (tophel) - “Tophel” - only here

6 לָבָן (lâbân) - “White” - NKJV, etc. “Laban” - only here for a location - same name as the man “White” (“Laban”). See footnote for Genesis 24:29.

7 דִּי זָהָב (diy zâhâv) - “Enough of Gold” - NKJV, KJV, NAS “Dizahab” - only here

8 Paul points out Mount Sinai (which is Mount Horeb, see footnote below) is in Arabia (Galatians 4:25). We can see via these “**eleven days**” that Mount Horeb (Mount Sinai) is not too far into Arabia, since Mount Horeb is only 11 days from Kadesh Barnea, which is just south of the land of Israel.

9 חֹרֵב (chorêv) - “Horeb” is the “mountain of God” where “the Angel of the LORD appeared to him in a flame of fire from the midst of a bush” (Exodus 3:1-2), where “Moses hid his face, for he was afraid to look upon God.” (Ex 3:6). Mount Horeb and Mount Sinai are the same mountain (Horeb Exodus 3:1-2/Acts 7:30 Sinai). This can be seen also via Ten Commandments verbally given by God, Exodus 19-20 (Sinai) & Deuteronomy 4:10-15; 5:1-29 (Horeb); the giving of the written Ten Commandments and the golden calf incident Exodus 31:18-32:1 (Sinai) & Deuteronomy 9:8-10; Psalm 106:19 (Horeb).

10 עֲשְׁתָּרוֹת (’ashttârot) - “Ashtaroths” - feminine plural term found also for a location in Joshua 9:10; 12:4; 13:12, 31; 1 Chronicles 6:71(H56). There is also “Ashteroth Karnaim” עֲשְׁתָּרוֹת קַרְנַיִם (’ashterot qarnayim) in Genesis 14:5. This is also the name of an idol (or idols) in Judges 2:13; 10:6; 1 Samuel 7:3, 4; 12:10; 31:10, in the feminine singular עֲשְׁתֶּרֶת (’ashtoret) “Ashtoreth” 1 Kings 11:5, 33; 2 Kings 23:13. There is also an עֲשְׁתֶּרֶתִי (’ashterâtiy) “Ashterathite” in 1 Chronicles 11:44. Also, this term is used for “young” (or “offspring” NKJV) of a flock in Deuteronomy 7:13; 28:4, 18, 51.

11 לְבָנוֹן (levânôn) - “Lebanon” - found about 71 times in the OT.

unto the great river, the river Euphrates.<sup>12</sup> [8] See, I give before you the land. Go and possess the land which Yehvah swore to your fathers, to Abraham to Issac and to Jacob, to give to them and to their seed after them.”

[9] “And I spoke to you at that time saying, 'I am not able alone to bear you. [10] Yehvah your Gods has multiplied you and behold you today, as the stars of the heavens for multitude. [11] Yehvah Gods of your fathers add upon you as you are a thousand times and bless you just as he spoke to you. [12] How do I carry alone your load<sup>13</sup> and your burden and your strife? [13] Choose for yourselves men, wise and understanding and knowledgable for your tribes, and I will set them at your heads.’<sup>14</sup> [14] And you answered me and said, 'The word is good which you have spoken to do.' [15] And I took the head of your tribes, wise and knowledgeable men, and I gave them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes.”

[16] “And I commanded your judges at that time saying, 'Listen between your brethren and judge righteously between a man and between his brother and between his stranger. [17] You shall not regard face in the judgment. According to small, according to great, you shall hear, not fearing from the face of man, because the judgment is Gods'. And the matter that is hard for you, you shall bring to me. And I shall hear it.' [18] And I commanded you at that time all the things which you should do.”

[19] “And we journeyed from Horeb, and we walked all that great and fearful wilderness which you saw on the way of the mountain<sup>15</sup> of the Amorities, just as Yehvah our Gods commanded us. And we came unto Kadesh Barnea. [20] And I said to you, 'You have come unto the mountain of the Amorities which Yehvah our Gods is giving to us. [21] Look, Yehvah your Gods has given the land before you. Go up, possess, just as Yehvah Gods of your fathers spoke to you. Do not fear and do not be dismayed.’”

[22] “And you came near to me, all of you, and said, 'Let us send men before us, and let them search out the land for us and bring us back word of the way in which we should go up and the cities where we will come into them.' [23] And the word was good in my eyes, and I took from you twelve men each one for the tribe. [24] And they turned and went up to the mountain and went unto the brook of Cluster<sup>16</sup> and spied it out. [25] And they took in their hand from the fruit of the land and brought down to us and brought us back word and said, 'It is good land which Yehvah our Gods is giving to us.’” [26] “And you were not willing to go up. And you rebelled against the mouth of Yehvah your Gods. [27] And you complained in your tents. And you said, 'Yehvah in hating us sent us out from the land of Egypt to give us into the hand of the Amorities to exterminate us. [28] Where do we go up? Our brethren have melted our heart saying, “People greater and taller than us, great cities and fortified

12 If the Israelites would have been obedient, they would have inherited much more land – what God promised Abraham in the beginning (Genesis 15:18).

13 טָרַח (torach) - “load” - NKJV “problems”; KJV “cumbrance”; NAS “load” - found also only in Isaiah 1:14 NKJV; KJV “trouble”; NAS “burden.” The related verb is only found in Job 37:11 NKJV “saturates”; KJV “wearieth”; NAS “loads.”

14 אָשִׂימֶם בְּרָאשֵׁיכֶם (’asiymêm berâ’shêychem) - “and I will set them at your heads” - this is how it reads more literally. Obviously, meaning is “and I will set them as your leaders.” NKJV “and I will make them heads over you.” KJV “and I will make them rulers over you.”

15 הָרַ (har) - “mountain” - singular – NKJV “mountains”; KJV “mountain”; NAS “hill country”

16 נַחַל אֶשְׁכּוֹל (nachal ’eshkol) - “the brook of Cluster” - see footnote for Genesis 14:13.



in the heavens, and also sons of the Anakim<sup>17</sup> are there.”

[29] “And I said to you,<sup>18</sup> ‘Do not be terrified and do not be afraid of them. [30] Yehvah your Gods who goes before you, he will fight for you according to all that he did with you in Egypt before your eyes, [31] and in the wilderness which you saw how Yehvah your Gods carried you, just as a man carries his son, in all the way which you went until you came unto this place.’ [32] And in this thing you did not believe in Yehvah your Gods, [33] who went before you in the way to seek out for you a place for your camp in the fire at night to show you in the way in which you should go, and in the cloud by day. [34] And Yehvah heard the sound of your words and was angry and swore saying, [35] ‘Not a man in these men of this bad generation will see the good land which I swore to give to your fathers, [36] except Caleb son of Jephunneh, he will see it. And to him I give the land in which he treads, and his sons, on account of that he fully followed after Yehvah.’”<sup>19</sup>

[37] “Also, Yehvah was angry with me on your account saying, ‘Also, you will not go in there. [38] Joshua son of Nun, who stands before you, he shall go in there. Encourage him, for he will cause Israel to inherit it. [39] And your children which you said will be for plunder, and your sons who do not know good and bad, they will come in there and to them I will give it. And they will possess it. [40] And you, turn for yourselves and journey to the wilderness, the way of the Sea of Reeds.’”

[41] “And you answered and said to me, ‘We have sinned against Yehvah. We will go up and fight according to all that Yehvah our Gods commanded us.’ And you girded on each his items of war and made light<sup>20</sup> to go up to the mountain. [42] And Yehvah said to me, ‘Say to them, “Do not go up and do not wage war, for I am not in your midst. And you will not be struck before your enemies.” [43] And I spoke to you and you did not listen. And you rebelled against the mouth of Yehvah and acted insolently and went up to the mountain. [44] And the Amorities went out, who dwell in that mountain, to meet you and chased you just as the bees do, and crushed them in Seir unto Hormah. [45] And you returned and wept before Yehvah, and Yehvah did not listen<sup>21</sup> to your voice and did not give ear to you. [46] And you dwelt in Kadesh many days according to the days that you dwelt.’”

**2**[1] “And we turned and journeyed to the wilderness by way of the Sea of Reeds just as Yehvah spoke to me. And we went around Mount Seir many days. [2] And Yehvah said to me, [3] ‘You have gone around this mountain much. Turn for yourselves to the north [4] and command the people saying, “You are passing by the border of your brethren, sons of Esau, who dwell in Seir.”<sup>22</sup> And they will fear you, so be very guarded. [5] Do not contend with them, for I have not given to you from their land even a footstep. Because, a possession to Esau I have given mount Seir. [6] Food you shall buy from them in the silver and eat. And also water you shall

17 עֲנָקִים (‘anāqiyim) – “Anakim” LXX γιγάντων (gigantôn) “giants” - see footnote for Anak in Numbers 13:22.

18 Numbers 14 records Joshua's and Caleb's plea to the people to obey God, but it does not record this plea by Moses.

19 2 Chronicles 16:9

20 תָּהִי־נוּ (tāhiynu) - “made light” - only found here. NKJV; KJV “were ready”; NAS “regarded it as easy” - parallel

passage in verse 43 of this chapter uses תָּזִידוּ (tāzidu) “presumptuously” NKJV; KJV; NAS (also in Exodus 21:14 KJV; Deuteronomy 17:13 NAS), elsewhere also translated “behaved proudly” (Exodus 18:11; Nehemiah 9:10, 16, 29; Jeremiah 50:29).

21 Other verses on God not listening, see 1 Samuel 8:18; Psalm 34:15-16 (1 Peter 3:12); 66:18; Proverbs 1:24-29; 15:8-9, 26, 29; 28:9; Isaiah 1:15; 59:1-4; Jeremiah 7:16; 11:14; 14:11-12; Ezekiel 8:16-18; Micah 3:1-4; Zechariah 7:12-13.

22 Genesis 36:6-9

purchase from them in the silver and drink. [7] For Yehvah your Gods will bless you in all the work of your hand. He knows your walking this great wilderness this forty years. Yehvah your Gods is with you. You shall not lack a thing.”<sup>23</sup>

[8] “And we passed from our brethren, sons of Esau who dwell in Seir, from the way of the plain, from Elath<sup>24</sup> and from Ezion Geber, and we turned and passed the way of the wilderness of Moab. [9] And Yehvah said to me, 'Do not<sup>25</sup> harass Moab and do not contend against them in war. Because, I have not given to you from his land a possession, because to the sons of Lot I have given Ar, a possession. [10] The Emim<sup>26</sup> before dwelt in it, a people great and many and tall as the Anakim.<sup>27</sup> [11] They were thought<sup>28</sup> to be Rephaim.<sup>29</sup> Also, they were as the Anakim, and the Moabites call them Emim. [12] And in Seir the Horim dwelt before, and the sons of Esau dispossessed them and exterminated them from before them and dwelt instead of them. Just as Israel did to the land of his possession which Yehvah gave to them.'

[13] 'Now, arise and cross over for yourselves the brook of Zered.' “And we crossed over the brook Zered. [14] And the days which we went from Kadesh Barnea until when we crossed over the brook Zered was 38 years until finished, all the generation of the men of war from the midst of the camp, just as Yehvah swore to them. [15] So indeed, the hand of Yehvah was against them to confuse them from the midst of the camp until finished.”

[16] “And it was, just as all the men of the war were finished to death from the midst of the people,<sup>30</sup> [17] so Yehvah spoke to me saying, [18] “You are crossing over today the border of Moab, Ar. [19] And you shall come near in front of the sons of Ammon. Do not harass them and do not contend against them. Because, I have not given to you a possession from the land of the sons of Ammon. Because, to the sons of Lot I have given it, a possession. [20] It was thought to be a land of Rephaim.”<sup>31</sup>

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23 חָסַרְתָּ (châsartâ) - “lack” - same root word as “want” (אָחַסָּר [’echsâr]) in Psalm 23:1; 34:10 (H11, 2<sup>nd</sup> “lack” NKJV); Proverbs 6:32 is more literally, “lacks heart” (חָסַר-לֵב [chasar-lêv]), likewise Pro 7:7 [“devoid” NKJV]; 9:4, 16; 10:13, 21; 11:12 (12:9 חָסַר-לֶחֶם [chasar lâchem] “lacks bread”); 12:11; 15:21 [“destitute of discernment” NKJV]; 17:18; 24:30 (28:16 חָסַר תְּבוּנוֹת [chasar tevunot] more literally, “lacks understanding”). Same root word found also e.g. in Deuteronomy 8:9 (“lack”); 15:8 (“need/s” 2x); 28:48 (“need”), 57 (“lack”).

24 אֵילָת (’êylat) - “Elath” = modern day “Eilat” at the North end of the Gulf of Aqaba (= “Sea of Reeds” or “Red Sea” see footnote for Exodus 13:18). “Elath” also found in 1 Kings 9:26 אֵלוֹת (’êlot); 2 Kings 14:22 אֵילָת (’êylat); 16:6(3x) אֵילָת (’êylat), אֵילוֹת (’êylot), אֵילָת (’êylat); 2 Chronicles 8:17 אֵילוֹת (’êylot); 26:2 אֵילוֹת (’êylot).

25 אֵל (’al) - “not” according to Ginsburg edition of the Bomberg/ben Chayyim Masoretic Old Testament. LXX μὴ (mê) “not.” אֵל (’el) “to” according to Biblia Hebraica Stuttgartensia (BHS) & Leningrad (WTT). KJV, NKJV, NAS, etc. translate “not.”

26 אֱמִיִּים (’êmiyim) - “Emim” - see footnote for Genesis 14:5.

27 אֲנָקִים (’anâqiyim) - “Anakim” - see footnote for “Anak” אֲנָק (’anâq) in Numbers 13:22.

28 יִחְשְׁבוּ (yêchâshvu) - “thought to be” - Niphal (passive) – KJV “accounted”; NKJV, NAS “regarded”

29 רִפְּאִיִּים (rephâ’iyim) - “Rephaim” - see footnote for Genesis 14:5.

30 Psalm 95:1-11; Hebrews 3:4-4:2 (Numbers 13:27-14:45; 26:64-65; 32:6-13; Deuteronomy 1:24-45; 9:23; Joshua 14:7-10)

31 רִפְּאִיִּים (rephâ’iyim) - “Rephaim” - see footnote for Genesis 14:5.

Indeed, Rephaim dwelt in it before. And the Ammonites<sup>32</sup> called them Zamzummim,<sup>33</sup> [21] a people great and many and tall as the Anakim. And Yehvah exterminated them from before them, and they dispossessed them and dwelt instead of them. [22] Just as he did for the sons of Esau who dwell in Seir when he exterminated the Horites from before them and they dispossessed them and dwelt instead of them unto this day. [23] And the Avvim<sup>34</sup> who dwelt in the villages as far as Gaza, the Caphtorim,<sup>35</sup> who went out from Caphtor,<sup>36</sup> exterminated them and dwelt instead of them.”<sup>37</sup>

[24] “Rise, journey and cross over the brook Arnon. See, I have given in your hand Sihon, king of Heshbon of the Amorites, and his land. Begin to possess and contend against him in war. [25] This day I begin to give the dread of you and the fear<sup>38</sup> of you upon the faces of the peoples under all the heavens who shall hear the report of you. And they shall tremble and be in anguish because of you.” [26] And I sent messengers from the wilderness of Kedemoth<sup>39</sup> to Sihon king of Heshbon, words of peace<sup>40</sup> saying, [27] ‘Let me pass over in your land on the road. On the road I will walk. I will not turn right or left. [28] Sell me food in the silver, and I will eat, and water in the silver give to me and I will drink. Only let me pass over on foot. [29] Just as the sons of Esau who dwell in Seir and the Moabites who dwell in Ar did for me until I cross over the Jordan to the land which Yehvah our Gods gives to us.’ [30] And Sihon king of Heshbon would not let us pass through in him, for Yehvah your Gods hardened his spirit and made his heart strong; in order to give him in your hand as this day.”<sup>41</sup>

[31] “And Yehvah said to me, ‘I have begun to give before you Sihon and his land. Begin possessing, to possess his land.’ [32] And Sihon went out to meet us, he and all his people to war at Jahaz. [33] And Yehvah our Gods delivered him to us and struck him and his son<sup>42</sup> and all his people. [34] And we took all his cities at that

32 עַמּוֹנִים (‘ammoniym) - “Ammonites” = sons of Ammon, see footnote for Genesis 19:38.

33 זַמְזֻמִּים (zamzummiym) - “Zamzummim” - LXX Ζομζομιν (Zomzommin), only found here. There is also the זֻזִּים (zuziym) “Zuzim” in Genesis 14:5.

34 אַבִּימ (‘avviym) - “Avvim” NAS; “Avim” NKJV - also only found in Joshua 13:3; 18:23 (name of a city); 2 Kings 17:31. It's evident from Joshua 13 & 2 Kings 17 that the Avvim were still around at the time of Joshua and 2 Kings.

35 כַּפְתֹּרִים (kaphtoriym) - “Caphtorim” - see footnote for Genesis 10:14.

36 כַּפְתֹּר (kaphtor) - “Caphtor” - location uncertain - as a location also only in Jeremiah 47:4; Amos 9:7, which both reveal the Philistines were originally from Caphtor, “the Philistines, the remnant of the country of Caphtor” (Jer 47:4), “Did I not bring up Israel from the land of Egypt, the Philistines from Caphtor” (Amos 9:7). כַּפְתֹּר (kaphtor) “Caphtor” is also used for “knob” (NKJV) or “bulb” (NAS) in Exodus 25:34-36; 37:17, 19-22; “doorposts” (NKJV Amos 9:1, NAS “capitals”), a capital or top of a pillar (Zephaniah 2:14).

37 “He makes nations great, and destroys them” (Job 12:23)

38 God puts fear into the hearts of men (Exodus 15:11-16; Leviticus 26:36; Deuteronomy 11:25 as here; 28:66-67; Psalm 65:8; Ezekiel 21:4-7; 30:9; 32:3-10; Isaiah 13:6-8; 19:16-17 [vs 16 “waving” same word as “wave offering” in the law, תְּנוּפָה (tenuphâh) e.g. Exodus 29:24. In light of this, see Mark 9:47-49.]; Isaiah 33:10-17; Daniel 8:16-19) and animals (Genesis 9:2) and water (Psalm 77:16).

39 קִדְמוֹת (qedêmot) - “Kedemoth” - also found in Joshua 13:18; 21:37; 1 Chronicles 6:79(H64).

40 Moses sent words of peace, even though the purpose (in obedience to God) was to “contend against him” (verse 24).

41 This is recorded in Numbers 21:21-31.

42 בְּנוֹ (beno) - “his son” - written (kethib), בָּנָיו (bânâyv) - “his sons” - read ( qere)

time. And we utterly destroyed every city, men and the women and the children.<sup>43</sup> We did not leave a survivor. [35] Only the animal we plundered for ourselves and spoil of the cities which we took. [36] From Aroer which is on the edge of the brook of Arnon and the city which is on the brook and until the Gilead, there was not a town too high<sup>44</sup> for us. Yehvah our Gods gave all to us. [37] Only to the land of the sons of Ammon you did not go near, all along the brook of Jabbok and the cities of the mountain and all where Yehvah our Gods commanded.”

**3**[1] “And we turned and went up the road of the Bashan. And Og king of the Bashan came out to meet us, he and all his people, to war at Edrei. [2] And Yehvah said to me, 'Do not fear him, for I have given him into your hand and all his people and his land. And you shall do to him just as you did to Sihon king of the Amorites who dwelt in Heshbon.' [3] And Yehvah our Gods gave in our hand also Og king of the Bashan and all his people, and we struck him until there was not a survivor left to him. [4] And we captured all of his cities at that time. There was not a town which we did not take from them, every region of Argob,<sup>45</sup> kingdom of Og in the Bashan. [5] All these were fortified cities, high wall,<sup>46</sup> dual doors<sup>47</sup> and bar,<sup>48</sup> besides the cities of the very many hamlet dweller.<sup>49</sup> [6] And we utterly destroyed them, just as we did to Sihon king of Heshbon,<sup>50</sup> utterly destroying every city, males, the women and the children.<sup>51</sup> [7] And every animal and spoil of the cities we plundered for ourselves.

[8] “And we took at that time the land from the hand of the two kings<sup>52</sup> of the Amorites who were beyond the Jordan from the brook Arnon to the mountain of

43 Depending on God's purpose, even children are not spared. See Leviticus 26:22; Number 31:17-18; Deuteronomy 3:6; 1 Samuel 15:2-3 (“infant and nursing child”); Psalm 137:9; Jeremiah 44:7-8 (“child and infant”); Lamentations 2:11-12 (“infants”); Hosea 9:16; 13:16 (“Their infants shall be dashed in pieces, and their women with child ripped open.”); Zechariah 13:7-8).

44 שַׁגְבָּה (sâgvâh) - “high” (NAS), “strong” KJV, NKJV – e.g. next in Job 5:11 “exalted” KJV; “lifted” NAS, NKJV.

45 אֶרֶץ אַרְגֹּב ('arggov) - “Argob” - found also in Deut. 3:13-14; 1 Kings 4:13, and the name of a man in 2 Kings 15:25.

46 חוֹמַת גְּבוּהָ (chomâh gevorâh) - “high wall” (singular) – KJV, NKJV, NAS, etc. “high walls”

47 דְּלָתַיִם (delâtayim) - “dual doors” - KJV, NKJV, NAS “gates” - this is the word for doors (or gates) in the dual (two) form, YLT “two-leaved doors.”

48 בָּרִיחַ (beriyach) - “bar” YLT; “bars” KJV, NKJV, NAS, etc.. Singular as here with gate, see also 1 Samuel 23:7; Judges 16:3; 1 Kings 4:13; 2 Chronicles 8:5; Jeremiah 49:31; Ezekiel 38:11. For plural with gate, see 2 Chronicles 14:7(H6); Nehemiah 3:3, 6, 13-15; Lamentations 2:9; Nahum 3:13.

49 פְּרָזִי (perâziy) - “hamlet dweller” (BDB) - KJV, NAS “unwalled”; NKJV “rural” - a “hamlet” is a small village. פְּרָזִי (perâziy) “hamlet dweller” is also found in 1 Samuel 6:18 (“country” KJV, NKJV, NAS; “hamlet” YLT) & Esther 9:19 (qere).

50 The war against Sihon is recorded in Numbers 21:21-25. The utter destruction (every man, woman, and child killed) is not explicitly recorded there, except by implication in Numbers 21:34-35 (“as you did to Sihon . . . no survivor left”).

The utter destruction (every man, woman, and child) of Sihon's kingdom is explicitly stated in Deuteronomy 2:32-34.

51 Again, not even the children are spared. See footnote for Deuteronomy 2:34.

52 Two kings of the Amorites? = “Sihon and Og, the kings of the Amorites” (Deuteronomy 31:4)

Hermon<sup>53</sup> [9] (Sidonians<sup>54</sup> call Hermon Sirion,<sup>55</sup> and the Armorites call it Senir)<sup>56</sup> [10] all the cities of the plain, all of the Gilead and all of the Bashan unto Salcah<sup>57</sup> and Edrei, cities of the kingdom of Og in the Bashan. [11] For only Og king of the Bashan remained from the remnant of the Rephaim.<sup>58</sup> Behold, his bed is a bed<sup>59</sup> of iron. Is she not in Rabbah<sup>60</sup> of the sons of Ammon? Nine cubits is her length, and four cubits her width, in a cubit of man.<sup>61</sup>

[12] And this land we possessed at that time, from Aroer which is by the brook Arnon, and half the mountain of the Gilead, and his cities I gave to the Reubenites and the Gadites. [13] And the rest of the Gilead and all of the Bashan, kingdom of Og, I gave to the half tribe of the Manasseh. Every region of the Argob to all of that Bashan was called land of Rephaim. [14] Jair son of Manasseh took every region of Argob unto the border of the Geshurites<sup>62</sup> and the Maachathites,<sup>63</sup> and called them, the Bashan, after his name, village of<sup>64</sup> Jair, unto this day. [15] And to Machir I gave

53 חֶרְמוֹן (chermon) - “Hermon” - found also in Deuteronomy 4:48; Joshua 11:3, 17; 12:1, 5; 13:5, 11; 1 Chronicles 5:23; Psalm 42:6(H7); 89:12(H13 “Tabor and Hermon rejoice in Your name”); 133:3; Song of Solomon 4:8.

54 צִידֹנִים (tsiydon) - “Sidonians” - sometimes spelled “Zidonians” (e.g. Judges 3:3 NKJV) also found in Joshua 13:4, 6; Judges 3:3; 10:12; 18:7(2x); 1 Kings 5:6(H20, “none among us who has skill to cut timber like the Sidonians”); 11:1 (one or more of Solomon's many wives), 5 (“Ashtoreth the goddess of the Sidonians”), 33; 16:31 (Ahab's wife Jezebel was “the daughter of Ethbaal, king of the Sidonians”); 2 Kings 23:13; 1 Chronicles 22:4; Ezra 3:7 (NKJV “the people of Sidon”); Ezekiel 32:30 (interesting, “They lie uncircumcised”).

55 שִׁירֹן (siryon) - “Sirion” - found also in Psalm 29:6. In this Psalm it is noted the Lord makes Sirion “skip . . . like a son of rhinoceri” (בְּרִיאַמִּים [ben-re'êmiym] plural of רֵאֵם [re'êm] “rhino” - see footnote for Numbers 23:22). For skipping mountains, see also Psalm 114:4-6.

56 שֶׁנִּיר (seniyr) - “Senir” - found also in 1 Chronicles 5:23; Song of Solomon 4:8 (“from the top of Senir and Hermon”); Ezekiel 27:5.

57 סַלְחָה (salkhâh) - “Salcah” - found also in Joshua 12:5; 13:11; 1 Chronicles 5:11.

58 רִפְאִיִּם (rephâiym) - “Rephaim” (NAS) - KJV, NKJV “giants” - for more on Rephaim, see footnote for Genesis 14:5. For Og being the “only” one left “from the remnant of the Rephaim,” see Deuteronomy 2:10-11, 20.

59 עָרְשׁוֹ עָרֶשׁ (arso `eres) - “his bed is a bed” - likely = “his coffin” being in the context of Og being dead (see Deuteronomy 1:3-4; 3:1-11) and noted to be in Rabbah. NET Bible translates it as “sarcophagus,” CEV, GNT “coffin.” This word for bed, עָרֶשׁ (eres) found twice here, is found also in 2 Samuel 17:28 (“beds”); Job 7:13 (“bed”); Psalm 6:7 (“couch”//bed); 41:4 (“bed”); 132:3 (“bed”); Proverbs 7:16 (“bed”); Song of Solomon 1:16 (“bed”); Amos 3:12 (“couch”//bed); 6:4 (“couch”//bed). In OT NKJV has “coffin” in Genesis 50:26 (see footnote) & 2 Samuel 3:31 (מִטָּה [mittâh] elsewhere translated “bed” e.g. 1 Samuel 28:23 or “couch” e.g. Esther 7:8).

60 רַבָּת (rabbat) - “Rabbah” - found also in Joshua 13:25; 15:60; 2 Samuel 11:1; 12:26-27, 29; 17:27; 1 Chronicles 20:1(2x); Jeremiah 49:2-3; Ezekiel 21:20(H25); 25:5; Amos 1:14. This word means “much” or “many” or “great” (e.g. Genesis 6:5 “great”; Deuteronomy 25:3 “many”; 2 Chronicles 14:14(H13) “much”).

61 אִישׁ (iysh) - “man” (KJV) - “standard” NKJV, “ordinary” NAS – This “cubit of man” tends to support the idea of a cubit being about 18 inches, the length from the elbow to the end of the fingers. Notice, the “handbreath” along with the “cubit” measure in Ezekiel 40:5; 43:13.

62 גִּשְׁעֻרִּי (geshuriy) - “Geshurites” - found also in Joshua 12:5; 13:2, 11, 13 (“Israel did not drive out the Geshurites”); 1 Samuel 27:8.

63 מַעַכְתִּי (ma`akhâtiy) - “Maachathites” - found also in Joshua 12:5; 13:11, 13 (“Israel did not drive out the Geshurites or the Maachathites”); 2 Samuel 23:34 (Eliphelet, one of the mighty men, was a Maachathite); 2 Kings 25:23; 1 Chronicles 4:19; Jeremiah 40:8

64 חַוּוֹת (chavvot) - “village of” - This is the same name (except in the construct thus meaning “of”) as Eve. See footnotes for Genesis 3:20 & Numbers 32:41.

the Gilead. [16] And to the Reubenites and to the Gadites I gave from the Gilead and unto the brook Arnon, middle of the brook and border, and unto Jabbok the brook, border of the sons of Ammon, [17] and the plain and the Jordan and the border of Chinnereth<sup>65</sup> and unto the sea of the plain,<sup>66</sup> sea of the salt, under the slopes of the Pisgah.<sup>67</sup>

[18] “And I commanded you at that time saying, 'Yehvah your Gods has given to you this land to possess it. You shall cross over armed before your brethren, sons of Israel, all sons of valor. [19] Only your women and your children and your livestock (I know you have much livestock) shall dwell in your cities, which I have given you, [20] until which Yehvah gives rest to your brethren as you. And they also possess the land which Yehvah your Gods gives to them across the Jordan. And you shall return each to his possession which I have given to you.'”

[21] “And Joshua<sup>68</sup> I commanded at that time saying, 'Your eyes have seen all that Yehvah your Gods did<sup>69</sup> to these two kings.<sup>70</sup> Thus, Yehvah will do to all the kingdoms which you pass through there. [22] Do not fear them, for Yehvah your Gods himself fights them for you.'”

[23] “And I pleaded to Yehvah at that time saying, [24] 'My Lords Yehvih,<sup>71</sup> you have begun to show your servant your great and strong hand, which, what god<sup>72</sup> in the heavens and in the earth who has done as your works and as your might?<sup>73</sup> [25] Please let me cross over and let me see the good land which is beyond the Jordan, this good mountain and the Lebannon.' [26] And Yehvah was furious<sup>74</sup> with me because of you<sup>75</sup> and did not listen to me. And Yehvah said to me, 'You have much,<sup>76</sup> do not again speak to me again on this matter. [27] Go up to the top of the Pisgah and lift your eyes toward the sea and north and south and east and see in your eyes, for you will not cross this Jordan. [28] And command Joshua and encourage him and strengthen him, for he will cross over before this people. And he will cause them to inherit the land you see.' [29] And we dwelt in the valley in front of the house of Peor.”<sup>77</sup>

65 כִּנְרֶת (kinneret) - “Chinnereth” = Sea of Galilee, see footnote for Numbers 34:11.

66 עֲרָבָה (ʿarāvâh) - “plain” - NKJV “Arabah” - same word as “plain” (NKJV) earlier in this same verse.

67 This locates the slopes of Pisgah to be just east of the Salt Sea. For Pisgah, see footnote for Numbers 21:20.

68 יְהוֹשֻׁעַ (yehoshuʿa) - “Joshua” = Ἰησοῦς (iêsoi) LXX - typically translated “Jesus” in the NT. See Matthew 1:1.

69 God destroyed them, and the Bashan (Og's kingdom) was known as a “land of Rephaim” (i.e. giants, Deuteronomy 3:13).

70 Two kings? Context is Sihon and Og, “Sihon and Og, the kings of the Amorites” (Deuteronomy 31:4).

71 אֲדֹנָי יְהוִה (ʾadonâi yehvih) - “My Lords Yehvih” - found about 293 times. See footnote for Genesis 15:2.

72 אֵל (ʾêl) - “god”

73 גְּבוּרָתְךָ (gevurotekâh) - “your might” - the word for “might” here is in the plural, thus NKJV “mighty deeds.”

74 יִתְעַבֵּר (yitʿabbêr) - “furious” - NKJV, NAS “angry”; KJV “wroth” - This is the hithpael form of the root word עָבַר (ʿavar) “pass [or cross] over” found also in the hithpael form in Psalm 78:21, 59, 62 (all of God being “furious” NKJV); 88:38(H39, of God “furious”); Proverbs 14:16 (“rages”); 20:2 (“provokes . . . to anger”); 26:17 (“meddles”).

75 Moses mentions this again in Deuteronomy 4:21-22. Also mentioned in Numbers 27:12-14; Deuteronomy 32:48-52; Psalm 106:32-33. The incident is found in Numbers 20:2-13.

76 רַב־לֶכֶךְ (rav-lâkh) - “You have much” - NKJV “Enough of that!”; NAS “Enough!”; KJV “Let it suffice thee”

77 בֵּית פְּעוֹר (bêyt peʿor) - “house of Peor” - NKJV “Beth Peor” - “Beth” בֵּית (bêyt) = “house” - this location is “in the land of Sihon king of the Amorites” (Deut 4:46) “in the land of Moab” where Moses was buried (Deut 34:6).

**4**[1] “And now Israel, listen to the statutes and judgments which I teach you to do, so that you may live and go in and possess the land which Yehvah Gods of your fathers gives to you. [2] Do not add upon the word which I command you and do not withdraw from it,<sup>78</sup> to keep the commandments of Yehvah your Gods which I command you. [3] Your eyes have seen what Yehvah did in Baal Peor, for every man who walked after Baal Peor Yehvah your Gods exterminated him from your midst.<sup>79</sup> [4] And you who held fast in Yehvah your Gods are alive, all of you, today. [5] See, I have taught you statutes and judgments just as Yehvah my Gods commanded me to do in the midst of the land which you are going into there to possess it. [6] So be careful and do, for she<sup>80</sup> is your wisdom and your understanding to the eyes of the peoples who will hear all these statutes and say, 'Surely, a people of wisdom and understanding is this great nation.' [7] For what great nation has Gods near<sup>81</sup> to it as Yehvah our Gods in all we call to him? [8] And what great nation has statutes and righteous judgments as all this law<sup>82</sup> which I give before you today?<sup>83</sup> [9] Only take heed to yourself and keep your soul diligently, lest you forget the things which your eyes have seen, lest they turn aside from your heart all the days of your life. And you shall make them known to your sons and to your sons sons, [10] the day which you stood before Yehvah your Gods in Horeb when Yehvah said to me, 'Assemble for me the people, and I will make them hear my word which they will learn to fear me all the days which they live upon the ground, and they shall teach their sons.'”

[11] “And you came near and stood under the mountain, and the mountain burned unto the heart of the heavens, darkness, cloud, and thick darkness. [12] And Yehvah spoke to you from the midst of the fire. You heard a voice of words, and you saw no likeness, except a voice. [13] And he declared to you his covenant which he commanded you to do, the ten things.<sup>84</sup> And he wrote them upon two tablets<sup>85</sup> of stones.”

[14] “And Yehvah commanded me at that time to teach you the statutes and judgments for you to do them in the land which you are crossing over there to possess it. [15] And be very careful for your souls, for you did not see any likeness on the day Yehvah spoke to you in Horeb from the midst of the fire.<sup>86</sup> [16] Lest, you act corruptly and make for yourselves a carved image, a likeness of any image,

78 Men seek only rebellion (Pro 17:11). So, it is natural for evil men to want to add or subtract (withdraw) from God's Word. On this theme, see Deuteronomy 12:32; Proverbs 4:27; 30:5-6; Matthew 15:1-9; Mark 7:5-13; Colossians 2:8-10; Hebrews 4:12-13 [Luke 12:47-48]; Titus 1:14.

79 See Numbers 25:1-18.

80 הִיא (hi) - “she”

81 אֱלֹהִים קְרוֹבִים (‘elohiym qeroviym) - “Gods near” - plural noun with plural participle. See footnote for Genesis 1:1.

82 תּוֹרָה (torāh) - “law” - before the law, God spoke of His laws to Isaac in Genesis 26:5 about how Abraham kept His laws.

83 Only Israel was given this righteous law, Psalm 147:19-20. Thus, all other nations are left to “madness” (Ecclesiastes 9:3) and the perversion of justice (Ecclesiastes 5:8; Pro 28:15). See also Proverbs 23:1-3 (“ruler . . . deceptive food”); 29:12. Yet, there is also some justice, Pro 8:15-16. We also have Pro 16:10(?).

84 דְּבָרִים (devâriym) - “things” or “words” - NKJV, KJV, NAS, etc. “commandments” - but, “commandments” is the Hebrew word מִצְוֹת (mitsot) e.g. Deuteronomy 4:2.

85 לַחֲזוֹת (luchot) - “tablets” - for more on these tablets, see footnote for Exodus 24:12.

86 Yet, the seventy elders did see Him shortly thereafter. See Exodus 24:9-17 (“saw . . . God . . . His feet”).

pattern of a male or female, [17] pattern of an animal which is on the earth, pattern of any winged bird which flies in the heavens, [18] pattern of any creeping thing on the ground, pattern of any fish which is in the waters below the earth. [19] And lest you lift up your eyes to the heavens and see the sun and the moon and the stars, all the host of the heavens, and you be enticed and worship them and serve them which Yehvah your Gods has divided<sup>87</sup> them to all the peoples under all the heavens. [20] And Yehvah has taken you and brought you out from the iron furnace, from Egypt, to be his people, an inheritance, as this day.”

[21] “And Yehvah was angry at me upon your words<sup>88</sup> and swore to not have me cross over the Jordan and to not go into the good land which Yehvah your Gods is giving to you, an inheritance. [22] For I am dying in this land. I am not crossing the Jordan. And you are crossing and possessing this good land. [23] Take heed to yourselves, lest you forget the covenant of Yehvah your<sup>89</sup> Gods which he cut with you,<sup>90</sup> and you<sup>91</sup> make for yourselves a carved image, a likeness of anything that Yehvah your<sup>92</sup> Gods commanded you.<sup>93</sup> [24] For Yehvah your Gods is a consuming fire,<sup>94</sup> a jealous God.”<sup>95</sup>

[25] “When you beget sons and sons of sons and are old on the earth and act corruptly and make a carved image, likeness of anything, and do the bad in the eyes of Yehvah your Gods to provoke him, [26] I call to witness against you today the heavens and the earth. For you shall surely perish fast from upon the land which you cross over the Jordan there to possess it. You will not prolong days upon it, for you will surely be exterminated. [27] And Yehvah will scatter you in the peoples, and will be left few in number<sup>96</sup> in the nations where Yehvah drives you there. [28] And there you will serve gods,<sup>97</sup> work of the hands of man, wood and stone, which do not see and do not hear and do not eat and do not smell.<sup>98</sup> [29] And you will seek from there Yehvah your Gods and find, if you seek in all your heart and in all your soul. [30] In your distress and your finding all these things in the latter days and you turn to Yehvah your Gods and hear his voice [31] (for a merciful God is Yehvah your Gods), he will not forsake you and not destroy you and not forget the covenant of

87 חָלַק (châlaq) - “divided” (KJV) - “given” NKJV; “allotted” NAS – used e.g. Genesis 14:15; Numbers 26:53, 55-56 “divided” NKJV, KJV, NAS.

88 דְּבַרְיֵכֶם (divrêykhem) - “your words” - KJV, NKJV “your sakes,” NAS “your account” - same word here as for the ten “things” (or “words”) in verse 13, except here with the 2<sup>nd</sup> person plural pronominal suffix (“your”).

89 Plural “you”

90 Plural “you”

91 Plural “you”

92 Singular “you”

93 Singular “you”

94 אֵשׁ אֹכְלָה ('êsh 'okhlâh) - “consuming fire” - or “a fire who eats” - participle from the verb for “eat.” For God being fire, Exodus 3:2-6; 24:17; Deuteronomy 9:3; 2 Samuel 22:9, 13 (same Psalm 18:8, 12, 13 adds “His voice . . . coals of fire”); Isaiah 10:17; 33:14; Ezekiel 1:4(?), 26-28; 8:2-4 (“plain” 22-23 = 1:3f); 10; Daniel 7:9-10; 10:5-6(?)/Revelation 1:13-16; [Obadiah 1:18 “house of Jacob shall be a fire”?]; Zechariah 2:4-5; Revelation 4:5; 10:1(?); 11:5 (Zechariah 4); 19:12. For the fire of the LORD consuming people, see Genesis 19:24; Leviticus 9:24-10:2; Numbers 11:1; 16:35; Psalm 68:2; Revelation 20:9. For the penalty of fire in the law, see Leviticus 20:14; 21:9.

95 אֵל קַנָּא ('êl qannâ) - “jealous God” - His name is קַנָּא (qannâ) “Jealous” Exodus 34:14.

96 מְתֵי מִסְפָּר (metêy mispâr) - “few in number” - more literally, “men of number” - see footnote for Genesis 34:30.

97 אֱלֹהִים ('elohiyim) - “gods” - same exact word for “Gods” in verse 7 and throughout Scripture for both the true God and false gods. See footnote for Genesis 1:1.

98 See also Psalm 115:4-8; Isaiah 44:8-21.



your fathers he swore to them.” [32] “For ask, please, about the former days which were before you, for from the day which Gods, he created man upon the earth and from the end of the heavens and unto the end of the heavens, has there been as this great thing? Or heard like it?<sup>99</sup> [33] Has a people heard a voice of Gods, him speaking from the midst of the fire as you heard and lived?<sup>100</sup> [34] Or, did Gods, he try to go to take for himself a nation from the midst of a nation, in trials, in signs, and in wonders, and in war, and in a strong hand, and in an arm stretched out, and in great fears, as all which Yehvah your Gods has done in Egypt before your eyes? [35] You were shown to know that Yehvah, he is the Gods. There is no other besides him. [36] From the heavens he caused you to hear<sup>101</sup> his voice to discipline you,<sup>102</sup> and upon the earth he showed you his great fire. And you heard his words from the midst of the fire. [37] And because he loved your fathers and chose in his seed after him and brought you out in his face<sup>103</sup> in his great power from Egypt, [38] to drive out from before you nations greater and mightier than you, to bring you in, to give to you their land, an inheritance, as it is this day. [39] And know today and cause to return to your heart that Yehvah, he is the Gods in the heavens from above and upon the earth beneath. There is no other. [40] And you shall keep his statutes and his commandments which I command you today that it may be good for you and for your sons<sup>104</sup> after you, and so that you may prolong the days upon the ground which Yehvah your Gods is giving to you all the days.”<sup>105</sup>

[41] Then Moses set aside three cities beyond the Jordan toward the rising of the sun [42] to flee there, a killer who kills his neighbor without knowledge<sup>106</sup> and he was not hating him in time past.<sup>107</sup> And he shall flee to one from these cities and live: [43] Bezer<sup>108</sup> in the wilderness in land of the plain to the Rubenites, and Ramoth<sup>109</sup> in the Gilead to the Gadites, and Golan<sup>110</sup> in the Bashan to the Manassites.

99 These questions are rhetorical. Thus, this lets us know God did no such things with any other people, as Psalm 147:19-20 says, “He has not dealt thus with any nation.” See also Deuteronomy 7:6.

100 They lived, but their concern was that they would die. See Deuteronomy 5:22-29. On this theme see also Genesis 32:30; Exodus 3:6; 33:20; Judges 6:22-23; 13:19-22; Isaiah 6:5.

101 הִשְׁמִיעַךְ (hishmiy'akhâ) - “he caused you to hear” - Hiphil (causative) - NKJV, NAS “He let you hear”; KJV “he made thee to hear”

102 לִיְסָרְךָ (leyasserekhâ) - “to discipline you” or “correct” or “chasten”- used for punishment, discipline, e.g. Leviticus 26:18 “punish” NKJV, KJV, NAS, 28 “chastise” NKJV; Deuteronomy 8:5 “as a man *chastens* his own son” 2x NKJV; “disciplines” NAS; 21:18 “chastened”; 22:18 “punish.”

103 בְּפָנָיו (bephânâyv) - “in his face” - NKJV “with His Presense”; KJV “in his sight”; NAS “personally” - same exact בְּפָנָיו (bephânâyv) “in his face” (NKJV, KJV, NAS) in Deuteronomy 25:9. See also בְּפָנָיו (bephânâyv) in Proverbs 21:29 “his face” (NKJV); Hosea 5:5; 7:10 “to his face” (NKJV).

104 See Exodus 20:5; Numbers 14:18; Deuteronomy 5:9; 2 Chronicles 33:9-19; 2 Kings 24:1-4.

105 כָּל־הַיָּמִים (kâl-hayyâmîym) - “all the days” - NKJV, NAS “all time”; KJV “for ever” - same words as in Deuteronomy 4:10 “all the days.”

106 בִּבְלִי־דָעַת (bivliy-da`at) - “without knowledge” - NKJV, NAS “unintentionally”; KJV “unawares”

107 מִתְּמוֹל שִׁלְשׁוֹם (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

108 בֶּצֶר (betser) - “Bezer” - found also in Joshua 20:8; 21:36; 1 Chronicles 6:78(H63). Also name of a son of Zophan in 1 Chronicles 7:37. Same word used for “gold” (KJV, NKJV, NAS) in Job 22:24-25.

109 רָאֲמוֹת (râ'mot) - “Ramoth” - as a location found also in Joshua 20:8; 21:38; 1 Chronicles 6:73(H58), 80(H65). Same word, רָאֲמוֹת (râ'mot), for “coral” and “corals” in Job 28:18 & Ezekiel 27:16.

[44] And this is the law which Moses set before the sons of Israel. [45] These are the testimonies and the statutes and the judgments which Moses spoke to the sons of Israel in their going out from Egypt [46] beyond the Jordan in the valley in front of the house of Peor in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the sons of Israel struck in their going out from Egypt. [47] And they possessed his land and the land of Og king of the Bashan, two kings of the Amorites who were beyond the Jordan, toward the rising of the sun, [48] from Aroer, which is upon the edge of the brook Arnon and unto the mountain Sion,<sup>111</sup> that is, Hermon, [49] and all the plain beyond the Jordan toward the east and unto the sea of the plain under the slopes of the Pisgah.

**5**[1] And Moses called to all Israel and said to them, “Hear Israel the statutes and the judgments that I speak in your ears today and learn them and be careful to do them. [2] Yehvah our Gods cut with us a covenant in Horeb. [3] Yehvah did not cut this covenant with our fathers, but with us, those here today, all of us alive. [4] Face in face<sup>112</sup> Yehvah spoke with you in the mountain in the midst of the fire [5] (I stood between Yehvah and between you at that time to declare to you the word of Yehvah. For you were afraid, because of the fire, and did not go up in the mountain.) saying, [6] “I am Yehvah your Gods who brought you from the land of Egypt from the house of slavery.

[7] You shall not have other gods<sup>113</sup> upon my face.<sup>114</sup>

[8] You shall not make for yourself a carved image, any likeness which is in the heavens from above and which is in the earth from below and which is in the waters from under to the earth. [9] You shall not bow down to them nor serve them. For I am Yehvah your Gods, a jealous God, visiting iniquity of fathers upon sons and upon third and upon fourth generations to those who hate me [10] and doing lovingkindness to thousands to those who love me and to those who keep my<sup>115</sup> commandments.

[11] You shall not lift up<sup>116</sup> the name of Yehvah your Gods to the vanity,<sup>117</sup> for Yehvah will not acquit who lifts up his name to the vanity.

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110 גִּלְעָד (golân) - “Golan” - found also in Joshua 20:8; 21:27 (both גִּלְעָד [gâlon] “Galon” written); 1 Chronicles 6:71(H56).

111 שִׁיּוֹן (siy'on) - “Sion” - only here

112 פָּנִים בְּפָנִים (pâniym bephâniym) “face in face” - see footnote for Deuteronomy 34:10.

113 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) - “other gods” - plural noun, plural adjective, as in Joshua 24:19 plural noun, plural adjective for “Holy Gods” אֱלֹהִים קְדֹשִׁים ('elohiym qedoshiym). See footnote for Deuteronomy 5:26.

114 עַל-פָּנַי ('al-pânâya) – KJV, NKJV, NAS “before me” - more literally, “upon my face.” See footnote for Exodus 20:3.

115 מִצְוֹתַי (mitsotây) “my commandments” (NKJV, KJV, NAS, etc.) is the reading (qere), but what is written (kethib) is מִצְוֹתָי (mitsotâv) “his commandments.” But, in Exodus 20:6 it is מִצְוֹתַי (mitsotây) “my commandments.”

116 תִּשָּׂא (tisâ') - “lift up” or “carry” - NKJV, KJV, NAS “take,” but “take” is more technically לָקַח (lâqach) e.g. Genesis 3:22.

117 שׁוֹא (shâve') - “vanity” - NKJV, KJV, NAS “vain” - see footnote for Exodus 20:7.

[12] Keep the day of the sabbath to sanctify it, just as Yehvah your Gods commanded you. [13] Six days you shall serve and do all your labor. [14] And the day of the seventh is a sabbath to Yehvah your Gods. You shall not do any labor, you and your son and your daughter and your slave and your maid and your ox and your donkey and all your animals and your sojourner who is in your gates, so that your slave and your maid may rest as you. [15] And remember that you were a slave in a land of Egypt, and Yehvah your Gods brought you out from there in a strong hand in an outstretched arm. Therefore, Yehvah your Gods commanded you to do the day of the sabbath.

[16] Honor your father and mother, just as Yehvah your Gods commanded you; so that your days may be prolonged, and so that it may be good for you upon the ground which Yehvah your Gods gives to you.

[17] You shall not kill.<sup>118</sup>

[18] And you shall not commit adultery.<sup>119</sup>

[19] And you shall not steal.

[20] And you shall not answer against your neighbor as a witness of vanity.<sup>120</sup>

[21] And you shall not desire<sup>121</sup> your neighbor's woman, and you shall not want your neighbor's house, his field, nor his slave, nor his maid, his ox and his donkey, and all that your neighbor has."

[22] "These words Yehvah spoke to all your assembly in the mountain from the midst of the fire, the cloud and the thick darkness, a great voice. And he did not add. And he wrote them upon two tablets of stones and gave them to me. [23] And it was, when you heard the voice from the midst of the darkness and the mountain burning in the fire, so all the heads of the tribes and the elders came near to me. [24] And you said, 'Behold, Yehvah our Gods has shown us his glory and greatness and we heard his voice from the midst of the fire. This day we see that Gods, he spoke with the man<sup>122</sup> and he lives. [25] And now, why should we die? If we continue to hear the voice of Yehvah our Gods again, so we will die. [26] For who of all flesh who has heard the voice<sup>123</sup> of the living Gods<sup>124</sup> speak from the midst of the fire as

118 תִּרְצַח (tirtsâch) - "you shall . . . kill" - see footnote for Exodus 20:13.

119 See footnote for Exodus 20:14.

120 שָׁוְא (shâve') - "vanity" - in Exodus 20:16 שֶׁקֶר (shâqer) "falsehood," see footnote therein.

121 תַּחְמוֹד (tachmod) - "desire" - see footnote for Exodus 20:17.

122 הָאָדָם (hâ'âdâm) - "the man" = "the Adam" - NKJV, KJV, NAS, etc. "man" - see footnote for Genesis 1:26.

123 "the voice of the living Gods" - the voice of the Almighty is described in Ezekiel 1:24 as "like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army." See also Ezekiel 43:2; Daniel 10:5-6; Revelation 1:15; 14:2.

124 אֱלֹהִים חַיִּים (elohiym chayyiym) - "living Gods" - plural noun, plural adjective, same construction as in verse 7 "other gods" אֱלֹהִים אַחֵרִים (elohiym 'achêriym), plural noun, plural adjective. "Living Gods" is also found in 1 Samuel 17:26, 36; Jeremiah 10:10; and 23:36. In each case they use both the plural adjective and the plural noun, unlike 2 Kings

we and lived? [27] You go near and hear all that Yehvah our Gods says, and you speak to us all that Yehvah our Gods speaks to you; and we will hear and do.' [28] And Yehvah heard the voice of your words and in your speaking to me, and Yehvah said to me, 'I have heard the voice of the words of this people which they spoke to you. They did good. [29] O that<sup>125</sup> so their heart had this, to fear me and to hear all my commandments all the days, so that it would be good for them and for their sons forever. [30] Go say to them, "Return for yourself<sup>126</sup> to your tents."'"

[31] "And you, stand here with me, and I will speak to you all the commandments and the statutes and the judgments which you will teach them. And they will do in the land which I am giving to them to possess it. [32] And you shall be careful to do just as Yehvah your Gods commanded you. Do not turn right or left.<sup>127</sup> [33] In all the way which Yehvah your Gods commanded you, you shall walk, so that you might live and have good; and you might prolong days in the land which you possess."

**6**[1] "And this is the commandment and the statutes and the judgments which Yehvah your Gods has commanded to teach you to do in the land which you are crossing over there to possess it, [2] so that you fear Yehvah your Gods to keep all his statutes and his commandments which I command you, you and your son and son of your son all the days of your life. And so that your days may be prolonged. [3] And hear, Israel, and be careful to do, that it may be good for you; and that you may greatly multiply, just as Yehvah Gods of your fathers spoke to you – land flowing milk and honey."

[4] "Hear, Israel, Yehvah our Gods, Yehvah is one.<sup>128</sup> [5] And you shall love Yehvah

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19:4, 16; Isaiah 37:4, 17 where the singular adjective חַי (chay) "living" is used with the plural noun אֱלֹהִים ('elohiym), or unlike Joshua 3:10; Psalm 42:2 (H3); 84:2 (H3); and Hosea 2:1 where both the singular adjective and singular noun are used, אֵל חַי ('êl chay) "living God." For more, see Appendix "He is Holy Gods" from Joshua 24:19.

125 מִי־יִתֵּן (miy-yittên) - "O that" - more literally, "gives" - see footnote for Exodus 16:3.

126 לָכֶם (lâkhem) - "for yourselves" (YLT); KJV "you" - NKJV, NAS, etc., don't translate this.

127 יָמִין וּשְׂמָאל (yâmiyn usemo'l) - "right or left" - more literally, "right and left" - same Hebrew words and concept found also in Deuteronomy 17:11, 20; 28:14; Joshua 1:7; 2 Kings 22:2 (of Josiah); 2 Chronicles 34:2 (of Josiah); Proverbs 4:27. Of physically turning to the right or left, see Numbers 20:17; 22:26; Deuteronomy 2:27; 1 Samuel 6:12 (of cows); Isaiah 54:3.

128 אֶחָד ('echâd) - "one" - Genesis 2:24 uses the same Hebrew word for "one," אֶחָד ('echâd), as Deuteronomy 6:4, and there it is used for two becoming one. Likewise, Genesis 11:6 uses the same Hebrew word for "one," אֶחָד ('echâd), as Deuteronomy 6:4, and there it is used for a multitude of people. "And the Yehvah said, **Indeed the people are one**, . . ." Here in Genesis 11:6 the Hebrew wording is identical to what is found in Deuteronomy 6:4.

Genesis 11:6 has אֶחָד עַם ('echâd `am) more literally, "people one." Deuteronomy 6:4 has אֶחָד יְהוָה ('echâd Yehvah), more literally, "Yehvah one." Genesis 11:6 illustrates a "one" of unity similar to the "one" of unity Christ speaks of in John 17:22 ("that they may be one just as We are one").

Furthermore, this same Hebrew word for "one" is used also in Numbers 14:15; Judges 6:16; 20:1, 8, 11; 2 Samuel 19:14(H15); Ezra 3:1; Nehemiah 8:1 where people are together "as **one** man," כְּאֶחָד (ke'iysh 'echâd). This same Hebrew word is also used in 2 Chronicles 5:13 and Ezra 3:9 where people are "**as one**" כְּאֶחָד (ke'echâd). See also Ezra 2:64 were 42,360 are כְּאֶחָד (ke'echâd) "**as one**" (KJV; NKJV "together").

your Gods in all your heart<sup>129</sup> and in all your soul<sup>130</sup> and in all your strength.<sup>131</sup> [6] And these words that I command you today shall be upon your heart. [7] And you shall sharpen<sup>132</sup> them to your sons and speak in them in your sitting in your house, and in your walking in the way, and in your lying down, and in your rising up. [8] And you shall bind them for a sign upon your hand and they shall be for frontlets<sup>133</sup> between your eyes. [9] And you shall write them upon doorposts of your house and in your gates.”

[10] “And it shall be when Yehvah your Gods brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to you great and good cities that you did not build, [11] and houses filled of all good which you did not fill, and dug wells which you did not dig, vineyards and olive trees which you did not plant, so you shall eat and be satisfied. [12] Take heed to yourself, lest you forget Yehvah who brought you from Egypt from a house of slavery. [13] Yehvah your Gods you shall fear, and him you shall serve and in his name you shall swear.<sup>134</sup> [14] You shall not go after other gods<sup>135</sup> from gods of the peoples who are around you. [15] For a jealous God is Yehvah your Gods in your midst, lest the anger of Yehvah your Gods burn against you and exterminate you from upon the face of the ground.”

[16] “You shall not test Yehvah your Gods as you tested in the Test.<sup>136</sup> [17] Keeping you shall keep the commandments of Yehvah your Gods and his testimonies and his statutes that he has commanded you. [18] And you shall do the right thing and the good thing in the eyes of Yehvah, so that it will be good to you. And you shall go in and possess the good land which Yehvah swore to your fathers, [19] to push out all your enemies from before you, just as Yehvah spoke. [20] When your son asks you tomorrow saying, 'What are the testimonies and the statutes and the judgments which Yehvah our Gods commanded you?' [21] And you shall say to your son, 'We were slaves to Pharaoh in Egypt, and Yehvah brought us out from Egypt in a strong hand. [22] And Yehvah gave signs and wonders, great and bad,<sup>137</sup> in Egypt against Pharaoh and all his house to our eyes. [23] And he brought us out from there, that he might bring us in to give to us the land which he swore to our fathers. [24] And Yehvah commanded us to do all these statutes and to fear Yehvah

129 לִבְכָּהּ (levâvkâh) - “heart” - Rahlfs' LXX καρδιάς (kardias) “heart”; Brenton LXX διανοίας (dianoias) “mind.”

130 נַפְשֶׁךָ (naphshekhâ) - “your soul” - LXX ψυχῆς (psuchês) “soul” - for more on the soul, see footnote for Genesis 2:7.

131 מְאֹדְכָהּ (me'odekhâ) - “your strength” - more literally, “your very” or “your exceedingly” - usually used as an adverb meaning “very” or “exceedingly” (e.g. Genesis 1:31 “very good”; 13:13 “exceedingly wicked”). LXX has δυνάμεως (dunameôs) “power.” Matthew 22:37 has “mind” διανοία (dianoia), Mark 12:30 “mind” and “strength” ἰσχύος (ischuos), Luke 10:27 “strength” ἰσχύος (ischuos) and “mind.”

132 שִׁנְנֵתָם (shinnanettâm) - “sharpen them” - only found here in the piel form - found also in Deuteronomy 32:41 (“whet” sword; NAS “sharpen”); Psalm 45:5(H6, “sharp” arrows); 64:3(H4, “sharpen” their tongue); 73:21 (“vexed” in my kidneys; NAS “pierced”; KJV “pricked”); 120:4 (“sharp” arrows); 140:3(H4, “sharpen” their tongues); Proverbs 25:18 (false witness like a “sharp” arrow); Isaiah 5:28 (“sharp” arrows).

133 טֹטְפֹת (totâphot) - “frontlets” - see footnote for Exodus 13:16.

134 תִּשְׁבַּעַת (tishshâvêa) - “you shall swear” - see footnote for Matthew 5:37.

135 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) - “other gods” - see footnote for Deuteronomy 5:7.

136 מִסָּה (massâh) - “Test” - see footnote for Exodus 17:7.

137 גְּדֹלִים וְרָעִים (gedoliym verâ'iyim) - “great and bad” - both adjectives in the plural

our Gods for good for us all the days to keep us alive as this day. [25] And it will be righteousness for us, if we are careful to do all this commandment before Yehvah our Gods, just as he commanded us.”

**7**[1] “When Yehvah your Gods brings you in to the land which you are going there to possess it, and he removes the many nations from before you, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations many and mightier than you, [2] and Yehvah your Gods gives them over to you, so you shall strike them and utterly destroy them. You shall not cut a covenant for them,<sup>138</sup> and you shall not be gracious to them. [3] You shall not make marriage with them. Your daughter you shall not give to his son, and his daughter you shall not take for your son. [4] For he<sup>139</sup> will turn your son from after me, and they will serve other gods. And the anger of Yehvah will burn against you, and he will exterminate you quickly. [5] But thus you shall do to them: you shall tear down their altars and break their pillars and cut down their Ashers<sup>140</sup> and burn in the fire their idols.”

[6] “For you are a people holy to Yehvah your Gods. Yehvah your Gods has chosen in you to be for him<sup>141</sup> for a people a special treasure<sup>142</sup> from all the peoples who are upon the face of the ground.<sup>143</sup> [7] Not because you were more numerous than all the peoples did Yehvah love<sup>144</sup> you<sup>145</sup> and choose you,<sup>146</sup> for you were the littlest of all the peoples,<sup>147</sup> [8] but because of Yehvah's love<sup>148</sup> for you. And his keeping the oath which he swore to your fathers, Yehvah brought you out in a strong hand and redeemed you from a house of slaves from the hand of Pharaoh king of Egypt. [9] And know that Yehvah your Gods, he is the Gods,<sup>149</sup> the faithful God,<sup>150</sup> keeping the covenant and the lovingkindness to those who love him and keep his commandments, to a thousand generations, [10] and repays to those who hate him to his face to destroy him. He will not delay to him who hates him. To his face he will repay to him.”<sup>151</sup>

[11] “And you shall keep the commandment, and the statutes, and the judgments which I command you today to do them. [12] And it will be, because you heard these

138 See Joshua 9:3-27 where Joshua, being deceived, disobeyed this command. Shortly before this, Joshua had read all the law to the people, this law included (Joshua 8:35).

139 יָסִיר (ʾâsiyr) “he will turn” - masculine verb

140 אֲשֵׁירֵהֶם (ʾashêyrêhem) “their Ashers” - see footnote for Exodus 34:13.

141 “to live for him” - Romans 14:7-8; Colossians 1:16

142 סֵגֻלָּה (segullâh) “speacial treasure” - see footnote for Exodus 19:5.

143 Psalm 147:19-10

144 חָשַׁק (châshaq) “love” - see footnote for Genesis 34:8.

145 בָּכֶם (bâkem) more literally “in you” or “on you”

146 בָּכֶם (bâkem) more literally “in you” or “on you”

147 70 people when they came to Egypt (Exodus 1:5). Abram is the first to be called a “Hebrew” (Genesis 14:13). Joseph is called a “Hebrew” (Genesis 39:14, 17; 41:12), and Joseph mentions his homeland as “land of the Hebrews” (Genesis 40:15). Once in Egypt, they multiplied and became quite large (Exodus 1:7-10).

148 אֲהַבַת (ʾahavat) “love” - noun in construct with יְהוָה (yehvâh).

149 הָאֱלֹהִים (hâʾelohiym) “the Gods”

150 אֵל (ʾêl) “God”

151 Amos 4:12; Luke 12:4-5

judgments and kept and did them, so Yehvah your Gods will keep with you the covenant and the lovingkindness which he swore to your fathers. [13] And he will love you and bless you and multiply you and bless fruit of your belly and fruit of your ground, your grain and your new wine and your fresh oil, offspring of your cattle and young of your flock, upon the ground which he swore to your fathers to give to you. [14] Blessed you shall be above all the peoples. There shall not be in you a barren male or a barren female or in your animals. [15] And Yehvah will take away from you all sickness and all diseases of Egypt, the bad ones which you knew. He will not put them in you, and he will give them in all those who hate you. [16] And you shall consume<sup>152</sup> all the peoples which Yehvah your Gods gives to you. Your eye shall not have pity on them, and you shall not serve their gods. That is a snare to you.”

[17] “If you should say in your heart, ‘These nations are more numerous<sup>153</sup> than I. How am I able to possess them?’ [18] You shall not be afraid of them. Remembering, you shall remember what Yehvah your Gods did to Pharaoh and to all of Egypt, [19] the great trials which your eyes saw and the signs and the wonders and the strong hand and the outstretched arm by which Yehvah your Gods brought you out. Thus, Yehvah your Gods shall do to all the peoples whom you are afraid before them.<sup>154</sup> [20] And also the hornet<sup>155</sup> Yehvah your Gods will send among them until those left and those who hide from before you perish. [21] And do not be terrified before them, for Yehvah your Gods is in your midst, a great and fearful God.”<sup>156</sup>

[22] “And Yehvah your Gods will remove these nations before you little by little. You will not be able to finish them fast, lest the life<sup>157</sup> of the field become many upon you. [23] And Yehvah your Gods shall give them to your face, and he will trouble them<sup>158</sup> with great trouble<sup>159</sup> until their extermination. [24] And he will give their kings into your hand, and you shall destroy their name from under the heavens. A man shall not stand before you until your extermination of them.”

[25] “Idols of their gods you shall burn in the fire. You shall not desire the silver and gold upon them and take for yourself, lest you be ensnared in it; for it is an

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152 אָכַלְתָּ (’âkhaltâ) - “You shall consume” - more literally, “You shall eat”

153 רַבִּיִּים (rabbiym) - “more numerous” - more literally, “many”

154 מִפְּנֵיהֶם (mipnêyhem) “before them” - more literally “from their faces” - KJV, NKJV, NAS, etc., do not translate. YLT translates “presence” (“of whose presence thou art afraid”).

155 צָרְעָה (tsir’âh) “hornet” - noted also only in this same context in Exodus 23:28 & Joshua 24:12.

156 אֵל (’êl) “God”

157 חַיִּית (chayyat) “life” singular - “beasts” KJV, NKJV, NAS – this is the word for “life” (e.g. Job 33:18, 20, 22), but it is often used for a term for animals (e.g. Genesis 1:25, 30 “beast”).

158 הָמָם (hâmâm) - “trouble them” - qal form only found here. KJV “destroy them”; NKJV “inflict . . . them”; NAS “throw them.” This verb (with the third masculine plural suffix, “them”) is related to the following noun מְהוּמָה (mehumâh) “trouble” (NAS “throw them into great confusion”).

159 מְהוּמָה (mehumâh) “trouble” - KJV “destruction”; NKJV “defeat”; NAS “confusion” - found also in Deuteronomy 28:20 (“confusion” NKJV, NAS; “vexation” KJV); 1 Samuel 5:9, 11 (“destruction” NKJV, KJV; “confusion” NAS); 14:20 (“confusion” NKJV, NAS; “discomfiture” KJV); 2 Chronicles 15:5 (“turmoil” NKJV; “vexations” KJV; “disturbances” NAS); Proverbs 15:16 (“trouble” NKJV, KJV; “turmoil” NAS); Isaiah 22:5 (“trouble” NKJV, KJV; “panic” NAS); Ezekiel 7:7 (“trouble” NKJV, KJV; “tumult” NAS); 22:5 (“tumult” NKJV; “vexed” KJV; “turmoil” NAS); Amos 3:9 (“tumults” NKJV, KJV, NAS); Zechariah 14:13 (“panic” NKJV, NAS; “tumult” KJV).

abomination to Yehvah your Gods. [26] And you shall not bring an abomination into your house, and you be devoted to destruction<sup>160</sup> like it. Detesting you shall detest, and abhorring you shall abhor, for it is devoted to destruction.”<sup>161</sup>

**8**[1] “Every commandment which I command you today you shall be careful to do, that you may live and multiply and go in and possess the land which Yehvah swore to your fathers. [2] And you shall remember all the way Yehvah your Gods led you these forty years in the wilderness in order to humble you, to test you, to know what is in your heart,<sup>162</sup> whether you would keep his commandments or not. [3] And he humbled you and caused you to hunger and caused you to eat the manna which you did not know and your fathers did not know, that he might cause you to know that not upon the bread only does the Adam<sup>163</sup> live, but upon all that goes out of the mouth of Yehvah the Adam lives. [4] Your garment was not worn out from upon you, and your foot was not swollen these forty years. [5] And you shall know with your heart that, just as a man disciplines his son, Yehvah your Gods disciplines you.<sup>164</sup> [6] And you shall keep the commandments of Yehvah your Gods to walk in his ways and to fear him.”

[7] “For Yehvah your Gods is bringing you to a good land, a land of brooks of water, springs and depths<sup>165</sup> going out in the plains and in the mountain, [8] a land of wheat and barley and vine and fig tree and pomegranate, a land of olive oil and honey, [9] a land where you shall eat bread without scarcity. You shall not lack anything in it. A land where its stones are iron and from its mountains you shall dig out copper. [10] And you shall eat and be satisfied and bless Yehvah your Gods upon the good land which he gave you.”

[11] “Take heed to yourself, lest you forget Yehvah your Gods by not keeping his commandments and his judgments and his statutes which I command you today. [12] Lest you eat and be satisfied and build good houses and dwell, [13] and your cattle and your flock multiply, and silver and gold multiply to you, and all that you have multiplies, [14] and your heart is lifted up and you forget Yehvah your Gods who brought you out from the land of Egypt from a house of slaves, [15] who led you in the great and fearful wilderness, fiery snake and scorpion and thirsty ground<sup>166</sup>

160 חֶרֶם (chêrem) “devoted to destruction” - “doomed to destruction” (NKJV); “a cursed thing” (KJV); “under the ban” (NAS). This word is used elsewhere in the law for something “devoted” to the LORD (e.g. Leviticus 27:21, 28-29; Numbers 18:14), and as here e.g. Joshua 6:17 (“doomed . . . to destruction” NKJV).

161 חֶרֶם (chêrem) “devoted to destruction” - “an accursed thing” (NKJV); “a cursed thing” (KJV); “something banned” (NAS).

162 Although, “His understanding is infinite” (Psalm 147:5) and “of Him and through Him and to Him *are* all things” (Romans 11:36), He nonetheless searches matters out “to know” them (as it says here), e.g. Genesis 18:20-21; 22:12 (Hebrews 11:17); Exodus 16:4; 20:20; Deuteronomy 13:1-3; Judges 2:21-3:4; 1 Chronicles 29:17-18; 2 Chronicles 32:31 (2 Kings 20:12-19); Job 7:17-18; Psalm 7:9; 11:5; Proverbs 17:3; Jeremiah 17:10; John 6:6; 1 Thessalonians 2:4; Revelation 2:10; 3:10. He also tests men that they might know (e.g. Ecclesiastes 3:18). Paul tested the Corinthians (1 Corinthians 2:9). Believers might test themselves (2 Corinthians 13:5), and are to “Test all things” (1 Thessalonians 5:21) and “test the spirits” (1 John 4:1; Revelation 2:2). And, God is NOT to be tested (e.g. Matthew 4:7; Acts 5:9; 15:10).

163 הָאָדָם (hâ'âdâm) “the Adam” - used about 138 times for mankind starting with Genesis 1:27. See footnote for Genesis 5:2.

164 Hebrews 12:3-11

165 תְּהוֹמוֹת (tehomot) “depths” (KJV) - “springs” NKJV, NAS – same word as “deep” as in Genesis 1:2, but plural here.

166 צִמְאֹן (tsimmâ'on) “thirsty ground” - related to the word for “thirst” צָמָא (tsâmâ) e.g. Exodus 17:3. צִמְאֹן also only found in Psalm 107:33 & Isaiah 35:7.



where there is no water, who brought water out for you from the rock of flint.<sup>167</sup> [16] He fed you manna in the wilderness which your fathers did not know, in order to humble you and in order to test you to do you good in your latter end. [17] And you shall say in your heart, 'My strength and might of my hand did for me this wealth.' [18] And you shall remember Yehvah your Gods, for he is the one who gives to you strength to do wealth, in order to establish his covenant which he swore to your fathers as this day."

[19] "And it shall be, if forgetting you forget Yehvah your Gods and walk after other gods and serve them and bow down to them, I testify against you today that perishing you shall perish. [20] As the nations that Yehvah destroys before you, so you shall perish; because you did not listen to the voice of Yehvah your Gods."

**9**[1] "Hear Israel, you are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, cities great and fortified in the heavens, [2] a people great and tall, sons of Anakim, whom you know and you heard, 'Who shall stand<sup>168</sup> before sons of Anak?' [3] And you know today that Yehvah your Gods, He is crossing over before you, a consuming<sup>169</sup> fire. He shall exterminate them, and he shall subdue them before you. And you shall dispossess them and destroy them quickly, just as Yehvah spoke to you."

[4] "You shall not say, in Yehvah your Gods pushing them out before you, saying, 'In my righteousness<sup>170</sup> Yehvah brought me to possess this land.' But in the wickedness<sup>171</sup> of these nations Yehvah dispossessed them before you. [5] Not in your righteousness or in uprightness of your heart are you going in to possess their land, but in the wickedness of these nations Yehvah your Gods shall dispossess them before you; and in order to establish the word which Yehvah swore to your fathers, to Abraham, to Isaac, and to Jacob. [6] So, you shall know that not in your righteousness Yehvah your Gods gives to you this good land to possess it, for you are a stiff-necked people."

[7] "Remember, you shall not forget how you provoked Yehvah your Gods in the wilderness from the day you went out from the land of Egypt until you came unto this place. You have been rebellious with Yehvah. [8] And in Horeb you provoked Yehvah and Yehvah was angry against you to exterminate you."

[9] "In my going up the mountain to receive the tablets of stones, tablets of the covenant which Yehvah cut with you, so I dwelt on the mountain forty days and forty nights. Bread I did not eat and water I did not drink. [10] And Yehvah gave to me the two tablets of stones written by the finger of Gods, and upon them all the words which Yehvah spoke with you on the mountain from the midst of the fire on the day of the assembly. [11] And it was, at the end of the forty days and forty nights

167 חֲלָמִישׁ (challâmiysh) "flint" - not revealed to be a *flint* rock in Exodus 17:1-6 nor Numbers 20:1-12 (both called "Meribah" = contention, Exodus 17:7/Numbers 20:13). This word for "flint" is found also in Deuteronomy 32:13 (from which came "oil"); Job 28:9; Psalm 114:8; Isaiah 50:7.

168 יָתִיצֵב (yityatsêv) "shall stand" - NKJV, KJV, NAS, etc. "can stand"; YLT "doth station himself" - the word for "can" or "able" is not there, but it certainly is the idea, just not literally said. This is the same exact verb as in Deuteronomy 7:24 for "A man shall not stand before you." Same exact verb found also in Deuteronomy 11:25 ("A man shall not stand before you"); Joshua 1:5 ("A man shall not stand before you"); Psalm 36:5(H6 "He stands upon a way not good"); 94:16 ("Who shall stand for me"); Proverbs 22:29 (2x "Before kings he shall stand. He shall not stand . . .").

169 אֹכְלָה ('okhlâh) "consuming" or "eating"

170 Not in this case, but there is a time for this. See 2 Samuel 22:21-25 (same Psalm 18:20-24); Psalm 7:8

171 Genesis 15:16; Leviticus 18:24-30

Yehvah gave the two tablets of stones, tablets of the covenant. [12] And Yehvah said to me, 'Arise, go down quickly from here, for your people whom you brought from Egypt are corrupted. They have quickly turned aside from the way which I commanded them. They made for themselves a molten thing.'<sup>172</sup>

[13] "And Yehvah spoke to me, saying, 'I have seen this people. Behold, it<sup>173</sup> is a stiff-necked people. [14] Leave<sup>174</sup> from me, and I will exterminate them and wipe their name from under the heavens. And I will make you into a nation mightier and more numerous than they.' [15] And I turned and went down from the mountain. And the mountain burned in the fire, and the two tablets of the covenant were upon my two hands."

[16] "And I looked and behold, you had sinned to Yehvah your Gods. You made for yourselves a molten calf. You turned aside quickly from the way which Yehvah commanded you. [17] And I grabbed in the two tablets and threw them from upon my two hands, and I broke them to your eyes. [18] And I fell down before Yehvah as at the first, forty days and forty nights. Bread I did not eat, and water I did not drink; because of all your sin which you sinned to do the bad in the eyes of Yehvah to provoke him. [19] For I was afraid before the anger and fury which Yehvah was angry with you to exterminate you, and Yehvah listened to me also in that time. [20] And against Aaron<sup>175</sup> Yehvah was very angry to exterminate him, and I prayed also for Aaron at that time. [21] And your sin which you made, the calf, I took and burned it in the fire and crushed and ground it good until it was crushed to dust. And I threw it to the brook which goes down from the mountain."

[22] "And in Taberah<sup>176</sup> and in Test<sup>177</sup> and in The Graves of Desire<sup>178</sup> you were provoking Yehvah. [23] And in Yehvah sending you from Kadesh Barnea, saying, 'Go up and possess the land which I have given to you,' so you rebelled against the mouth of Yehvah your Gods and did not believe to him and did not listen in his voice. [24] You have been rebellious with Yehvah from the day I knew you. [25] So, I fell down before Yehvah forty days and forty nights<sup>179</sup> when I fell down, because Yehvah said to exterminate you.<sup>180</sup> [26] And I fell down to Yehvah and said, 'My Lords Yehvih,<sup>181</sup> do not destroy your people and your inheritance whom you redeemed in your greatness whom you brought out from Egypt in a strong hand. [27] Remember to your servants, to Abraham, to Isaac, and to Jacob. Do not turn to the stubbornness of this people or to its wickedness or to its sin. [28] Lest the land where you brought us from there, "Yehvah was not able to bring them into the land

172 מַסֵּכָה (massêkhâh) "molten thing" - just the word for "molten" is here.

173 (hu') "it" KJV, NAS - singular – NKJV "they"

174 הִרְיָ (hereph) "Leave" - same root word as "forsake" in Deuteronomy 4:31, except here it is an imperative – KJV, NKJV, NAS "Let me alone" הִרְיָ מִמֶּנִּי (hereph mimmenniy), more lite rally, "Leave from me."

175 See Exodus 32:1-5, 21-24 for this event. Yet, Aaron is called a "saint" קְדוֹשׁ (qedosh) in Psalm 106:16.

176 תַּבְעֵרָה (tav'êrah) "Taberah" - see footnote for Numbers 11:3.

177 מִסָּה (massâh) "Test" - see footnote for Exodus 17:7.

178 קְבֵרוֹת הַתְּאַוָּה (qivrot hatta'avâh) "The Graves of Desire" - see footnote for Numbers 11:34.

179 This makes a total of 80 days on these two accounts in which Moses was on the mountain with God. He had yet another 40 days and 40 nights without food or water (Exodus 34:28).

180 Deuteronomy 9:14

181 אֲדֹנָי יְהוִי (adonâ yehvih) "My Lords, Yehvih" - see footnote for Genesis 15:2.

which he spoke to them, and from his hatred of them he brought them out to kill them in the wilderness.” [29] And they are your people and your inheritance whom you brought out in your great strength and in your outstretched arm.”

**10**[1] “In that time Yehvah said to me, 'Cut out for yourself two tablets of stones like the first and go up to me to the mountain and make for yourself an ark of wood. [2] And I will write upon the tablets the words which were upon the first tablets which you broke, and you shall put them in the ark.' [3] So, I made an ark of acacia wood, and cut out two tablets of stones as the first and went up the mountain and the two tablets were in my hand. [4] And he wrote upon the tablets as the writing of the first, the ten things which Yehvah spoke to you on the mountain in the midst of the fire on the day of the assembly. And Yehvah gave them to me. [5] And I turned and went down from the mountain and put the tablets in the ark which I made. And they are there, just as Yehvah commanded me.”

[6] And the sons of Israel journeyed from the wells of the sons of Jaakan to Bond.<sup>182</sup> There Aaron died and was buried there. And Eleazar his son served as priest instead of him. [7] From there they journeyed to the Gudgodah<sup>183</sup> and from the Gudgodah to Jotbathah, a land of brooks of water.

[8] “At that time, Yehvah separated the tribe of Levi to carry the ark of the covenant of Yehvah to stand before Yehvah to serve him and to bless in his name unto this day. [9] Therefore, Levi has no portion nor inheritance with his brethren. Yehvah is his inheritance, just as Yehvah your Gods spoke to him. [10] And I stood on the mountain as the first days forty days and forty nights, and Yehvah heard me also at that time. And Yehvah was not willing to destroy you.”

[11] “And Yehvah said to me, 'Arise, go to journey before the people. And they shall go in and possess the land which I swore to their fathers to give to them. [12] And now, Israel, what does Yehvah your Gods ask from you, but to fear Yehvah your Gods, to walk in all his ways, and to love him, and to serve Yehvah your Gods in all your heart and in all your soul, [13] to keep the commandments of Yehvah and his statutes which I command you today for you for good.”

[14] “Behold, to Yehvah<sup>184</sup> your Gods are the heavens and the heavens of heavens, the earth and all that is in it. [15] Only in your fathers did Yehvah love<sup>185</sup> to love them and choose in their seed after them, in you from all the peoples, as this day. [16] So, circumcise the foreskin of your heart and harden your neck no longer. [17] For Yehvah your Gods, he is the Gods of the Gods<sup>186</sup> and the Lords of the Lords, the

182 מוֹסֶרָה (morsêrah) - “Bond” - NKJV, NAS “Moserah”; KJV “Mosera” - the “Moserah” - The “ah” looks like a locative ה (“to”), since that is how the sentence seems to read, מִבְּאֵרֹת בְּנֵי־יַעֲקֹב מוֹסֶרָה (mib'êrot benê-ya'aqân mosêrah) - “from the wells of Sons of Jaakan to Bond” (NKJV “from the wells of Bene Jaakan to Moserah”). But, in the next sentence הַגִּדְגָּדָה (haggudgâh) has the ה on the end in both to and from. See also footnote for Numbers 33:30.

183 גִּדְגָּדָה (gudgodâh) “Gudgodah” - only found in this verse. Numbers 33:32, גִּדְגָּד (gidgâd) - “Gidgad”

184 לַיהוָה (layhvâh) “to Yehvah” - this is how the Hebrew expresses possession, ownership, “to” the person. As Psalm 24:1 says, “The earth is the LORD's” (NKJV) or more literally, “To Yehvah is the earth” לַיהוָה הָאָרֶץ (layhvâh hâ'ârets). Or another example, Genesis 19:8 “I have two daughters” is more literally, “to me two daughters” לִי שְׁתֵּי בָנוֹת (liy shetây bânot).

185 חָשַׁק (châshaq) “love” - see footnote for Genesis 34:8. “To love” is לְאַהֲבָה (le'ahavâh).

great God, the mighty and the fearful, who does not lift up a face<sup>187</sup> and does not take a bribe, [18] doing justice, orphan and widow, and loves a stranger to give to him bread and a garment. [19] And you shall love the stranger, for you were strangers in the land of Egypt.”

[20] “Yehvah your Gods you shall fear. Him you shall serve, and to<sup>188</sup> him you shall cling;<sup>189</sup> and in his name you shall swear. [21] He is your praise, and he is your Gods who has done with you these great and fearful things that your eyes have seen. [22] Your fathers went down with seventy souls to Egypt, and now Yehvah your Gods has set you as the stars of the heavens for multitude.”

**11**[1] “And you shall love Yehvah your Gods and keep his charge and his statutes and his judgments and his commandments all the days. [2] And you shall know today that it is not your sons who have not known and have not seen the discipline of Yehvah your Gods, his greatness, his strong hand and his outstretched arm [3] and his signs and his deeds which he did in the midst of Egypt to Pharaoh king of Egypt and to all his land; [4] and what he did to the army of Egypt and to his horses and to his chariots which he caused the waters of the Sea of Reeds to flow upon their faces in their pursuit after you; and Yehvah destroyed them unto this day. [5] And what he did for you in the wilderness until you came unto this place. [6] And

186 אֱלֹהֵי הָאֱלֹהִים ('elohêy hâ'elohiym) “the Gods of the Gods”; LXX θεὸς τῶν θεῶν (theos tôn theôn) “God of the Gods”; NKJV, etc. “God of gods” - same Hebrew phrase found also in Psalm 136:2 (LXX 135:2 τῷ θεῷ τῶν θεῶν [tô theô tôn theôn] “the God of the Gods” [or “gods”]). Similar phrase found in Joshua 22:22(2x) which can be translated either “God of Gods” (or gods) or “God, Gods” אֱלֹהִים | אֱלֹהִים ('êl 'elohiym), LXX ὁ θεὸς θεός (“the God, God”); likewise in Aramaic Daniel 2:47 אֱלֹהֵי אֱלֹהִים ('elâh 'elâhiyn) “God of Gods,” LXX θεὸς τῶν θεῶν (theos tôn theôn) “God of the Gods”; in Hebrew Daniel 11:36 אֱלֹהִים אֱלֹהִים ('êl 'êliym) “God of Gods”; LXX τὸν θεὸν τῶν θεῶν (ton theon tôn theôn) “the God of the Gods.”

Who is He the Gods of? Is He the God of false gods, idols? Paul said an idol is nothing (1 Corinthians 8:4), but he also noted the spiritual reality behind the idols, demons (1 Corinthians 10:19-20); see also Psalm 97:7, 9 (context “idols”). What does it mean to be the “God of . . .” (Matthew 22:32/Mark 12:27/Luke 20:38)?

Angels are also called Gods, Psalm 8:5[H6] (אֱלֹהִים NAS “God,” LXX ἀγγέλους NKJV “angels”//Hebrews 2:7 “angels”).

Men are also called Gods in Psalm 82 (vs 6 אֱלֹהִים LXX θεοί [81:6])//John 10:34-35; Exodus 18:11//Nehemiah 9:9-10;

and so apparently also in Exodus 21:6; 22:8-9(H7-8) in which אֱלֹהִים ('elohiym) is typically translated “judges” (e.g.

NKJV), likewise in 1 Samuel 2:25 KJV “the judge shall judge him” for אֱלֹהֵי וּפְלִלָה (uphillō 'elohiym) NKJV “God

will judge him”; see also Job 41:25(H17) which more literally reads, “**From his raising, gods fear. From crashings,**

**they purify themselves**” (“gods” אֱלֹהִים ['êliym]). Also, God is Gods (אֱלֹהִים). Joshua spoke of “My God” in John 20:17

and Revelation 3:12. So, God has a God (John 1:1), and there are several of Him (e.g. Seven Spirits, 3 Men of Genesis

18-19; Jerusalem; etc.), and there is an order in the Godhead (John 14:28; 1 Corinthians 15:28; Ephesians 4:6). Also,

what “Gods” or “gods” are being talked about in Exodus 15:11 (אֱלִים ['êlim]); Psalm 29:1 & 89:6(H7) “sons of Gods” (

אֱלִים בְּנֵי אֱלִים [benêy 'êliym] NKJV “mighty ones” & “sons of the mighty”; LXX “sons of God”); 86:8 (אֱלֹהִים ['elohiym]

LXX θεοί [theois] “gods” NKJV); 95:3 (אֱלֹהִים ['elohiym], LXX 94:3 θεοὺς [theous] “gods” NKJV); 135:5 (אֱלֹהִים

['elohiym], LXX 134:5 θεοὺς [theous] “gods” NKJV, context both men and idols); 138:1 (אֱלֹהִים ['elohiym], LXX 137:1

ἀγγέλων [angelôn] “angels”)?

187 This is how the Hebrew expresses partiality.

188 בּוֹ (vo) “to him” - more literally, “in him”

189 תִּדְבֹּק (tidbâq) “cling” - same word for man to “cling” to his woman. See footnote for Genesis 2:24.

what he did to Dathan and to Abriam sons of Eliab son of Reuben, when the earth opened her mouth and swallowed them up, their houses and their tents and all that existed which was at their feet in the midst of all Israel.<sup>190</sup> [7] But, your eyes have seen every deed of Yehvah, the great thing<sup>191</sup> which he did.”

[8] “So, you shall keep every command which I command you today, so that you may be strong and go in and possess the land which you are crossing over there to possess it; [9] and so that you may prolong days upon the ground which Yehvah swore to your fathers to give to them and to their seed, a land flowing milk and honey. [10] For the land which you are going in there to possess is not as the land of Egypt which you went out from there where you sowed your seed and watered by your foot, like a vegetable garden. [11] But the land where you are crossing over there to possess it is a land of mountains and plains to rain of the heavens, it drinks water. [12] A land which Yehvah your Gods seeks it, the eyes of Yehvah your Gods are always in it, from the beginning of the year and unto the end of the year.”

[13] “And it shall be, if hearing you hear to my commandments which I command you today, to love Yehvah your Gods and to serve him in all your heart and in all your soul, [14] so I will give rain for your land in its time, early rain and latter rain. And you will gather your grain and your new wine and your fresh oil. [15] And I will give herb in your field for your beast and you shall eat and be satisfied. [16] Take heed to yourselves, lest your heart be deceived and you turn and serve other Gods<sup>192</sup> and worship them, [17] and the anger of Yehvah be kindled against you. And he restrain the heavens, and there be no rain; and the ground not give her produce; and you perish quickly from the good land which Yehvah gives to you.”

[18] “And you shall put these my words upon your heart and upon your soul, and you shall bind them for a sign upon your hand. And they shall be for frontlets between your eyes. [19] And you shall teach them to your sons, speaking in them in your sitting in your house and in your walking in the way and in your lying down and in your rising up. [20] And you shall write them upon the doorposts of your house and in your gates. [21] So that, your days and the days of your sons may be multiplied upon the ground which Yehvah swore to your fathers to give to them, as the days of the heavens upon the earth. [22] For if keeping you keep the every commandment of this which I command you to do it, to love Yehvah your Gods, to walk in all his ways and to cling in him, [23] so Yehvah will dispossess all these nations from before you; and you shall possess nations greater and mightier than you. [24] Every place where the sole of your foot treads on it shall be yours, from the wilderness and the Lebanon, from the river, river Euphrates and unto the western sea shall be your border. [25] A man shall not stand against you. Dread of you and fear of you Yehvah your Gods will put upon the faces of all the land where you tread in it, just as he spoke to you.”

[26] “See, I set before you today a blessing and a curse. [27] The blessing, where you listen to the commandments of Yehvah your Gods which I command you today. [28] And the curse, if you do not listen to the commandments of Yehvah your Gods,

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<sup>190</sup> Numbers 16

<sup>191</sup> הַגָּדֹל (haggâdol) “the great thing” - more literally, “the great”

<sup>192</sup> אֱלֹהִים אֲחֵרִים ('elohiym 'ahêriym) “other gods” - plural noun, plural adjective, same construction as in Joshua 24:19,

אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) “holy Gods.”

and you turn from the way which I command you today to walk after other Gods<sup>193</sup> which you have not known. [29] And it shall be, when Yehvah your Gods brings you into the land which you are going there to possess it, so you shall put the blessing upon the mountain of Gerizim<sup>194</sup> and the curse upon the mountain of Ebal.<sup>195</sup> [30] Are they not over the Jordan toward the way of the going of the sun in the land of the Cannanite who dwells in the plain opposite the Gilgal<sup>196</sup> beside the terebinth trees of Moreh.<sup>197</sup> [31] For you are crossing over the Jordan to go in to possess the land which Yehvah your Gods is giving to you, and you shall possess it and dwell in it. [32] And you shall be careful to do all the statutes and the judgments which I set before you today.”

**12**[1] “These are the statutes and the judgments you shall be careful to do in the land which Yehvah Gods of your fathers gives to you to possess it all the days that you are alive upon the ground. [2] Destroying you shall destroy all the places where the nations which you are dispossessing them served there their Gods upon the high mountains and upon the hills and under every green<sup>198</sup> tree.<sup>199</sup> [3] And you shall tear down their altars and smash their pillars. And their Ashers<sup>200</sup> you shall burn in the fire. And idols of their Gods you shall cut down and destroy their name from that place. [4] You shall not do thus to Yehvah your Gods.”

[5] “But, to the place where Yehvah your Gods will choose from all your tribes to put his name there for his dwelling you shall seek and go in there.<sup>201</sup> [6] And you shall bring in there your burnt offerings and your sacrifices and your tithes and heave offering of your hand and your vows and your free will offerings and firstborn of your cattle and your flock. [7] And you shall eat there before Yehvah your Gods and rejoice in all you put your hand, you and your houses which Yehvah your Gods blessed you.” [8] “You shall not do at all what we are doing here today, each one doing whatever is the right thing in his eyes.<sup>202</sup> [9] For you have not come until now

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193 אֱלֹהִים אֲחֵרִים ('elohiym 'ahêriym) “other gods” - plural noun, plural adjective, same construction as in Joshua 24:19, “holy Gods” אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym).

194 גֵּרִיזִים (geriziyim) “Gerizim” - found also in Deuteronomy 27:12; Joshua 8:33; Judges 9:7.

195 עֵיבָל ('êyvâl) “Ebal” - see footnote for Genesis 36:23.

196 גִּלְגָּל (gilgâl) “Gilgal” - found about 41 times in the OT. See Joshua 5:9 for context and meaning of Gilgal.

197 מֹרֶה (moreh) “Moreh” - see footnote for Genesis 12:6.

198 רֶעֶנָן (ra'anân) “green” - not technically the word for green. “Green” is יֶרֶק (yereq) like in Genesis 1:30 “green” herb. But here, it translates well for “green,” because the idea is “fresh” or “flourishing.” When not used with a tree, it is used for “fresh” oil (Psalm 92:10H11), “flourishing” in old age (Psalm 92:14H15), and a “green” or “luxuriant” bed (Song of Songs 1:16).

199 Israel ends up doing this same thing “under every green tree.” See 1 Kings 14:23; 2 Kings 16:4; 17:10; Isaiah 57:5; Jeremiah 2:20; 3:6, 13; Ezekiel 6:13.

200 אֲשֵׁרֵיהֶם ('ashêrêyhem) “their Ashers” - see footnote for Exodus 34:13.

201 “There” was first in שִׁלּוֹה (shiloh) “Shiloh,” Joshua 18:1; 19:51; 1 Samuel 1:9, then in Jerusalem, 2 Samuel 6:16-17.

202 אִישׁ כָּל־הַיֵּשֶׁר בְּעֵינָיו ('iysh kol-hayyâshâr be'êynâyv) “each one doing whatever is the right thing in his eyes” -

“doing” is assumed by the context. The Hebrew word for “doing” isn't there. NKJV, NAS “every man doing whatever is right in his own eyes” - for this theme, see Judges 17:6; 21:25; Proverbs 12:15; 16:2; 21:2; 30:12. We are to do what is right is God's eyes. See David's good example, 1 Kings 14:8 “to do **only** what was right in My eyes;” 1 Kings 15:5, 11; Jehu 2 Kings 10:30-31.

to the rest<sup>203</sup> and to the inheritance which Yehvah your Gods gives to you.”

[10] “And when you cross over the Jordan and dwell in the land which Yehvah your Gods causes you to inherit and gives to you rest from all your enemies from round about and you dwell safely, [11] so there shall be the place which Yehvah your Gods chooses in it to establish his name there. There you shall bring in all that I command you, burnt offerings and sacrifices, tithes and heave offering of your hand, and all choice vows which you vowed to Yehvah. [12] And you shall rejoice before Yehvah your Gods, you and your sons and your daughters and your slaves and your female slaves and the Levite who is in your gates, for there is not for him a portion nor inheritance with you. [13] Take heed to yourself, lest you offer up your burnt offerings in every place that you see. [14] But, in the place which Yehvah chooses in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I command you.”

[15] “Only, in every desire of your soul you shall sacrifice and eat flesh according to the blessing of Yehvah your Gods which he gives to you. In all your gates, the unclean and the clean shall eat it as the gazelle and as the stag. [16] Only the blood you shall not eat.<sup>204</sup> Upon the land you shall pour it, as the water. [17] You are not allowed to eat in your gates tithe of your grain and your new wine and your fresh oil and the firstborn of your cattle and your flock and all your vows which you vowed and your freewill offerings and heave offering of your hand. [18] But, before Yehvah your Gods you shall eat it in the place which Yehvah your Gods chooses in it, you and your son and your daughter and your slave and your female slave and the Levite who is in your gates. And you shall rejoice before Yehvah your Gods in all you put your hand.”

[19] “Take heed to yourself, lest you forsake the Levite all your days upon your ground. [20] When Yehvah your Gods enlarges your border just as he spoke to you and you say, 'Let me eat flesh,' because your soul desires to eat flesh. In every desire of your soul you shall eat flesh. [21] When the place which Yehvah your Gods chooses to put his name there is far from you, so you shall sacrifice from your cattle and from your flock which Yehvah gave to you just as I commanded you. So, you shall eat in your gates in every desire of your soul. [22] Even as the gazelle and the stag are eaten, so you shall eat it, the unclean and the clean together shall eat it.”

[23] “Only be strong to not eat the blood, for the blood is the soul. And you shall not eat the soul with the flesh. [24] You shall not eat it. Upon the land you shall pour it as the water. [25] You shall not eat it, so that it will be good for you and your sons and those after you. For you shall do the right thing in the eyes of Yehvah. [26] Only, your holy things which are yours and your vows you shall carry and bring in to the place which Yehvah chooses. [27] And you shall do your burnt offerings, the flesh and the blood, upon the altar of Yehvah your Gods. And the blood of your sacrifices shall be poured out upon the altar of Yehvah your Gods. And the flesh you shall eat. [28] Keeping, so you shall hear all these words which I am commanding you, so that it shall be good for you and for your sons after you forever. For you shall do the good and the right thing in the eyes of Yehvah your Gods.”

203 מְנוּחָה (menuchâh) “rest” - this is the same term used for “rest” in Psalm 95:11.

204 This command is found *before* the old Mosaic covenant in Genesis 9:4, *in* the old covenant in Leviticus 7:26-27 (death penalty); 17:10-14 (death penalty); 19:26; Deuteronomy 12:23; 15:23; *and* in the new covenant in Acts 15:20, 29; 21:25. People ate blood in 1 Samuel 14:33-34; Zechariah 9:7(?); Revelation 16:3-6; 17:6/18:24. In light of this, note John 6:53-63.

[29] “When Yehvah your Gods cuts off the nations which you are going in there to dispossess them from before you and you dispossess them and dwell in their land, [30] take heed to yourself, lest you be ensnared after them, after their extermination from before you. And lest you seek for their Gods saying, 'How do these nations serve their Gods? And I also will do likewise.' [31] You shall not do thus to Yehvah your Gods, for every abomination of Yehvah which he hates they do to their Gods. For also they burn in the fire their sons and their daughters to their Gods.<sup>205</sup> [32H13:1] Everything that I command you, it you shall be careful to do. Do not add upon it and do not withdraw from it.”

**13**[1H2] “If a prophet<sup>206</sup> arises in your midst or a dreamer of a dream, and he gives to you a sign or a wonder, [2H3] and the sign or the wonder comes where he spoke to you saying, 'Let us walk after other Gods (that you have not known them) and let us serve them,' [3H4] you shall not listen to the words of that prophet or to the dreamer of that dream, for Yehvah your Gods is testing you to know if you love Yehvah your Gods in all your heart and in all your soul. [4H5] After Yehvah your Gods you shall walk, and him you shall fear; and his commandments you shall keep. And in his voice<sup>207</sup> you shall hear, and him you shall serve; and in him you shall cling. [5H6] And that prophet or the dreamer of that dream shall be killed, because he spoke a turning upon Yehvah your Gods, who brought you from a land of Egypt and redeemed you from a house of slaves, to entice you from the way which Yehvah your Gods commanded you to walk in it. So, you shall burn out<sup>208</sup> the bad from your midst.”

[6H7] “If your brother, son of your mother, or your son or your daughter or the woman of your bosom or your friend, who is as your soul, entices you in secret saying, 'Let us walk and serve other Gods' whom you and your fathers have not known, [7H8] from the Gods of the peoples who are around you, the ones near to you or far from you from the end of the earth and unto the end of the earth, [8H9] you shall not yield to him; and you shall not listen to him. And your eyes shall not have pity upon him, and you shall not spare; and you shall not cover<sup>209</sup> over him. [9H10] For killing you shall kill him. Your hand shall be against him in the beginning to put him to death and the hand of the people in the thereafter. [10H11] And you shall stone him with the stones<sup>210</sup> and he shall die, because he sought to entice you from upon Yehvah your Gods who brought you from a land of Egypt from

205 This is an example of how low, cruel, insane, and wretched the human heart is and the utter wickedness God turns men over to (Romans 1:18-32). Ahaz “burned his sons in the fire” (2 Chronicles 28:3). Judah burned “their sons and their daughters in the fire” (Jeremiah 7:31). Likewise, for causing their children to “pass through the fire” see Leviticus 18:21/2 Kings 23:10/Jeremiah 32:35; Deuteronomy 18:10; 2 Kings 16:3; 17:17; 21:6; 2 Chronicles 33:6; Ezekiel 16:21; 20:26, 31; 23:37.

206 נָבִיא (nāviy') “prophet” - a prophet is someone who sees things from God (1 Samuel 9:9; Numbers 12:6) and proclaims prophecy, God's Word (2 Peter 1:20). To proclaim God's Word is to prophesy. “You can all prophesy” (1 Corinthians 14:31), but “Are all prophets?” (1 Corinthians 12:29), a rhetorical “No.”

207 קוֹלוֹ (qolo) “his voice” - see Numbers 7:89; Deuteronomy 4:12, 33, 36; 5:22-29 (Hebrews 12:19); 18:15-22; Job 37:2-7; Psalm 29:3-9; 46:6; Proverbs 1:20; 8:1-4; Isaiah 30:30-31; 66:6 (7-9); Jeremiah 10:12-13 (same 51:15-16); Ezekiel 1:24; 43:2 (“like the sound of many waters”)/Revelation 1:15; Daniel 10:5-6; John 12:28-29; Hebrews 10:26; Revelation 14:2.

208 בָּעֲרָתָּ (bi'artā) “burn out” - NKJV, KJV “put away”; NAS “purge” - this is the piel (intensive) form of the root word for “burn” as in e.g. Deuteronomy 9:15 “burned.” See also footnote for Deuteronomy 17:7.

209 תִּכְסֶּה (tekhasseh) “cover” - this same word is used in Nehemiah 4:5(H3:37) for “Do not cover their iniquity.” Proverbs 17:9 uses this same word saying, “He who covers a transgression seeks love.” Likewise, Proverbs 10:12 says, “love covers all sins.” Obviously, God's command here was to hate him and NOT love him, as the next verse makes clear.



a house of slaves. [11H12] And all Israel shall hear and fear and not again do as this bad thing in your midst.”

[12H13] “If you hear in one of your cities, that Yehvah your Gods gives to you to dwell there, saying, [13H14] ‘Men, sons of Belial,<sup>211</sup> went out from your midst and enticed the inhabitants of their city saying, “Let us walk and serve other Gods” whom you have not known, [14H15] so you shall inquire and search and ask good. And behold, the thing is established to be true. This abomination was done in your midst. [15H16] Striking you shall strike the inhabitants of that city by a sword's mouth<sup>212</sup> utterly destroying her and all that is in her, and her beast by a sword's mouth. [16H17] And all her spoil you shall gather to her open square, and burn in the fire the city and all her spoil completely for Yehvah your Gods. And she shall be

210 בְּאַבְנִים (vâ'avâniym) “with the stones” - more literally, “in the stones” - see e.g. Deuteronomy 22:21 same word usage for a woman. See also footnote for Numbers 15:35.

211 בְּנֵי-בְלִיַּעַל (benêy-veliyya'al) “sons of Belial” - NKJV “Corrupt” men; KJV *Certain* men, “the children of Belial”- בְּנֵי בְלִיַּעַל (anâshiyim benêy veliyya'al), more literally, “Men, sons of Belial” (NKJV ft., “Lit. *sons of Belial.*” See NKJV footnotes for the verses below). בְּלִיַּעַל (beliyya'al) appears to be a combination of בֶּלִי (beli) “without” (e.g. Job 8:11, 2<sup>nd</sup> “without”; 24:10; 33:9; 38:2) and יַעַל (ya'al), evidently from יָעַל (yâ'al) to “profit,” although this verb is only found in the Hiphil form (e.g. Job 35:3; Proverbs 10:2; 11:4). בְּלִיַּעַל (beliyya'al) is found also in Deuteronomy 15:9 (NKJV “a wicked” thought; KJV “wicked” heart; דָּבָר עַם-לִבְבָהּ בְּלִיַּעַל [dâvâr 'im-levâvkhâ veliyya'al] more literally, “a word with your heart of Belial”); Judges 19:22 (NKJV “perverted men;” KJV “sons of Belial”; בְּנֵי-בְלִיַּעַל [aneshêy benêy veliyya'al] more literally, “men of the sons of Belial”); 20:13 (NKJV “the perverted men;” KJV “children of Belial”; בְּנֵי-בְלִיַּעַל [anâshiyim benêy veliyya'al], more literally, “the men of the sons of Belial”); 1 Samuel 1:16 (NKJV “a wicked woman;” KJV “a daughter of Belial”; אֶל-תִּתֵּן אֶת-אֲמָתְךָ לְפָנַי בַּת-בְּלִיַּעַל [al-titên 'et-'amâtkhâ liphnêy bat-veliyya'al], more literally, “Do not give your maidservant before a daughter of Belial”); 2:12 (NKJV “corrupt;” KJV “sons of Belial”; בְּנֵי בְלִיַּעַל [benêy veliyya'al]); 10:27 (NKJV “rebels;” KJV “children of Belial”; בְּנֵי בְלִיַּעַל [benêy veliyya'al]); 25:17 (NKJV “a scoundrel” KJV “son of Belial”; בֶּן בְּלִיַּעַל [ben veliyya'al]), 25 (NKJV “this scoundrel;” KJV “this man of Belial”; אִישׁ הַבְּלִיַּעַל הַזֶּה [i'ish habeliyya'al hazeh], more literally, “a man of this Belial”); 30:22 (NKJV “worthless men;” KJV “*men* of Belial”; כָּל-אִישׁ-רָע וּבְלִיַּעַל [col-'iysh-râ uveliyya'al], more literally, “every man evil and Belial”); 2 Samuel 16:7 (NKJV “rogue;” KJV “man of Belial”; אִישׁ הַבְּלִיַּעַל [i'ish habeliyya'al], more literally, “man of the Belial” or “man of the worthless one”); 20:1 (NKJV “rebel”; KJV “a man of Belial”; אִישׁ בְּלִיַּעַל [i'ish beliyya'al]); 22:5 (NKJV “ungodliness;” KJV “ungodly men”; נַחֲלֵי בְלִיַּעַל [nachalêy veliyya'al], more literally, “torrents of Belial”); 23:6 (NKJV “*the sons* of rebellion;” KJV “*the sons* of Belial”; וּבְלִיַּעַל [uveliyya'al], more literally, “And Belial”, see 2 Samuel 23:6-7 in this translation); 1 Kings 21:10 (NKJV “scoundrels;” KJV “sons of Belial”; בְּנֵי בְלִיַּעַל, 13 (2x, NKJV “scoundrels”[2x]; KJV “children of Belial” בְּנֵי בְלִיַּעַל [beênay veliyya'al]; KJV “men of Belial” בְּלִיַּעַל [aneshêy beliyya'al]); 2 Chronicles 13:7 (NKJV “rogues;” KJV “children of Belial,” בְּנֵי בְלִיַּעַל רְקִיִּים [anâshiyim rêqiyim benêy veliyya'al], more literally, “vain men, sons of Belial”); Job 34:18 (NKJV “worthless;” KJV “wicked” בְּלִיַּעַל [beliyya'al], “Belial” or “worthless one”); Psalm 18:5 (same as 2 Samuel 22:5; NKJV ft. “Lit. 'Belial'”); 41:8 (H9, NKJV, KJV “An evil disease” בּוֹ דֵּבַר בְּלִיַּעַל יָצוּק [devar beliyya'al yâtsuq bo] more literally, “a thing of Belial is poured on him”); 101:3 (NKJV “wicked,” דֵּבַר-בְּלִיַּעַל [devar veliyya'al] more literally, “a thing of Belial”); Proverbs 6:12 (NKJV “A worthless person;” KJV “A naughty person” אִישׁ בְּלִיַּעַל [âdâm beliyya'al] more literally, “A man of Belial”); 16:27 (NKJV, KJV “An ungodly man” אִישׁ בְּלִיַּעַל [i'ish beliyya'al] more literally, “A man of Belial”); 19:28 (NKJV “A disreputable witness;” KJV “An ungodly witness” עֵד בְּלִיַּעַל [êd beliyya'al] more literally, “A witness of Belial”); Nahum 1:11 (NKJV, KJV “A wicked counselor” עֵץ בְּלִיַּעַל [êd beliyya'al] more literally, “A counselor of Belial”); 1:15 (H2:1, NKJV “the wicked one;” KJV “the wicked” בְּלִיַּעַל [beliyya'al] more literally, “Belial”). See also 2 Corinthians 6:15 “Belial,” Received Text, βελιαλ (belial); Critical & Majority Texts, βελιαρ (beliar).

212 לְפִי-חֶרֶב (lephiychârev) “by a sword's mouth” - more literally, “to mouth of sword” - See Genesis 34:26 footnote.

a mound<sup>213</sup> forever. She shall not be built again. [17H18] Nothing shall cling in your hand from the utter destruction, so that Yehvah will turn back from his burning anger. And he will give to you mercies and he will have mercy on you and multiply you, just as he swore to your fathers. [18H19] Because, you listened in the voice of Yehvah your Gods to keep all his commandments which I am commanding you today to do the right thing in the eyes of Yehvah your Gods.”

**14**[1] “You are sons to Yehvah your Gods. You shall not cut yourselves, and you shall not put baldness between your eyes for the dead.<sup>214</sup> [2] For you are a holy people to Yehvah your Gods, and in you Yehvah has chosen to be for him for a people a special treasure from all the peoples who are upon the face of the ground.”<sup>215</sup>

[3] “You shall not eat any abomination. [4] This is the beast that you may eat: ox, one of a flock of sheep, one of a flock of goats, [5] a stag, and a gazelle, and a roebuck,<sup>216</sup> and a wild goat, and a mountain goat,<sup>217</sup> and an antelope, and a mountain sheep,<sup>218</sup> [6] and every beast dividing a hoof and cleaving a cleft, two hooves, bringing up cud in the beast, her you may eat. [7] Yet, you may not eat this, from those bringing up the cud and from those dividing the cloven hoof, the camel and the hare and the hyrax, because they bring up cud, but a hoof they do not divide. They are unclean to you. [8] And the pig, because he divides a hoof, but no cud. He is unclean to you. From their flesh you may not eat, and in their carcass you may not touch.”<sup>219</sup>

[9] “You may eat this from all that is in the waters, everything that has fin and scale<sup>220</sup> you may eat. [10] And all that does not have fin and scale you shall not eat. He is unclean to you. [11] Every clean bird you may eat. [12] And this is what you shall not eat from them: the eagle, and the vulture, and the buzzard, [13] and the red kite,<sup>221</sup> and the kite, and the dayyah<sup>222</sup> according to her kind, [14] and every raven according to his kind, [15] and the daughter<sup>223</sup> of the ostrich, and the falcon, and the seagull, and the hawk according to his kind, [16] and the little owl, and the

213 תֵּל (têl) “mound” – NKJV, KJV, YLT “heap”; NAS “ruin” – this is the modern Hebrew word for a hill or mound with ruins.

214 See also Leviticus 19:28 and similar prohibition for the priests in Leviticus 21:5. See also Deuteronomy 26:14.

215 Same statement in Deuteronomy 7:6.

216 יַחְמוּר (yachmur) “roebuck” - only found here and in 1 Kings 4:23(H5:3).

217 דִּישָׁן (diyshon) “mountain goat” - NKJV “mountain goat”; KJV “pygarg” (from LXX πύγαργον [pugargon]); NAS “ibex” - exact identification unknown. Another kind of wild goat.

218 זֶמֶר (zemer) - “mountain sheep” NKJV, NAS; “chamois” KJV – exact animal unknown. Only found here.

219 See Leviticus 11:3-8 footnotes for particulars on this same subject matter.

220 See the article “Clean Shrimp?”

221 רָאָה (râ’âh) “red kite” - in Leviticus 11:14 spelled דָּאָה (dâ’âh). See footnote therein.

222 דַּיָּה (dayyâh) “dayyah” - NKJV, NAS “kite”; KJV “vulture”; Modern Hebrew “kite” - exact bird unknown. Not found in Leviticus 11 list. Also only found in Isaiah 34:15 (NKJV, NAS “hawks”; KJV “vultures”).

223 Both here and in Leviticus 11:16 it is “daughter of the ostrich” בַּת הַיַּעֲנָה (bat hayya’anâh). Everywhere else a female “ostrich” is found it is in the plural, “daughters of an ostrich” יַעֲנָה בָנוֹת (Isaiah 13:21; Job 30:29; Isaiah 34:13; 43:20; Jeremiah 50:39; Micah 1:8). The term for male ostrich is only found in Lamentations 4:3 in the plural, “ostriches” עֲנִיִּם (’eniym). In Job 39:13 (see 13-18) there is another word translated “ostrich” (NKJV) or “ostriches” (NAS) or “peacocks” (KJV) which is only found in Job 39:13 and only in the plural, רִנְנִיִּם (renâniym).

great owl, and the white owl, [17] and the pelican, and the carrion vulture, and the fish owl, [18] and the stork, and the heron according to her kind, and the hoopoe, and the bat.<sup>224</sup> [19] And every swarming thing, the flying creature, he is unclean to you. He shall not be eaten.”

[20] “Every clean flying creature you may eat. [21] You shall not eat any carcass. To the stranger who is in your gates you may give it, and he may eat it, or sell to a foreigner. For you are a holy people to Yehvah your Gods. You shall not boil a kid in the milk of his mother.”

[22] “Tithing you shall tithe all the product of your seed, the going out of the field year by year. [23] And you shall eat before Yehvah your Gods in the place which he chooses to establish his name there, the tithe of your grain and your new wine and your fresh oil and firstborn of your cattle and your flock, so that you may learn to fear Yehvah your Gods all the days. [24] And if the way is much from you, so that you are not able to carry it, because the place which Yehvah your Gods chooses to put his name there is far from you, when Yehvah your Gods has blessed you, [25] so you shall give in the silver and confine the silver in your hand and walk to the place in which Yehvah your Gods has chosen it. [26] And you shall give the silver in all that your soul desires in the cattle and in the flock and in the wine and in the strong drink and in all that your soul asks you, and you shall eat there before Yehvah your Gods; and you and your house shall rejoice. [27] And the Levite who is in your gates you shall not forsake him, for he has no portion or inheritance with you. [28] At the end of three years you shall bring all the tithe of your product in that year and give it rest in your gates. [29] And the Levite, because he has no portion or inheritance with you, and the stranger and the orphan and the widow who are in your gates, so they may eat and be satisfied; so that Yehvah your Gods may bless you in all the work of your hand that you do.”

**15**[1] “At the end of seven years you shall do a release. [2] And this is the word of the release: Every owner of a loan shall release his hand which he lent to his neighbor. He shall not press his neighbor nor his brother, for it is called a release to Yehvah.<sup>225</sup> [3] The foreigner you may press, but what is yours and your brother's you shall release your hand; [4] except, when there are no poor among you. For blessing Yehvah will bless you in the land which Yehvah your Gods gives to you, an inheritance to possess it. [5] Only, if listening you listen to the voice of Yehvah your Gods to keep, to do, all this commandment which I command you today. [6] For Yehvah your Gods will bless you, just as he spoke to you. And you shall lend many nations, and you shall not borrow. And you shall rule in many nations, and in you they shall not rule.”

[7] “If there is a poor one from one of your brethren in one of your gates in your land that Yehvah your Gods gives to you, do not harden your heart and do not shut up your hand from your poor brother. [8] For opening you shall open your hand to him, and lending you shall lend him sufficient for his need what he needs for him.<sup>226</sup>

<sup>224</sup> See Leviticus 11:9-20 footnotes for particulars on this same subject matter.

<sup>225</sup> Or, “Yehvah's release” שְׁמִטָּה לַיהוָה (shemittâh layhvâh)

<sup>226</sup> For more on lending to the poor, see Exodus 22:25-27; Deuteronomy 24:10-13 (14-15 hiring the poor). For helping the poor, see Psalm 41:1-3; Proverbs 14:21, 31; 17:5; 19:17; 21:13; 22:9 (vs. 22 “rob the poor” = poor have something to rob, Isaiah 3:14 “plunder of the poor”; also poor “who had nothing” Jeremiah 39:10; “feasting on the poor” Habakkuk 3:14); 28:8, 27; 29:7, 14; 31:20; Jeremiah 22:15b-16; Ezekiel 16:49 (lack of action condemned); Daniel 4:27; Matthew 19:21; Luke 14:12-14; 19:8; Romans 15:26; 1 Corinthians 13:3; 2 Corinthians 9:8-9; Galatians 2:10; James 2:5.

Wrongful concern for the poor, Matthew 26:6-14 (disciples); John 12:3-8 (Judas). For Job's example, see Job 29:12-16;

[9] Take heed to yourself, lest there be a word with your heart of Belial<sup>227</sup> saying, 'The seventh year is approaching, the year of release,' and your eye is bad against your poor brother, and you don't give to him, and he cry out against you to Yehvah, and it be in you sin. [10] Giving you shall give to him, and your heart shall not be bad in your giving to him, because for this thing Yehvah your Gods shall bless you in all your work and in all you put your hand. [11] For the poor shall not cease from the midst of the land.<sup>228</sup> Therefore, I command you saying, 'Opening you shall open your hand to your brother, to your poor, and to your needy in your land.'

[12] "If your brother is sold to you, the Hebrew man or the Hebrew woman, and he serves you six years, so in the seventh year you shall send him away free from being with you.<sup>229</sup> [13] And when you send him away from being with you, you shall not send him away empty. [14] And supplying you shall supply for him from your flock and from your threshing floor and from your wine vat with which Yehvah your Gods has blessed you. You shall give to him. [15] And you shall remember that you were a slave in a land of Egypt, and Yehvah your Gods redeemed you. Therefore, I command you this word today. [16] And it shall be, if he says to you, 'I will not go out from being with you,' because he loves you and your house, for it is good for him being with you. [17] So, you shall take the awl and give in his ear and in the door, and he shall be for you a slave forever. And also for your female slave you shall do likewise. [18] It shall not be hard in your eyes in your sending him away free from being with you, for he served you six years, double a wage of a hired one; and Yehvah your Gods shall bless you in all that you do."

[19] "Every firstborn which is born in your cattle and in your flock, the male you shall sanctify to Yehvah your Gods. You shall do no work with the firstborn of your ox, and you shall not shear the firstborn of your flock. [20] Before Yehvah your Gods you shall eat it year by year in the place that Yehvah has chosen, you and your house. [21] And if there is in it a defect, lame or blind, any bad defect, you shall not sacrifice it to Yehvah your Gods.<sup>230</sup> [22] In your gates you may eat it, the unclean and the clean together, as the gazelle and as the stag. [23] Only its blood you shall not eat. Upon the earth you shall pour it, as the water."

**16**[1] "Keep the month of the Abib.<sup>231</sup> And you shall do passover to Yehvah your Gods, for in the month of the Abib Yehvah your Gods brought you out from Egypt at night.<sup>232</sup> [2] And you shall sacrifice passover to Yehvah your Gods, flock and cattle, in the place that Yehvah has chosen to establish his name there. [3] You shall not eat with it leaven seven days. You shall eat with it unleavened bread, bread of affliction, for in haste you went out from a land of Egypt; so that you remember the day<sup>233</sup> of your going out from a land of Egypt all the days of your life. [4] Leaven shall

30:25. God hears the cry of the poor, Job 34:28; 36:15; Psalm 9:18; 12:5; 14:6; 35:10; 69:33; "poor have the gospel preached to them" Matthew 11:5; Luke 6:20.

227 בְּלִיַּעַל (veliyya'al) "Belial" - see footnote for Deuteronomy 13:13. This covetous "word . . . of Belial" is an example of the working of Satan in which "a root of all the bad things is the love of silver" (1 Timothy 6:10).

228 Joshua said, "the poor you have with you always" (John 12:8).

229 Leviticus 25:39-55

230 See Malachi 1:8, 13-14.

231 אָבִיב ('āviyv) "Abib" = "head" of grain in Exodus 9:31 & Leviticus 2:14. This is the first month of the Jewish calendar.

See Exodus 12:2 footnote for all the months of the year.

232 Exodus 12:30-42

233 Exodus 12:17-18 states,

So you shall observe the Feast of Unleavened Bread, for **on this same day I will have brought your armies**

not be seen among you in all your territory seven days. And from the flesh that you sacrifice in the evening in the first day shall not remain to the morning.”<sup>234</sup>

[5] “You are not able to sacrifice the passover in one of your gates which Yehvah your Gods gives to you. [6] But, at the place which Yehvah your Gods chooses to establish his name there you shall sacrifice the passover in the evening as the sun is going in at the time of your going out from Egypt. [7] And you shall cook and eat in which the place Yehvah your Gods chooses, and in the morning you shall turn and go to your tents. [8] Six days you shall eat unleavened bread, and in the seventh is a sacred assembly to Yehvah your Gods. You shall do no work.”

[9] “Seven weeks you shall count for yourself. Beginning at the sickle in the standing grain you shall begin to count seven weeks. [10] And you shall do a feast of weeks<sup>235</sup> to Yehvah your Gods, a tribute of a freewill offering of your hand which you shall give according to how Yehvah your Gods has blessed you. [11] And you shall rejoice before Yehvah your Gods, you and your son and your daughter and your slave and your female slave and the Levite, who is in your gates, and the stranger and the orphan and the widow, who is in your midst, in the place that Yehvah your Gods chooses to establish his name there. [12] And you shall remember that you were a slave in Egypt, and you shall keep and do these statutes.”

[13] “The feast of huts<sup>236</sup> you shall do for yourself, seven days in your gathering from your threshing floor and your wine vat. [14] And you shall rejoice in your feast, you and your son and your daughter and your slave and your female slave and the Levite and the stranger and the orphan and the widow, who is in your gates. [15] Seven days you shall feast to Yehvah your Gods in the place where Yehvah has chosen. For Yehvah your Gods has blessed you in all your product and in all work of your hands. And you shall surely rejoice.”

[16] “Three times in the year every male of yours shall appear before Yehvah your Gods in the place that he has chosen, in the feast of unleavened bread, and in the feast of weeks, and in the feast of huts. And, you shall not appear before Yehvah empty. [17] Each one as a gift of his hand as a blessing of Yehvah your Gods which he has given to you.”

[18] “Judges and officers you shall give for yourself in all of your gates which Yehvah your Gods gives to you for your tribes. And they shall judge the people with righteous judgment. [19] You shall not pervert<sup>237</sup> judgment. You shall not regard

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**out of the land of Egypt.** Therefore, you shall observe **this day** throughout your generations as an everlasting ordinance. In the first month, **on the fourteenth** of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

Clearly, with the day of the fourteenth given in Exodus 12:6, “**that night**” mentioned in Exodus 12:8 & 12, “**this day**” in Exodus 12:14, and this statement in Exodus 12:17-18 marking “**this same day**” as the fourteenth in which the Israelites are brought “**out of the land of Egypt**,” it clearly declares the fourteenth as the day they left Egypt. If you read Exodus 12:31-42 the indication is likewise stating, “**on that very same day**” (Exodus 12:41). The context is the fourteenth.

So, how can Exodus 12 say they left on the fourteenth and Numbers 33:3 say they left on the fifteenth? By being both true. Remember, it was a massive crowd (Exodus 12:37) and it would take some time. Also, Deuteronomy 16:6 says they left “**at twilight, at the going down of the sun**” which is at the end of the fourteenth and the beginning of the fifteenth.

234 What was left over was to be burned, Exodus 12:10.

235 Exodus 34:22

236 Leviticus 23:39-43

237 תַּטֵּה (tatteh) “pervert” - basic idea of this word is to “stretch” used e.g. in Isaiah 31:3 (“stretches”) or “turn” e.g.

Numbers 22:23 (“to turn . . . back”).

face.<sup>238</sup> And you shall not take a bribe, for the bribe blinds eyes of wise ones and perverts words of righteous ones. [20] Righteousness, righteousness you shall pursue, so that you may live and possess the land which Yehvah your Gods gives to you. [21] And you shall not plant for yourself Asherah,<sup>239</sup> any tree beside an altar of Yehvah your Gods which you make for yourself. [22] And you shall not raise up for yourself a pillar which Yehvah your Gods hates.”

**17**[1] “You shall not sacrifice to Yehvah your Gods ox or one of a flock which has in it a defect, any bad thing, for that is an abomination of Yehvah your Gods.”

[2] “If there is found in your midst in one of your gates which Yehvah your Gods gives to you a man or a woman that does the bad in the eyes of Yehvah your Gods to pass by his covenant [3] and gone and served other Gods<sup>240</sup> and bowed down to them, either to the sun or to the moon or to any host of the heavens which I have not commanded, [4] and it is told you and you hear, so you shall seek good, and behold truth. The thing is established. This abomination was done in Israel. [5] So, you shall bring out that man or that woman, who has done this bad thing, to your gates, the man or the woman, and stone them with the stones; and they shall die. [6] Upon the mouth of two witnesses or three witnesses the one to be killed shall be killed. He shall not be killed upon the mouth of one witness. [7] The hand of the witnesses shall be against him in the beginning to put him to death, and the hand of all the people in the thereafter. And you shall burn out<sup>241</sup> the bad from your midst.”

[8] “If a matter is too difficult for you for the judgment between blood to blood, between decision to decision, and between mark to mark, matters of dispute in your gates, so you shall arise and go up to the place that Yehvah your Gods has chosen in it [9] and go in to the priests, the Levites, and the judge who is in those days, and you shall seek; and they shall declare to you the word of the judgment. [10] And you shall do upon the mouth of the word which they declare to you from that place which Yehvah has chosen. And you shall be careful to do according to all that they instruct you. [11] Upon the mouth of the law that they instruct you and upon the judgment that they say to you, you shall do. You shall not turn aside from the word that they declare to you, right or left. [12] And the man who acts in insolence to not listen to the standing priest to serve there Yehvah your Gods, or to the judgment, so that man shall die. And you shall burn out the bad from Israel. [13] And all the people shall hear and fear and not act insolently again.”<sup>242</sup>

[14] “When you go in to the land that Yehvah your Gods gives to you and you

238 “regard face” - this is how the Hebrew expresses partiality.

239 אֲשֵׁרָה ('ashêrâh) “Asherah” - NKJV “a wooden image”; KJV “grove”; NAS “Asherah” - NKJV elsewhere “Asherah” e.g. 1 Kings 15:13; 18:19; 2 Kings 21:7; 23:4; 2 Chronicles 15:16. NAS has “Asherah of” (“any kind of tree”) but Asherah is not in construct form (i.e. no “of”). For where this is found elsewhere see Exodus 34:13 (and footnote); Deuteronomy 7:5; 12:3; Judges 3:7; 6:25-26, 28, 30; 1 Kings 14:15, 23; 16:33; 2 Kings 13:6; 17:10, 16; 18:4; 21:3; 23:6-7, 14-15; 2 Chronicles 14:3(H2); 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3-4, 7; Isaiah 17:8; 27:9; Jeremiah 17:2; Micah 5:13.

240 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) “other Gods” = same construction as אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) “holy Gods” in Joshua 24:19, plural noun, plural adjective.

241 בָּעֲרָתָּ (bi'artâ) “burn out” - NKJV “put away”; NAS “purge” - root idea is “burn” (e.g. Deuteronomy 4:11; 5:23; 9:15; etc.) and likewise here in the piel form (intensive form), e.g. NKJV “burned” Numbers 24:22; “burn” (wood) Leviticus 6:12; “kindle” Exodus 35:3; etc..

242 Ecclesiastes 8:11; hear and fear, Deuteronomy 13:6-11; 19:16-21; 1 Timothy 5:19-20.

possess it and you dwell in it and you say, 'I shall put upon<sup>243</sup> me a king<sup>244</sup> as all the nations that are around me,' [15] Putting you shall put upon you a king whom Yehvah your Gods chooses<sup>245</sup> in him from the midst of your brethren you shall put upon you a king. You are not able to give upon you a man, a foreigner, who is not your brother. [16] Only, he shall not multiply for himself horses, and he shall not return the people to Egypt, in order to multiply horse.<sup>246</sup> And Yehvah said to you, 'You are not again to return again in this way.' [17] And he shall not multiply for himself women, and his heart will not turn aside. And silver and gold he shall not multiply for himself much."

[18] "And it shall be, in his sitting upon a throne in his kingdom, so he shall write for himself a copy of this law upon a book from before the priests, the Levites. [19] And it shall be with him. And he shall read in it all the days of his life, so that he may learn to fear Yehvah his Gods, to keep all the words of this law and these statutes to do them.<sup>247</sup> [20] For his heart not to raise above his brethren, and for turning aside from the commandments right or left, so that he will prolong days upon his kingdom, he and his sons in the midst of Israel."

**18**[1] "There shall be no portion or inheritance for the priests, the Levites, with Israel. Fire offerings of Yehvah and his inheritance<sup>248</sup> they shall eat. [2] There shall be no inheritance for him in the midst of his brethren. Yehvah is his inheritance, just as he spoke to you. [3] And this shall be the judgment of the priests from the people from the sacrifices of the sacrifice: if an ox, if one of a flock, so he shall give to the priest, the shoulder, and the cheeks, and the stomach. [4] Beginning of your grain, your new wine, and your fresh oil, and beginning of shearing of your flock, you shall give to him. [5] For in him Yehvah your Gods choose from all your tribes to stand to serve in the name of Yehvah, he and his sons all the days."<sup>249</sup>

[6] "And if a Levite comes in from one of your gates from all Israel who sojourners there and comes in all the desire of his soul to the place where Yehvah has chosen, [7] and he serves in the name of Yehvah his Gods according to all his brethren, the Levites who stand there before Yehvah, [8] a portion as a portion they eat separate from his sale upon the fathers."<sup>250</sup>

[9] "When you come to the land which Yehvah your Gods is giving to you, you shall not learn to do as the abominations of those nations. [10] There shall not be found in you one who passes his son or his daughter in the fire, a diviner of

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243 אָשִׁימָה עָלַי (âsiymâh `âlay) "put upon me" or "set over me"

244 Moses is noted as king in Deuteronomy 33:4-5.

245 See 1 Samuel 8-10, & 12 for when Israel sought a king. Chapter 12 shows Israel sinned in asking for a king. How did they sin, when here in Deuteronomy God says they can set over them a king? God reveals their motive was evil in 1 Samuel 8:7; see also 12:16-19.

246 סוס (sus) "horse" singular

247 See also Deuteronomy 31:10-13.

248 נַחֲלָתוֹ (nachlâtô) "his inheritance" (KJV) - NKJV, NAS "His portion" - same word as earlier "inheritance" in this verse.

249 כָּל־הַיָּמִים (kâl-hayyâmiym) "all the days" - NKJV, NAS "forever"; KJV "for ever"

250 NAS "what they receive from the sale of their fathers' estates."

divinations,<sup>251</sup> a soothsayer,<sup>252</sup> or sorcerer,<sup>253</sup> or magician,<sup>254</sup> [11] or a spell<sup>255</sup> or an inquirer of a medium<sup>256</sup> or a familiar spirit, or a seeker to the dead ones. [12] For an abomination of Yehvah is everyone who does these, and on account of these abominations Yehvah your Gods dispossesses them from before you. [13] Perfect<sup>257</sup> you shall be with Yehvah your Gods. [14] For these nations which you are possessing them, to soothsayers and to diviners they listen. And you, Yehvah your Gods has not thus given<sup>258</sup> to you.”

[15] “Yehvah your Gods shall raise up a prophet<sup>259</sup> from your midst from your brethren like me. You shall listen to him. [16] According to all that you requested from Yehvah your Gods in Horeb in the day the assembly was saying, 'Let me not hear again the voice of Yehvah my Gods, and this great fire let me not see again, and I will not die.'<sup>260</sup> [17] And Yehvah said to me, 'They do good what they speak. [18] I will raise up a prophet for them from the midst of their brethren like you, and I will give my word in his mouth. And he shall speak to them all that I command him. [19] And it shall be, the man who does not listen to my word that he speaks in my name, I myself will seek it from him.’”

[20] “But, the prophet who presumes to speak a word in my name which I did not command him to speak, or who speaks in the name of other Gods, so that prophet shall die. [21] And if you say in your heart, 'How shall we know the word which Yehvah has not spoken it?'<sup>261</sup> [22] When the prophet speaks in the name of Yehvah

251 קִסְמִיִּם קִסְמִיִּם (qosêm qesâmiym) “diviner of divinations” - NAS “one who uses divination”; KJV “that useth

divination”; NKJV “practices witchcraft,” NKJV in verse 14 “diviners” קִסְמִיִּם (qosmiym); found also in **Joshua 13:22** (NKJV “soothsayer” w/footnote “diviner”); 1 Samuel 6:2 (“diviners”); 28:8 (“conduct” a seance for me, and bring up for me, לִי בְאוֹב וְהַעֲלֵי לִי קִסְמוֹיִנָּה [qâsomiyy-nâ' liy bâ'obh vеха`aliy liy]); 2 Kings 17:17 (“practiced” witchcraft, יִקְסְמוּ קִסְמִיִּם [yiqsemu qesâmiym]); Isaiah 3:2 (“diviner”); 44:25 (“diviners”); Jeremiah 27:9; 29:8; Ezekiel 13:9, 23 (nor “practice” divination, לֹא־תִקְסְמוּהָ [qesem lo'-tiqsamnâh]); 21:21 (H26, “to use” divination, לִקְסָם־קִסְמִי [liqsâm-qâsem]), 23 (H28, false “divination,” בְּקִסְמוֹ־שָׁוִי [kiqsom-shâv']), 29(H34); 22:28; **Micah 3:6-7**, (defined here as “answer from God”), 11 (prophets “divine”); Zechariah 10:2. See also מִקְסָם (miqsâm) – “divination” - Ezekiel 12:24; 13:7. See also footnote for noun form in Numbers 22:7.

252 מַעֲוֵנָן (me'onên) “soothsayer” (NKJV) – NAS “one who practices witchcraft”; KJV “an observer of times” - See footnote for Leviticus 19:26. A soothsayer is one who predicts the future.

253 מְנַחֵשׁ (menachêsh) “sorcerer” - NKJV, NAS “one who interprets omens”; KJV “enchanter” - See footnote for Leviticus 19:26.

254 מְכַשֵּׁף (mekhashêph) “magician” or “sorcerer” - NKJV, NAS “sorcerer”; KJV “witch” - this verb form found also in Exodus 7:11; 22:18(H17); 2 Chronicles 33:6; Daniel 2:2; Malachi 3:5. Noun form found in 2 Kings 9:22; Isaiah 47:9, 12; Micah 5:11; Nahum 3:4(2x). Another noun form, Jeremiah 27:9.

255 חֹבֵר חֹבֵר (chovêr châver) “a spell of a spell” - verb, חָבַר (chovêr), used in this way also in Psalm 58:5(H6). Noun form, חָבַר (châver), used this way in Psalm 58:5(H6); Isaiah 47:9, 12. Root idea of verb is to “join” (e.g. Exodus 26:3).

256 אוֹב ('ov) “medium” = one who calls up the dead (e.g. 1 Samuel 28:3f). See footnote for Leviticus 19:31.

257 תָּמִים (tâmiym) “perfect” - same word as in Genesis 6:9 for Noah. Joshua's statement (“be perfect”) in Matthew 5:48 was nothing new.

258 He did give thus to the nations, “God gave them over to a debased mind . . .” (Romans 1:28).

259 נָבִיא (nâviy) “prophet” - The Jews anticipated this prophet of which Moses speaks. See Mark 6:14-15; John 1:21; 6:14; 7:40; Acts 3:22-23; 7:37.

260 This meets their request, in that, Yehvah Gods (Colossians 2:9) came to earth in the flesh in humility, Philippians 2:6-8.

261 דִּבְרוֹ (dibro) “spoken it” - more literally, “spoken him,” but it refers back to “the word” הַדָּבָר (hadâvâr), masculine



and the word is not and that word does not come, that Yehvah did not speak it. The prophet spoke it in presumption. You shall not be afraid of him.”

**19**[1] “When Yehvah your Gods cuts off the nations that Yehvah your Gods gives to you, their land, so you shall possess them and dwell in their cities and in their houses. [2] Three cities you shall separate for yourself in the midst of your land which Yehvah your Gods gives to you to possess it. [3] You shall prepare for yourself the road and make into three the territory of your land which Yehvah your Gods has caused you to inherit. And it shall be for any killer to flee there. [4] And this is the matter of the killer who flees there: And he shall live who strikes his neighbor without knowledge<sup>262</sup> and he was not hating him from time past.<sup>263</sup> [5] And when he goes with his neighbor in the forest to cut trees and his hand wields with the ax to cut the tree and the ax slips from the wood and finds his neighbor and he dies, he shall flee to one of these cities and live. [6] Lest the avenger of the blood pursue after the killer when his heart is hot and overtakes him, because the way is far and he strike his soul,<sup>264</sup> and to him there is no judgment of death. For he was not hating him in time past.”<sup>265</sup>

[7] “Therefore, I command you saying three cities you shall separate for yourself. [8] And if Yehvah your Gods enlarges your territory just as he swore to your fathers and gives to you all the land which he spoke to give to your fathers, [9] if you keep all of this commandment to do it which I am commanding you today, to love Yehvah your Gods and to walk in his ways all the days, so you shall add to you another three cities upon these three. [10] And innocent blood shall not be poured out in the midst of your land which Yehvah your Gods is giving to you, an inheritance, and bloods be upon you.”

[11] “And if there is a man who hates his neighbor and lies in wait for him and rises up against him and strikes his soul and he dies, and he flees to one of these cities, [12] so the elders of his city shall send and take him from there and give him into the hand of the avenger of the blood, and he shall die. [13] Your eye shall not pity him,<sup>266</sup> and you shall burn out the blood of the innocent from Israel; and it shall be good for you.”

[14] “You shall not displace the border of your neighbor which were first bordered in your inheritance which you inherited in the land which Yehvah your Gods is giving to you to possess it. [15] One witness shall not rise up against a man for any iniquity or for any sin in any sin which he sins. Upon the mouth of two witnesses or upon the mouth of three witnesses a matter shall rise up.”<sup>267</sup>

[16] “If a violent<sup>268</sup> witness rises up to answer against him of turning aside,<sup>269</sup> [17]

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singular.

262 This is mentioned also in Numbers 35; Deuteronomy 4:41-42; Joshua 20:3

263 מִתְּמֹל שְׁלֹשִׁים (mittemol shilshom) “from time past” - see footnote for Genesis 31:2.

264 הִכָּהוּ נַפְשׁוֹ (hikkāhu nāphesh) “strike his soul” - more literally, “strike him soul” - NKJV “kill him”; NAS “take his life”; KJV “slay him”

265 מִתְּמֹל שְׁלֹשִׁים (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

266 Proverbs 28:17

267 Found also in Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28.

268 חָמָס (châmās) “violent” - NKJV, KJV “false”; NAS “malicious” - same word as in Genesis 6:11 “earth was filled with violence” and Malachi 2:16 of divorce how it “covers one's garment with violence.”

269 סָרָה (sârâh) “turning aside” - NKJV, NAS “wrongdoing”; KJV “wrong” - same word used in Deuteronomy 13:5(H6)

so the two men who have the dispute shall stand before Yehvah, before the priests, and the judges who are there in those days; [18] and the judges shall seek good. And behold, a witness of falsehood. The witness of falsehood answered against his brother. [19] So, you shall do to him just as he purposed to do to his brother, and you shall burn out the bad from your midst. [20] And those remaining shall hear and fear and not again do again as this bad thing in your midst. [21] And your eye shall not pity, soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.”

**20**[1] “When you go out to battle against your enemies and see horse and chariot, many more people than you, do not fear them. For Yehvah your Gods is with you, who brought you up from a land of Egypt. [2] And it shall be, when you approach to the battle, the priest shall draw near and speak to the people [3] and say to them, 'Hear Israel, you are approaching today to battle against your enemies. Do not let your heart be timid and do not fear and do not be hurried<sup>270</sup> and do not be terrified from before them. [4] For Yehvah your Gods is the one who goes with you to do battle for you with your enemies to save you.”

[5] “And the officers shall speak to the people saying, 'Who is the man that built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it. [6] And who is the man who has planted a vineyard and not made use of it?<sup>271</sup> Let him go and return to his house, lest he die in the battle and another man make use of it.<sup>272</sup> [7] And who is the man who has betrothed a woman and not taken her? Let him go and return to his house, lest he die in the battle and another man take her.”

[8] “And the officers are again to speak to the people and say, 'Who is the man who fears and is weak of the heart? Let him go and return to his house and not melt the heart of his brethren as his heart.' [9] And it shall be, when the officers have finished speaking to the people, so they shall appoint leaders of armies in head of the people.”

[10] “When you approach to a city to battle against it and you call to it for peace, [11] so it shall be, if peace it answers to you and opens to you, then all the people who are found in it shall be for you slaves, and they shall serve you. [12] And if it does not make peace with you, and makes war with you, so you shall besiege against it. [13] And Yehvah your Gods shall give it into your hand, and you shall strike every male of it by a sword's mouth. [14] Only the women and the children and the beast and all that is in the city, all its spoil, you shall plunder for yourself. And you shall eat spoil of your enemies that Yehvah your Gods gives to you. [15] Thus you shall do to all the very distant cities from you who are not from the cities of these nations. [16] Only, from the cities of these peoples who Yehvah your Gods gives to you, an inheritance, you shall not let live, every breath. [17] For you shall utterly destroy them: the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, just as Yehvah your Gods has commanded. [18] So that,

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for “he spoke a *turning* upon Yehvah.”

270 תַּחֲפֶזוּ (tachpezu) “hurried” - NKJV, KJV “tremble”; NAS “panic” - found also in 1 Samuel 23:26 (“made haste”); 2 Samuel 4:4 (“made haste”); 2 Kings 7:15 (“haste”); Job 40:23 (“disturbed”); Psalm 31:22(H23 “haste”); 48:5(H6 “hastened”); 104:7 (“hastened”); 116:11(“haste”).

271 חִלְלֵוּ (chillelo) “made use of it” - elsewhere this word is used e.g. to “profane” the name of Yehvah (e.g. Leviticus 19:12).

272 יַחֲלִלֵנּוּ (yechallelenu) “make use of it” - same root word as prior “made use of it” in this verse.

they do not teach you to do according to all their abominations which they do to their Gods and you sin against Yehvah your Gods.”

[19] “When you besiege against a city for many days to war against it to seize it, do not ruin its tree to wield an ax against it. For from it you shall eat. So, do not cut it, for the man<sup>273</sup> a tree of the field is for going in before you in the siege.<sup>274</sup> [20] Only, a tree which you know that it is not a tree of food, it you may ruin and cut and build a siege against the city which is making war with you until bringing it<sup>275</sup> down.”

**21**[1] “If one slain is found on the ground which Yehvah your Gods gives to you to possess it, fallen in the field, unknown who struck him, [2] so your elders and judges shall go out and measure to the cities that are around the one slain. [3] And it shall be, the nearest city to the slain, so the elders of that city shall take a heifer of cattle<sup>276</sup> that has not been worked on that has not pulled on a yoke. [4] So, the elders of that city shall bring down the heifer to a flowing valley that has not been worked<sup>277</sup> in it and has not been sown. And they shall break there the heifer's neck in the valley. [5] And the priests, the sons of Levi, shall draw near, for in them Yehvah your Gods has chosen to serve him and to bless in the name of Yehvah, and upon their mouth shall every dispute and every mark be. [6] And all the elders of that city near to the one slain shall wash their hands over the heifer whose neck is broken in the valley. [7] And they shall answer and say, 'Our hands have not poured out this blood and our eyes have not seen. [8] Atone for your people Israel whom you have redeemed, Yehvah, and do not give innocent blood in the midst of your people Israel.' And the blood shall be atoned for them.<sup>278</sup> [9] And you shall burn out the innocent blood from your midst, for you did the right thing in the eyes of Yehvah.”

[10] “When you go out to battle against your enemies, and Yehvah your Gods gives him into your hand and you take captive his captives, [11] and you see among the captives a woman of beautiful form<sup>279</sup> and love<sup>280</sup> her and take her for yourself for a wife,<sup>281</sup> [12] so you shall bring her into the midst<sup>282</sup> of your house. And she shall shave her head and do<sup>283</sup> her nails. [13] And she shall remove the garment of her captivity from upon her and dwell in your house and mourn her father and her

273 האדם (hâ'âdâm) “the man” - more literally, “the Adam”

274 כִּי הָאָדָם עֵץ הַשָּׂדֶה לִבָּא מִפְּנֵיךָ בַּמָּצוֹר (kiy hâ'âdâm `êts hasâdeh lâvo' mipâneykhâ bamâtsor) “for the man a tree of the field is for going in before you in the siege” - YLT has “for man's is the tree of the field -- to go in at thy presence in the siege.” NKJV has “in the siege, for the tree of the field *is* man's *food*.” NAS has “For is the tree of the field a man, that it should be besieged by you?” KJV has “(for the tree of the field *is* man's *life*) to employ *them* in the siege:” It can be seen by the next verse what the meaning of this sentence is.

275 That is, the city, bringing the city down.

276 עֵגְלַת בָּקָר ('eglat bâqâr) “heifer of cattle”

277 יַעֲבֹד (yê`âvêd) “worked” - NKJV, NAS “plowed”; KJV “eared” - same root word as “serve” or “work.”

278 This atonement is needed as can be seen via Numbers 35:33.

279 יִפְתַּתָּאֵר (yephat-to'ar) “beautiful form” - two words, “beautiful” יִפְתַּת (yephat) and “form” תֵּאֲרָה (to'ar). KJV, NKJV, NAS just have “beautiful.”

280 חֶשֶׁקֶת (châshaqtâ) “love” - NKJV, KJV, NAS “desire” - see footnote for Genesis 34:8.

281 אִשָּׁה ('ishshâh) “wife” - literally, “woman” - very strong context for translation to “wife.” See also Numbers 31:18 for the same kind of situation.

282 תּוֹךְ (tokh) “midst” - KJV, NKJV, NAS don't translate this word.

283 עָשָׂה ('âstâh) “do” - NKJV, NAS “trim”; KJV “pare” - it is literally “do.”

mother a month of days. And after this, you may go into her and marry her<sup>284</sup> and she shall be for you for a wife. [14] And it shall be, if you do not delight in her, so you shall send her away<sup>285</sup> to her soul.<sup>286</sup> And selling you shall not sell her in the silver. You shall not deal harshly against her, because you have humbled her.”

[15] “If a man has two women, the one is loved, and the one is hated. And they bear to him sons, the loved one and the hated one, and the first born son is to the hated one. [16] So it shall be, in the day he causes his sons to inherit what shall be to whom, he is not able to be first born with the son of the loved before the son of the hated, the firstborn. [17] For the firstborn son of the hated shall be recognized to give to him a mouth of two in all that is to be found for him. For he is the beginning of his vigor.<sup>287</sup> To him is the judgment of the birthright.”<sup>288</sup>

[18] “If a man has a stubborn and rebellious son who does not listen to the voice of his father and to the voice of his mother, and they discipline him and he does not listen to them, [19] so his father and his mother shall take hold of him and bring him out to the elders of his city and to the gate of his place. [20] And they shall say to the elders of his city, 'This our son is stubborn and rebellious. He will not listen to our voice, a glutton and a drunkard.' [21] And all the men of his city shall stone him with stones, and he shall die. And you shall burn out the bad from your midst, and all Israel shall hear and fear.”

[22] “And if there is in a man sin, a judgment of death, and he is put to death and you hang him upon a tree, [23] his carcass shall not remain overnight upon the tree, but burying you shall bury him in that day. For cursed of Gods is one hung. And you shall not defile your ground which Yehvah your Gods gives to you, an inheritance.”

**22**[1] “You shall not see your brother's ox or his one of a flock going astray and hide yourself from them. Bringing back you shall bring them back to your brother. [2] And if your brother is not near to you and you don't know him, so you shall gather it to the midst of your house. And it shall be with you until your brother seeks for it, and you shall bring it back to him. [3] And thus you shall do for his donkey, and thus you shall do for his garment. And thus shall you do for any lost thing of your brother's which is lost from him and you found it. You shall not be able to hide yourself. [4] You shall not see your brother's donkey or his ox fallen in the way and hide yourself from them. Raising you shall raise with him.”<sup>289</sup>

[5] “There shall not be an article of a man<sup>290</sup> upon a woman, and a man shall not wear a garment of a woman. For an abomination of Yehvah your Gods is everyone who does these.”

[6] “If a bird's nest happens to be before you in the way in any tree or upon the land, young ones or eggs, and the mother sitting upon the young ones or upon the

284 בְּעֻלָּתָהּ (ve'altâh) “marry her” - NKJV, KJV, NAS “be her husband”; YLT “marry her”

285 Here (as in Deuteronomy 24:1) divorce is allowed, but as Malachi 2:14-16 & Matthew 19:3-6 testify, it is not good.

286 לְנַפְשָׁהּ (lenaphshâh) “to her soul” - KJV “whither she will”; NAS “wherever she wishes”; NKJV simply “set her free”

287 This is what Jacob said of Reuben, his firstborn, in Genesis 49:3 (NKJV “beginning of my strength”).

288 בְּכֹרֶה (bekhorâh) “birthright” - from same root word as “firstborn” בְּכֹר (bekhor). This is what Esau sold to Jacob, his birthright = the right of the firstborn. See Genesis 25:29-34; Hebrews 12:16-17.

289 תִּקְיִם עִמּוֹ (tâqiyim `immo) “raise with him” - NKJV “you shall . . . help him lift *them* up again”; NAS “you shall . . . help him to raise *them* up”

290 גִּבּוֹר (gever) “man” - this is the word for “man” (2x) in this verse.

eggs, you shall not take the mother upon the sons. [7] Sending you shall send the mother away, and the sons you may take for yourself; that it may be good for you and you may prolong days.”

[8] “When you build a new house, so you shall make a parapet<sup>291</sup> to your roof. And you will not put blood in your house from the one who falls from it.<sup>292</sup> [9] You shall not sow your vineyard with two kinds, lest the seed fullness and the product of the vineyard be holy.<sup>293</sup> [10] You shall not plow with an ox and with a donkey together. [11] You shall not wear mixed wool and linen together.<sup>294</sup> [12] You shall make tassels<sup>295</sup> for yourself upon four wings<sup>296</sup> of your covering which you cover in it.”

[13] “If a man takes a woman and goes into her and hates her, [14] and puts to her actions of things and brings upon her a bad name and says, 'This woman I took and I came near to her and I did not find to her virginity,' [15] so the father and mother of the girl shall take and bring the virginity of the girl to the elders of the city at the gate. [16] And the father of the girl shall say to the elders, 'I gave my daughter to this man for a woman and he hates her. [17] And behold, he has put actions of things saying, "I did not find to your daughter virginity," and these are the virginity of my daughter.' And they shall spread out the garment before the elders of the city. [18] And the elders of that city shall take the man and discipline him. [19] And they shall punish him one hundred silvers and give to the father of the girl for bringing a bad name upon a virgin of Israel. And she shall be to him for a woman. He shall not be able to send her away all his days.”

[20] “And if this thing is true, virginity is not to be found for the girl, [21] so they shall bring the girl to the door of the house of her father, and the men of her city shall stone her with stones. And she shall die, for she did a disgraceful thing in Israel to act like a prostitute in her father's house. And you shall burn out the bad from your midst.”

[22] “If a man is found lying with a woman married to a husband, so also both of them shall die, the man lying with the woman and the woman.<sup>297</sup> And you shall burn out the bad from Israel.”<sup>298</sup>

[23] “If there is a girl, a virgin, engaged to a man, and a man finds her in the city and lays with her, [24] so you shall bring both of them out to the gate of that city and stone them with stones. And they shall die, the girl upon a word that she did not cry out in the city, and the man upon a word that he humbled his neighbor's

291 מַעֲקֶה (ma'aqeh) “parapet” = “a low protective wall along the edge of a roof” (Google)

292 Here is the one and only building “code” in God's perfect (Psalm 19:7) law. See also Leviticus 14:33-53 for dealing with a house that may have mold or some kind of growth.

293 תִּקְדָּשׁ (tiqdash) “be holy” - context seems to imply as NKJV, KJV, NAS “defiled” - idea may mean “holy” i.e. God's, thus not usable for common use.

294 Same found in Leviticus 19:19.

295 Found also in Numbers 15:38.

296 כַּנְפֹת (kanphot) “wings” - see footnote for Deuteronomy 22:30.

297 What if she was raped? Is she also put to death? Later in this chapter (Deuteronomy 22:25-27) a rape of an engaged woman is dealt with and it is declared, “There is not to the young woman sin of death.”

298 If they are not found out, but the husband becomes jealous (suspicious), if they follow Numbers 5, the woman's belly will swell, her thigh will rot, and she will become a curse, Numbers 5:19. Nothing said about the man who lay with her. Adultery = death (Leviticus 20:10). But, without witnesses, nothing can be done (Numbers 35:30; Deuteronomy 17:6; 19:15; on witnesses see also Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28/Numbers 15:30-31/Deuteronomy 17:8-13).

woman.<sup>299</sup> And you shall burn out the bad from your midst.”

[25] “And if in the field the man finds the engaged girl and the man seizes<sup>300</sup> her<sup>301</sup> and lies with her, so the man who lay with her only shall die. [26] And to the girl you shall not do a thing. There is not to the girl sin of death. For just as a man rises against his neighbor and kills him, a soul,<sup>302</sup> so is this thing. [27] When he found her in the field, the engaged girl cried out, and there was no savior<sup>303</sup> for her.”

[28] “If a man finds a girl, a virgin, who is not engaged and grabs<sup>304</sup> her and lies with her<sup>305</sup> and they are found, [29] so the man who lay with her shall give to the father of the girl fifty silvers. And she shall be to him for a woman, because he humbled her. He shall not be able to send her away all his days.”<sup>306</sup>

[30H23:1] “A man shall not take his father's woman nor uncover<sup>307</sup> his father's wing.”<sup>308</sup>

299 Different law for an engaged concubine (slave girl). Neither die in that case, Leviticus 19:20.

300 הֶחֱזִיק (hecheziq) “seizes” (ESV, CSB, HCSB) - NKJV, NAS “forces”; KJV “force”; CSB “rapes” - combining “seizes” and “lies with” NIV, NLT, GNT, ISV, GWT “rapes,” CEV “raped”; and BSB, HCSB has “rapes” for “lies with,” NETB “raped.”

301 בָּהּ (bâh) “her” - literally “in her”

302 נֶפֶשׁ (nephesh) “soul” - “the blood is the soul” Deuteronomy 12:23

303 מוֹשִׁיעַ (moshiy`a) “savior” - NKJV, KJV, NAS “to save” - same exact word translated “deliverer” e.g. Judges 3:9, 15; 2 Kings 13:5; “Savior” Isaiah 19:20; 43:11 (“savior”); 45:15. Found also in Deuteronomy 22:27; 28:29, 31; Judges 6:36; 12:3; 1 Samuel 10:19; 11:3; Psalm 7:10(H11); 17:7; 18:41(H42); Zechariah 8:7.

304 תִּפְּסָהּ (tephsâh) “grabs” - NKJV, NAS, Green “seizes”; KJV “lay hold on.” NIV, GWT translate תִּפְּסָהּ (“grabs”) together with “lies with,” שָׁכַב עִמָּה (shâkhav `immâh), as “rapes,” NLT “has intercourse,” CEV “forces her to have sex with him,” GNT “raping.” CSB, HCSB, ISV, NETB translate “lies with” as “rapes.” This Hebrew word, תִּפְּסָהּ (tephsâh) “grabs,” is used e.g. in Genesis 4:21 to “play” the harp; 39:12 for when Potiphar's wife “caught” Joseph by his garment; Numbers 5:13 for a woman who is *not* “caught” in the act of adultery; in Deuteronomy 21:19 when the father and mother of a rebellious child “take hold” of him to his execution; in 1 Samuel 23:26 when Saul attempted to “take” David and his men; in 1 Kings 13:4 for “Arrest him;” 1 Kings 18:40 for “Seize the prophets of Baal” and “they seized” them and executed them; 1 Kings 20:18; 2 Kings 10:14; for “take them alive” (3x) in the context of war; 2 Kings 7:12 “catch,” NAS “capture”; 2 Kings 14:13; 2 Chronicles 25:23 “captured”; Psalm 10:2 “caught”; Proverbs 30:9 “profane” God's name [BDB “seize (do violence to) the name”]; 30:28 a “spider” NKJV “grasps” with its hands; Jeremiah 26:8 “seized” Jeremiah to kill him; Ezekiel 14:5 “seize” the house of Israel's heart; Ezekiel 19:4, 8 “trapped” in a pit; Joshua 8:8; 2 Kings 14:7; 16:9; etc. for seizing a city; Jeremiah 2:8 those who “handle” the law; 46:9 those who “handle” the shield; Ezekiel 30:21; 38:4 to “hold” or handle a sword; Amos 2:15 bow; etc..

305 Someone might argue this passage does not apply to the *rape* of a virgin who is not engaged. If so, then the law doesn't specifically address the *rape* of a virgin who is not engaged. The immediate prior passage (Deuteronomy 22:25-27) deals with the rape of an engaged woman. Thus, the flow of thought fits next with the rape of a non-engaged woman. The law for *enticing* a non-engaged virgin into sexual intercourse is different (Exodus 22:16-17). Thus, this is *not* the same situation. If she is not enticed (as in Exodus 22), then she would either be passive (caring not either way) or unwilling, thus raped.

What about the consequence to the man who rapes a widow, or one divorced, or “one defiled, a harlot” (as those listed in Leviticus 21:14)? For the widow, see Exodus 22:22-24/Numbers 15:30-31/Deuteronomy 17:8-13/Hebrews 10:28. For one divorced, or a harlot, nothing specific given in the law (for judgment on a harlot, see Genesis 38:24; Leviticus 21:9; Deuteronomy 22:21). For the rape of a married woman, see Deuteronomy 22:22 footnote.

For gang rape, see Judges 19:25. For Amnon's rape of his sister, see 2 Samuel 13:11-14 (see also Leviticus 18:9, 29, Amnon should have been killed). See also Judges 21:20-23 for the “stealing” of women for wives, and Numbers 31:18 & Deuteronomy 21:10-14 for taking women from war. No mention whatsoever of the willingness of these women taken. If the men fulfilled the law, they would apply Leviticus 19:18, “**love your neighbor as yourself.**”

306 This is in keeping with Christ's words found in Matthew 19:4-6.

307 Deuteronomy 27:20 speaks of this same thing and reveals lying with his father's wife = uncovering his father's “wing.”

308 כְּנָפִי (kenaph) “wing” - NKJV “bed”; KJV, NAS “skirt”; ESV “nakedness” - this is the same word (but in the singular)

**23**[1H2] “One wounded-crushed<sup>309</sup> or penis<sup>310</sup> cut off shall not enter the assembly of Yehvah. [2H3] A bastard<sup>311</sup> shall not enter the assembly of Yehvah, even his tenth generation shall not enter the assembly of Yehvah.”

[3H4] “An Ammonite or a Moabite<sup>312</sup> shall not enter the assembly of Yehvah, even their tenth generation shall not enter the assembly of Yehvah forever. [4H5] Upon a word that they did not meet you with the bread and with the water on the way in your going out from Egypt. And that he hired against you Balaam, son of Beor from Pethor of Mesopotamia,<sup>313</sup> to curse you. [5H6] And Yehvah your Gods was not willing to listen to Balaam. And Yehvah your Gods turned for you the curse to a blessing, because Yehvah your Gods loves you. [6H7] You shall not seek their peace or their good all your days forever.”<sup>314</sup>

[7H8] “You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, for you were a stranger in his land. [8H9] Sons that are born to them of a third generation to them, he may enter the assembly of Yehvah.”

[9H10] “When camp goes out against your enemies, you shall be kept from every bad thing. [10H11] “If there is in you a man who is not clean from a night occurrence,<sup>315</sup> so he shall go out to outside to the camp. He shall not go into the midst of the camp.<sup>316</sup> [11H12] And it shall be, at the turning of evening, he shall wash in the water, and as the sun goes in, he shall go to the midst of the camp.”

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as in Deuteronomy 22:12 for “wings” (NKJV “corners”). It is the word for “wing” (e.g. Genesis 1:21; 1 Kings 6:24, 27; Ruth 3:9) or extremity of the earth (e.g. Isaiah 24:16 “end” of the earth), four “corners” of the earth (Isaiah 11:12; Ezekiel 7:2) or the extremity of a garment (as in Deuteronomy 22:12, 30; 27:20; 1 Samuel 15:27 “edge” of his robe; 24:4[H5], 11[H12] “corner”).

309 פְּצוּעֵי-דָכָא (phetsua'-dakâ) “One wounded-crushed” - YLT “One wounded, bruised”; NKJV, NAS, NIV, “emasculated”; KJV, Jubilee, ASV, ERV, WEB “wounded in the stones”; NLT, ESV, NHEB, GWT “testicles are crushed”; BSB, NETB “crushed . . . genitals”; CSB, HCSB, ISV “testicles have been crushed”; CEV “private parts have been crushed”; JPST “crushed . . . privy parts”; BST “fractured . . . private parts”; DRB “eunuch, whose testicles are broken”; Darby “eunuch, whether he have been crushed”; Webster “wounded . . . in his secrets”; GNT “castrated”; Castration can be done via severe crushing. Here are some “fleshly ordinances” (Hebrews 9:10), for surely eunuchs can be saved (Isaiah 56:3; Acts 8:26-39).

Leviticus 21:20 mentions a defective “testicle” אֲשֶׁךְ ('âshekh).

310 שִׁפְכָּה (shâphkhâh) “penis” (NLT, CSB, GNT, HCSB, ISV, GWT) – NAS, NHEB, ESV “male organ”; DRB “yard”; YLT “the member”; KJV, WEB, ERV, ASV, AKJV “privy member”; Jubilee (combining with “cut off”) “castrated.” Only found here. Related verb, שָׁפַךְ (shâphakh), means to “pour” out (e.g. Deuteronomy 12:16, 24, 27; 15:23; 19:10/21:7 pour, “shed,” blood NKJV).

311 מִמְזֵר (mamzêr) “bastard” (KJV, JPST, Jubilee, AKJV, ASV, Darby, ERV, Webster, WEB, YLT) – NKJV, NAS, CSB, HCSB, NETB, NHEB, BSB, “illegitimate birth”; NIV “one born of a forbidden marriage”; ESV “one born of a forbidden union”; CEV “born outside of a legal marriage”; GNT “one born out of wedlock”; ISV “one born due to an illicit sexual relationship”; Darby “A mamzer, that is to say, one born of a prostitute”; modern Hebrew “bastard”; LXX εκ πορνῆς (ek pornês) “out of a prostitute” - only found also in Zechariah 9:6 (KJV “bastard”; NKJV “mixed race”; LXX αλλογενεῖς [allogeneis] “another genelology” or “another race”). See also KJV Hebrews 12:8 “bastards” νόθοι (nothoi) only found in Hebrews 12:8.

312 Ammonites and Moabites are the descendants of Lot's two daughters (Genesis 19:37-38).

313 אֲרָם נַהֲרָיִם ('aram naharayim) “Mesopotamia” - see footnote for Genesis 24:10.

314 Wow! Their decedents reap the consequences of their forefathers actions forever. This is not unlike Adam's sin (Romans 5:15 “by the one man's offense many died”; see also vs 16-19), in that all the decedents reap the consequences thereof. Man might call this unjust. But, Job 34:10-17.

315 קֶרֶה (qerêh) “occurrence” (NKJV) – NAS nocturnal “emission”; KJV “chanceth” him by night; GNT “wet dream”

316 See also Leviticus 15:16-17 for an emission of semen which would either be via a wet dream or masturbation. Sexual intercourse emission of semen is dealt with in Leviticus 15:18.

[12H13] “And you shall have a hand<sup>317</sup> outside the camp, and you shall go out there outside. [13H14] And you shall have a peg<sup>318</sup> among your equipment. And it shall be in your sitting outside, so you shall dig with it and turn and cover your poop.<sup>319</sup> [14H15] For Yehvah your Gods walks to and fro in the midst of your camp to deliver you and to give your enemies before you. So, your camp shall be holy, and he shall not see in you a naked thing<sup>320</sup> and turn from behind you.”

[15H16] “You shall not surrender a slave<sup>321</sup> to his lords<sup>322</sup> who has escaped to you from his lords.<sup>323</sup> [16H17] He may dwell with you in your midst in the place which he chooses in one of your gates in the good to him. You shall not oppress him.”

[17H18] “There shall not be a temple prostitute<sup>324</sup> from the daughters of Israel, and there shall not be a male temple prostitute<sup>325</sup> from the sons of Israel. [18H19] You shall not bring the wages of a prostitute<sup>326</sup> nor a price of a dog into the house of Yehvah your Gods for any vow, for an abomination of Yehvah your Gods are both of them.”

[19H20] “You shall not charge interest<sup>327</sup> to your brother, silver interest, food interest, any thing interest which interest is charged. [20H21] To the foreigner you may charge interest. And to your brother you may not charge interest, so that Yehvah your Gods will bless you in all you put your hand upon the land which you are going there to possess it.”

[21H22] “When you vow a vow to Yehvah your Gods, do not delay to pay it. For seeking Yehvah your Gods will seek it from you, and it will be in you sin. [22H23] And if you cease to vow,<sup>328</sup> it shall not be in you sin. [23H24] You shall keep what goes out of your lips. And you shall do just as you vowed to Yehvah your Gods what you freely spoke in your mouth.”

[24H25] “When you come into your neighbor's vineyard, so you may eat grapes as your soul, your satisfaction. And to your container you shall not give. [25H26] When

317 יָד (yâd) “hand” - NKJV, KJV, NAS, etc. “place”; YLT “station”

318 יָתֵד (yâtêd) “peg” - NKJV “implement”; KJV “paddle”; NAS “spade” - in Exodus 27:19(2x); 35:18(2x); 38:20, 31(2x); 39:40; Numbers 3:37; 4:32 for “pegs” in tabernacle, Judges 4:21-22; 5:26 for tent “peg”; 16:14 (2x) “pin” (KJV) for Samson's hair, Ezra 9:8 give us a “peg” in His holy place; Isaiah 22:23, 25 (“peg”); 33:20; 54:2 (“stakes”); Ezekiel 15:3 “peg” . . . to hang any vessel; Zechariah 10:4 “tent peg.”

319 צִאָתָהּ (tsê'âtekâh) “poop” - NKJV “refuse”; KJV “that which cometh from thee”; NAS “excrement”; GNT “bowel movement”; YLT “filth” - found also in Ezekiel 4:12. For more on poop, see footnote for Leviticus 4:11.

320 עֶרְוַת דָּבָר ('ervat dâvâr) “naked thing” - used this same way in the sense of something bad also in Deuteronomy 24:1.

321 Slavery is not condemned in Scripture, even “just and fair” (Colossians 4:1) doesn't = giving slaves their freedom.

322 אֲדֹנָיו ('adonâyv) literally “his lords” - same exact word, e.g. in Proverbs 25:13 (“his masters”)

323 Yet, Paul sent Onesimus, a slave (Philemon 10-16), back to Philemon, his lord (master).

324 קְדִישָׁה (qedêshâh) “temple prostitute” - this is the term used for Tamar in Genesis 38:21-22. Earlier זֹנֶה (zonâh)

“prostitute” is used (Genesis 38:15). קְדִישָׁה (qedêshâh) is also found in Hosea 4:14.

325 קָדֵשׁ (qâdêsh) “male temple prostitute” - found also in 1 Kings 14:24; 15:12 (plural); 22:46(H47); 2 Kings 23:7 (plural); Job 36:14 (plural).

326 זֹנֶה (zonâh) “prostitute”

327 תַּשְׁיֵךְ (tashiyk) “charge interest” - used for charging interest also in Deuteronomy 23:20; Habakkuk 2:7. Same word used for “bite” e.g. Genesis 49:17; Numbers 21:6, 8-9; Proverbs 23:32; etc.. This theme of not charging interest is found also in Exodus 22:24 (see footnote); Leviticus 25:36-37; Psalm 15:5; Proverbs 28:8; Jeremiah 15:10; Ezekiel 18:8, 13, 17; 22:12. Receiving interest from a bank is seen as a good thing in Matthew 25:27; Luke 19:23. See also Luke 6:35.

328 Ecclesiastes 5:4-5



you go into your neighbor's standing grain, so you may pluck heads in your hand. And a sickle you may not swing upon your neighbor's standing grain.”

**24**[1] “When a man takes a woman and marries her, and it is, if she does not find favor in his eyes, for he found in her a naked thing,<sup>329</sup> so he shall write to her a document of divorce and give in her hand and send her from his house.<sup>330</sup> [2] And she shall go out from his house and go and be to another man. [3] And the latter man hates her and writes to her a document of divorce and gives in her hand and sends her from his house, or if the latter man dies who took her for himself for a woman, [4] she is not able to marry the first one, who sent her away, to return to take her to be for himself for a woman, after she has been defiled.<sup>331</sup> For it is an abomination before Yehvah. And you shall bring sin on the land which Yehvah your Gods gives to you, an inheritance.”

[5] “When a man has taken a new woman, he shall not go out in the army nor pass over upon him for anything. He shall be free for his house one year, and make his woman happy whom he took.”

[6] “One shall not take a handmill<sup>332</sup> or a millstone<sup>333</sup> for a pledge, for that is pledging a soul.”<sup>334</sup>

[7] “If a man is found stealing a soul from his brethren from the sons of Israel and deals harshly with him and sells him, so that thief<sup>335</sup> shall die.<sup>336</sup> And you shall burn out the bad from your midst.”

[8] “Be careful in a mark of leprosy to be very careful and to do according to all that the priests and the Levites teach you, just as I have commanded them you shall be careful to do. [9] Remember what Yehvah your Gods did to Miriam<sup>337</sup> in the way in your going out from Egypt.”

[10] “When you lend your neighbor any loan, you shall not go into his house to obtain his pledge. [11] You shall stand outside, and the man who you are lending to him shall bring to you the pledge outside. [12] And if the man is poor, you shall not lie down with his pledge. [13] Bringing back, you shall bring back to him the pledge at the coming in of the sun. And he shall lie down in his garment and bless you, and for you it will be righteousness before Yehvah your Gods.”

[14] “You shall not oppress a poor and needy hired one from your brethren or from your stranger who is in your land in your gates. [15] In his day you shall give his wage and the sun shall not come in upon him. For he is poor, and to him it is lifting his soul. And he shall not cry out against you to Yehvah, and it be in you sin.”

[16] “Fathers shall not be put to death for sons, and sons shall not be put to death for fathers. A man in his sin, they shall die.”<sup>338</sup>

329 עֶרְוַת דָּבָר (‘ervat dâvâr) “naked thing” - see also Deuteronomy 23:14.

330 Matthew 5:31-32; 19:3-12; Mark 10:3-12; Malachi 2:14-16

331 How has she been defiled? Matthew 5:32

332 רֶחָאִיִּם (rêchaiym) “handmill” - NKJV “lower” . . . millstone (NKJV Exodus 11:5 “handmill”); KJV “nether” [lower] . . . millstone; NAS “handmill”

333 רֶכֶב (râkhev) “millstone” - same word for “chariot” e.g. Deuteronomy 20:1

334 נֶפֶשׁ הוּא חֹבֶל (nephesh hu' chovêl) “that is pledging a soul” - NKJV “he takes *one's* living in pledge”

335 גַּנָּב (gannâv) “thief” (KJV, NAS) – NKJV “kidnapper” - same word as in e.g. Exodus 22:7 “thief” (NKJV).

336 See also Exodus 21:16 and footnote.

337 See Numbers 12.

338 Exodus 20:5 & Deuteronomy 5:9 say God visits the “iniquity of the fathers upon the children to the third and fourth”

[17] “You shall not pervert<sup>339</sup> judgment of a stranger, an orphan, and you shall not take as pledge a garment of a widow. [18] And you shall remember<sup>340</sup> that you were a slave in Egypt, and Yehvah your Gods redeemed you from there. Therefore, I command you to do this thing.”

[19] “When you reap your harvest in your field and forget a sheaf<sup>341</sup> in the field, do not return to take it. It is for the stranger, for the orphan, and for the widow, so that Yehvah your Gods will bless you in all work of your hands.”

[20] “When you beat your olive tree, you shall not go over it again after you. It shall be for the stranger, for the orphan, and for the widow. [21] When you harvest your vineyard, you shall not glean after you. It shall be for the stranger, for the orphan, and for the widow. [22] And you shall remember<sup>342</sup> that you were a slave in the land of Egypt. Therefore, I command you to do this thing.”

**25**[1] “If there is a dispute between men and they come to the judgment and they judge them and they justify the righteous and condemn the wicked, [2] so it shall be, if the wicked is a son of beating,<sup>343</sup> so the judge shall cause him to fall and they shall beat him before him according to his wickedness in number. [3] Forty he shall beat him. He shall not add, lest he add to his beating upon these many beatings and your brother be dishonored to your eyes.”

[4] “You shall not muzzle an ox in his treading.”<sup>344</sup>

[5] “If brothers dwell together and one dies from them, and he does not have a son, the woman of the dead shall not be to a man outside, a stranger. Her husband's brother<sup>345</sup> shall go in upon her and take her for himself for a woman and be a husband's brother to her.<sup>346</sup> [6] And it shall be, the firstborn that she bears he shall raise upon the name of his dead brother. And his name shall not be wiped out from Israel. [7] And if the man does not want to take his brother's wife, so his brother's wife<sup>347</sup> shall go up to the gate to the elders and say, 'My husband's brother refuses to raise up for his brother a name in Israel. He is not willing to be to me a husband's brother.'<sup>348</sup> [8] And the elders of his city shall call to him and speak to him, and he stands and says, 'I do not want to take her.' [9] So, his brother's wife shall come to him to the eyes of the elders and take off his sandal from upon his foot and spit in his face and answer and say, 'Thus, shall it be done to a man who does

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generation (e.g. 2 Kings 24:3). This verse (Deuteronomy 24:16) and Ezekiel 18 (similar concept as 24:16) is no change or something new in God's ways (Malachi 3:6).

339 תַּטֵּה (tatteh) “pervert” - see footnote for Deuteronomy 16:19.

340 Psalm 106:7-13a

341 עֹמֶר (omer) “sheaf” (NKJV, KJV, NAS, etc.) - same word for “omer” e.g. Exodus 16:16, etc..

342 Psalm 78:5-7; 103:2

343 בֶּן הַכּוֹת (bin hakot) “son of beating” - In other words, he deserves to be beaten. This same kind of descriptive “son of . . .” can also be found e.g. in 1 Samuel 26:16 (“you deserve to die” more lit., “sons of death are you”); 2 Samuel 12:5 (“the man . . . shall surely die” more lit., “a son of death is the man”); Psalm 79:11 (“appointed to die” more lit., “sons of death”); 102:20(H21, “appointed to death” more lit., “sons of death”); Proverbs 31:8 (“appointed to die” more lit., “sons of passing away”).

344 See 1 Corinthians 9:6-14 & 1 Timothy 5:17-18

345 יְבַמָּה (yevâmâh) “Her husband's brother”

346 יִבְמָה (yibmâh) “be a husband's brother to her”

347 יְבִימְתּוֹ (yevimto) “his brother's wife”

348 יִבְבְּמִי (yabbemiy) “to be to me a husband's brother”

not build his brother's house.' [10] And his name shall be called in Israel, 'The house of one whose sandal was removed.'

[11] "If men fight together, a man and his brother, and the woman of the one comes near to deliver her man from the hand of the one beating him and she sends her hand and seizes in his genitals,<sup>349</sup> [12] so you shall cut off her palm.<sup>350</sup> Your eye shall not pity."

[13] "You shall not have in your bag a stone and a great and small stone. [14] You shall not have in your house an ephah and a great and small ephah. [15] A complete<sup>351</sup> and righteous stone you shall have, a complete and righteous ephah you shall have, so that your days may be prolonged upon the ground that Yehvah your Gods gives to you. [16] For an abomination of Yehvah your Gods is everyone who does these, everyone who does injustice."

[17] "Remember what Amalek did to you<sup>352</sup> in the way in your going out from Egypt, [18] that he met you in the way and attacked in you the rear, all the stragglers after you and you were weary and tired. And he did not fear Gods. [19] And it shall be, when Yehvah your Gods gives to you rest from all your enemies around in the land that Yehvah your Gods gives to you, an inheritance to possess it, you shall wipe out remembrance of Amalek from under the heavens. You shall not forget."<sup>353</sup>

**26**[1] "And it shall be, when you come into the land which Yehvah your Gods gives to you, an inheritance, and you possess it and dwell in it, [2] so you shall take from all the first produce of the ground which you bring from your land that Yehvah your Gods gives to you and put in the basket and go to the place which Yehvah your Gods has chosen to establish his name there. [3] And you shall go to the priest who is in those days and say to him, 'I declare this day to Yehvah your Gods that I have come to the land which Yehvah swore to our fathers to give to us.' [4] And the priest shall take the basket from your hand and set it before the altar of Yehvah your Gods."

[5] "And you shall answer and say before Yehvah your Gods, 'My father was a Aramean<sup>354</sup> perishing and he went down to Egypt and sojourned there, in males few. And there he became a great, mighty, and populous nation. [6] And the Egyptians mistreated us and afflicted us and put upon us hard labor. [7] And we cried out to Yehvah Gods of our fathers, and Yehvah heard our voice and saw our affliction and our labor and our oppression. [8] And Yehvah brought us out from Egypt with a strong hand and in an outstretched arm and in great fear and in signs and in wonders. [9] And he brought us into this place and gave us this land, a land flowing milk and honey. [10] And now, behold, I have brought first produce of the ground which Yehvah has given to me.' And you shall set it before Yehvah your Gods and

349 מְבֹשֵׁי (mevushâyv) "his genitals" - only found here

350 כַּפָּה (kapâh) "her palm" - "hand" is technically יָד (yad) as earlier in this verse, but as can be seen here "palm" is used for "hand" as well. כַּף (kaph) "palm" is also used for the "sole" of the foot as well (e.g. Deuteronomy 11:24).

351 שְׁלֵמָה (shelêmâh) - "complete" - same root as "peace," שָׁלוֹם (shâlom, Genesis 15:15).

352 No forgiveness here. No application of Mark 11:25-26 or Matthew 6:12.

353 This remembrance and wrath executed in 1 Samuel 15 comes long after those who did the evil deeds have died. 1 Samuel 15 is approximately 356 years later, *after* Joshua's time and all the Judges (1 Kings 6:1, 480 yrs – 4 yrs Solomon, - 40 yrs David 1 Kings 2:11, - 40 yrs Saul Acts 13:21, - 40 yrs wilderness = 356). See also 1 Samuel 28:18.

354 אַרְמִי (arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV - see footnote for Genesis 25:20.

bow before Yehvah your Gods. [11] And you shall rejoice in all the good that Yehvah your Gods has given to you and to your house, you and the Levite and the stranger<sup>355</sup> who is in your midst.”

[12] “When you have finished for the tithe all the tithe of your product in the third year,<sup>356</sup> the year of the tithe, and given to the Levite, to the stranger, to the orphan, and to the widow, so you shall eat in your gates and be satisfied. [13] And you shall say before Yehvah your Gods, 'I have burned out the holy from the house and also given it to the Levite, to the stranger, to the orphan, and to the widow according to all your commandment that you have commanded me. I did not pass over from your commandments and I did not forget. [14] I have not eaten from it in mourning,<sup>357</sup> and I have not burned it out in uncleanness. And I have not given it to the dead. I have listened to the voice of Yehvah my Gods. I have done according to all that you commanded me. [15] Look down from your holy dwelling from the heavens and bless your people Israel and the ground that you have given to us, just as you swore to our fathers, a land flowing milk and honey.”

[16] “This day Yehvah your Gods commands you to do these statutes and the judgments. And keep and do them in all your heart and in all your soul. [17] Today you have proclaimed Yehvah to be your Gods and to walk in his ways and to keep his statutes and his commandments and his judgments and to listen to his voice. [18] And today Yehvah has proclaimed you to be his people, a special treasure, just as he spoke to you and to keep all his commandments. [19] And to set you on high above all the nations which he made, for praise, for a name, for beauty, and you to be a holy people to Yehvah your Gods, just as he spoke.”

**27**[1] And Moses and the elders of Israel commanded the people saying, “Keep every commandment that I command you today. [2] And it shall be, in the day that you cross over the Jordan to the land that Yehvah your Gods is giving to you, so you shall raise up for yourself great stones and lime<sup>358</sup> them in the lime.<sup>359</sup> [3] And you shall write upon them all the words of this law in your crossing, so that you may come into the land which Yehvah your Gods is giving to you, a land flowing milk and honey, just as Yehvah Gods of your fathers spoke to you. [4] And it shall be, in your crossing over the Jordan, you shall raise up these stones which I command you today at mount Ebal and lime them in the lime. [5] And you shall build there an altar to Yehvah your Gods, an altar of stones. You shall not swing iron upon them. [6] With complete stones you shall build an altar of Yehvah your Gods, and you shall bring upon it burnt offerings to Yehvah your Gods. [7] And you shall sacrifice peace offerings and eat there and rejoice before Yehvah your Gods. [8] And you shall write upon the stones all the words of this law distinctly well.”

355 This stranger would not be one who is rebellious against God's law. See Numbers 15:29-30.

356 Deuteronomy 14:28. Here the tithe (a tenth) is for the produce of the third year, every three years. The first of the first produce was also tithed, Exodus 23:19; 34:26. There was also every year to be a cake made of the “first of your dough” (TT), “ground meal” NKJV. There was also the “first fruits,” Numbers 18:13.

357 God wants His people to be happy. “You shall rejoice . . .” Leviticus 23:40; Deuteronomy 12:7, 12, 18; 14:26; 16:11, 14; 26:11; **Psalm 2:11**; 31:7 (“I will be glad and rejoice in Your mercy”); 32:10-11; 33:1; 68:4; 90:14-15; 97:10-12; 119:162; Ecclesiastes 11:9-10; Matthew 5:11-12 (Luke 6:22-23 “leap”); 1 Thessalonians 5:16 “rejoice always”; 1 Peter 1:6 “rejoice” and “grieved”(-vs9); etc.. Interesting, “do not rejoice . . .” Luke 10:20.

358 **לִמֶּה**(sadtâ) “lime” - NKJV “whitewash”; NAS “coat”; KJV “plaster” - this is the verb form of the noun form for “lime.” Only found here and in vs 4.

359 **לִמֶּה** (siyd) “lime” (NKJV, NAS) – KJV “plaster” - noun also found in Deuteronomy 27:4; Isaiah 33:12; Amos 2:1.

[9] And Moses and the priests and the Levites spoke to all Israel saying, “Be silent<sup>360</sup> and listen, Israel. This day you have come to be a people to Yehvah your Gods. [10] And you shall listen to the voice of Yehvah your Gods and do his commandments and his statutes which I command you today.” [11] And Moses commanded the people in that day saying, [12] “These shall stand to bless the people upon mount Gerizim in your crossing the Jordan, Simeon and Levi and Judah and Issachar and Joseph and Benjamin. [13] And these shall stand over the curse on mount Ebal, Reuben, Gad and Asher and Zebulun, Dan and Naphtali. [14] And the Levites raising a voice shall answer and say to every man of Israel, [15] ‘Cursed is the man that makes a carved image or a molded image, an abomination of Yehvah, work of hands of an engraver, and sets in secret.’<sup>361</sup> And all the people shall answer and say, ‘Amen.’ [16] ‘Cursed is one who dishonors his father or his mother.’ And all the people shall say, ‘Amen.’ [17] ‘Cursed is one who displaces his neighbor’s border.’ And all the people shall say, ‘Amen.’ [18] ‘Cursed is one who misleads a blind one in the way.’ And all the people shall say, ‘Amen.’ [19] ‘Cursed is one who perverts judgment of a stranger orphan<sup>362</sup> and widow.’ And all the people shall say, ‘Amen.’ [20] ‘Cursed is one who lies with his father’s woman, for he uncovers his fathers wing.’<sup>363</sup> And all the people shall say, ‘Amen.’ [21] ‘Cursed is one who lies with any animal.’<sup>364</sup> And all the people shall say, ‘Amen.’ [22] ‘Cursed is one who lies with his sister, his father’s daughter or his mother’s daughter.’<sup>365</sup> And all the people shall say, ‘Amen.’ [23] ‘Cursed is one who lies with his mother-in-law.’ And all the people shall say, ‘Amen.’ [24] ‘Cursed is the one who strikes his neighbor in secret.’<sup>366</sup> And all the people shall say, ‘Amen.’ [25] ‘Cursed is one who takes a bribe to strike a soul, innocent blood.’ And all the people shall say, ‘Amen.’ [26] ‘Cursed is one who does not raise up the words of this law to do them.’<sup>367</sup> And all the people shall say, ‘Amen.’”

**28**[1]<sup>368</sup> “And it shall be, if hearing you hear the voice of Yehvah your Gods to be careful to do all his commandments that I am commanding you today, so Yehvah your Gods shall set you high above all the nations of the earth.<sup>369</sup> [2] And all these blessings shall come upon you and overtake you, because you listened to the voice of Yehvah your Gods.<sup>370</sup> [3] Blessed shall you be in the city, and blessed shall you be

360 הִשָּׁקֶט (haskkêt) “Be silent” (NAS) – YLT “Keep silent”; KJV, NKJV “Take heed”; LXX σιώπα (siôpa) “Be silent” - only found here.

361 בִּסְתֵר (bassâter) “in secret” - more literally, “in the secret”

362 גֵּר־יָתוֹם (gêr-yâtom) “stranger orphan” - only found here like this.

363 כְּנָפִי (kenaph) “wing” - see footnote for Deuteronomy 22:30(H23:1).

364 Bestiality is also condemned in Exodus 22:19; Leviticus 18:23; 20:15-16.

365 In a polygamous family, it's very likely to have half sisters. See also Leviticus 18:9, 11 for further condemnation on this. Also, Abram married his half sister (Genesis 20:12), yet in Genesis 11:31 Sarai is called Terah's “daughter-in-law.”

366 בִּסְתֵר (bassâter) “in secret” - more literally, “in the secret”

367 LXX reads, ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτοῦς – “cursed is every man who does not remain in all the words of this law to do them.” Galatians 3:10 is similar, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. - “Cursed is everyone who does not remain in all the things written in the book of the law to do them.”

368 Similar chapter in Leviticus 26.

369 Psalm 91

370 Psalm 1

in the field. [4] Blessed shall be fruit from your belly<sup>371</sup> and fruit from your ground and fruit from your beast, offspring of your cattle and young ones of your flock. [5] Blessed shall be your basket and your kneading bowl. [6] Blessed shall you be in your coming in and blessed shall you be in your going out.”

[7] “Yehvah will give your enemies who rise up against you, striking before you. In one way they will go out to you and in seven ways they will flee before you. [8] Yehvah shall command on you the blessing in your storehouses and in all you put your hand and bless you in the land that Yehvah your Gods gives to you. [9] Yehvah will establish you for himself for a holy people, just as he swore to you, because you have kept the commandments of Yehvah your Gods and walked in his ways. [10] And all the people of the earth shall see, for the name of Yehvah is proclaimed over you; and they shall be afraid of you.”

[11] “And Yehvah shall prosper you for good in fruit of your belly and in fruit of your beast and in fruit of your ground upon the ground which Yehvah swore to your fathers to give to you. [12] Yehvah shall open for you his good treasure, the heavens, to give your land rain in its time and to bless all work of your hands. And you shall lend to many nations, and you shall not borrow. [13] And Yehvah will give you for a head and not for a tail. And you shall be only for above and not be for beneath, because you listened to the commandments of Yehvah your Gods that I command you today to keep and to do. [14] So, you shall not turn aside from all the words that I command you today, right or left,<sup>372</sup> to go after other Gods to serve them.”<sup>373</sup>

[15] “And it shall be, if you do not listen to the voice of Yehvah your Gods to be careful to do all his commandments and his statutes that I command you today, so all these curses shall come upon you and overtake you. [16] Cursed shall you be in the city, and cursed shall you be in the field. [17] Cursed shall your basket be and your kneading bowl.<sup>374</sup> [18] Cursed shall be fruit of your belly and fruit of your ground, offspring of your cattle and young ones of your flock. [19] Cursed shall you be in your coming in, and cursed shall you be in your going out. [20] Yehvah will send on you the curse and the confusion and the rebuke in everything you send your hand that you do until you are exterminated and until you perish quickly, because of your bad deeds that you have forsaken me. [21] Yehvah will make the pestilence cling on you until he has finished you from upon the land which you are going in there to possess it. [22] Yehvah will strike you with the wasting disease and with the fever and with the inflammation and with the burning fever and with the sword and with the blight<sup>375</sup> and with the mildew.<sup>376</sup> And they will pursue you until you perish.”

371 וִטְנֶכְחָ (vitnekhâ) “your belly” - see footnote for Genesis 25:23.

372 This “right or left” idea can also be found in Deuteronomy 5:32; 17:11, 20 (the king); Joshua 1:7; 23:6; 2 Kings 22:2 & 2 Chronicles 34:2 (Josiah); Proverbs 4:27.

373 All men serve some God, either the true God or a false God or Gods (Romans 1:18-32). All men are evil (Psalm 14). All evil is rooted in the “love of silver” (φιλαργυρία) 1 Timothy 6:10 “love of money” = “covetous” - Hebrews 13:5 Ἀφιλάργυρος [Aphilarguros] lit. “without love of silver” = “without covetousness” NKJV; etc; 1 Timothy 3:3 ἀφιλάργυρον “without love of silver,” NKJV, etc. “not covetous.” Covetous = “idolatry” (Ephesians 5:5; Colossians 3:5). Thus, the fleshly default setting for mankind, if they don't serve the true God, they will go after “other Gods” (or God), as Moses warns the Israelites in this passage (Luke 16:13).

374 What does a cursed kneading bowl look like? E.g. Exodus 8:3. All things are of Him (Romans 11:36).

375 שִׁדְדָּפֹן (shiddâphon) “blight” - found also in 1 Kings 8:37; 2 Chronicles 6:28; Amos 4:9; Haggai 2:17. Blight is “a disease or injury of plants marked by the formation of lesions, withering, and death of parts” Webster.

376 יֵרֶקֶן (yêraqon) “mildew” - found also in 1 Kings 8:37; 2 Chronicles 6:28; Jeremiah 30:6 (“pale” faces); Amos 4:9;

[23] “And the heavens which are over your head shall be copper,<sup>377</sup> and the earth under you iron. [24] And Yehvah shall make rain of your land powder and dust from the heavens down upon you until you are exterminated. [25] And Yehvah will give you to be struck before your enemies. In one way you will go out to him, and in seven ways you will flee before him. And you shall be for trembling<sup>378</sup> for all the kingdoms of the earth. [26] And your carcass shall be for food for every bird of the heavens and for the beast of the earth, and none will frighten away.<sup>379</sup>”

[27] “Yehvah will strike you with boils of Egypt and with the tumors and with the eczema<sup>380</sup> and with the itch<sup>381</sup> which you will not be able to be healed. [28] Yehvah will strike you with madness and with blindness and with bewilderment<sup>382</sup> of heart. [29] And you will grope at noon just as the blind one gropes in the darkness. And you will not prosper in your ways. And you will be surely oppressed and robbed all the days, and there will be no savior.”

[30] “A woman you will betroth, and another man will ravish her.<sup>383</sup> A house you will build, and you will not dwell in it. A vineyard you will plant, and you will not make use of it. [31] Your ox will be slaughtered to your eyes, and you will not eat from it. Your donkey will be robbed from before you, and he will not return to you. Your flock will be given to your enemies, and there will not be a savior for you. [32] Your sons and daughters will be given to another people, and your eyes will see and yearn for them all day. And your hand will have no power.<sup>384</sup> [33] A people whom you have not known will eat fruit of your ground and all your toil. And you will be only oppressed and crushed all the days. [34] And you will be driven crazy from the sight of your eyes that you see.”

[35] “Yehvah will strike you with bad boils upon the knees and upon the legs which you will not be able to be healed, from the sole of your foot and unto your crown.<sup>385</sup> [36] Yehvah will bring you and your king<sup>386</sup> that you have raised up over you to a nation that you nor your fathers have known, and you will serve there other

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Haggai 2:17. יֶרֶק (yereq) is related to the word for “green” יֶרֶק (yereq) e.g. Genesis 1:30.

377 נְחֹשֶׁת (nechoshet) “copper” - NKJV “bronze” - this word is used for either “copper” (e.g. NKJV Deuteronomy 8:9) or “bronze” (e.g. NKJV 2 Kings 25:7).

378 זַעֲוָה (za'avâh) “trembling” (“troublesome” NKJV; NAS “terror”) - related to the verb for how old people “tremble” in Ecclesiastes 12:3 יָזַעוּ (yâzu'u), and how Mordecai did not “tremble” in Esther 5:9 זָעַ (zâ').

379 אֵין מַחְרִיד (êyn machariyd) “none will frighten away” - in other words, as NKJV has it “no one shall frighten them away” - this same Hebrew phrase is used in Leviticus 26:6 in a good context. Here it is a bad context.

380 גָּרַב (gârâv) “eczema” - NKJV “scab” - see footnote for Leviticus 21:20.

381 חֲרִס (châres) “itch” - only found here used in this way. חֶרֶס (cheres) is another word for the “sun” found in Judges 8:13 (KJV “sun”; NKJV, NAS “Heres”); 14:18; Job 9:7. As location in Judges 1:35; 2:9.

382 תִּמְהוֹן (timhon) “bewilderment” (NAS) - NKJV “confusion”; KJV “astonishment” - found here and in Zechariah 12:4.

383 יִשְׁגָּלֶנָּה (yishgâlennâh) “ravish her” (“violate her” NAS) - this is what is written in the text (kethib). In the side note they read (qere) יִשְׁכַּבְּנָה (yishkâvennâh) “lie with her” (KJV) - some think because the first was considered obscene (vulgar). This verb “ravish” is also found in Isaiah 13:16 (NKJV “ravished”); Jeremiah 3:2; Zechariah 14:2 all having the alternative reading (qere) “lie with.”

384 אֵל (êl) “power” or “God” - see footnote for Genesis 31:29.

385 This is what Job had (Job 2:7). No wonder Job called it God's wrath and hate (Job 16:9-14; 23:13-17).

386 Israel 2 Kings 17:1-18; Judah 2 Kings 23:30f

Gods, wood and stone. [37] And you will be for horror, for a proverb, for a taunt<sup>387</sup> among all the peoples where Yehvah drives you there. [38] Much seed you will bring out to the field and little will you gather. Because, the locust will consume it. [39] Vineyards you will plant and work and will not drink wine nor gather, because the worm will eat it. [40] You will have olive trees in all your border and not anoint with oil, because your olive will drop off.”

[41] “Sons and daughters you will beget, and they will not be yours; because they will go in the captivity. [42] Every tree of yours and fruit of your ground the swarming locust shall possess. [43] The stranger who is in your midst will go up over you higher, higher, and you will go down lower, lower. [44] He will lend you, and you will not lend him. He will be for a head, and you will be for a tail. [45] And all these curses will come upon you and pursue you and overtake you until you are exterminated. Because, you did not listen to the voice of Yehvah your Gods to keep his commandments and his statutes that he commanded you. [46] And they will be on you for a sign and for a wonder and on your seed forever.<sup>388</sup> [47] Because, you did not serve Yehvah your Gods in joy and in a good heart from the abundance of everything.”<sup>389</sup>

[48] “So, you will serve your enemies whom Yehvah will send him against you, in hunger and in thirst and in nakedness and in want of everything. And he will put a yoke of iron upon your neck until his extermination of you. [49] Yehvah will bring upon you a nation from afar from the end of the earth, just as the eagle flies, a nation whom you will not hear its tongue.<sup>390</sup> [50] A nation fierce of face who will not lift a face<sup>391</sup> to an elder nor show favor to a young one. [51] And he will eat fruit of your beast and fruit of your ground until you are exterminated, who will not leave for you grain, new wine nor fresh oil, offspring of your cattle nor young ones of your flock, until he causes you to perish.”

[52] “And he will besiege you in all your gates until your high and fortified walls, in whom you trust, come down in all your land. So, he will besiege you in all your gates in all your land that Yehvah your Gods gave to you. [53] And you will eat the fruit of your belly, flesh of your sons and your daughters<sup>392</sup> that Yehvah your Gods gave to you, in the siege and in the distress which your enemy distresses you.”

[54] “The tender and very delicate<sup>393</sup> man in you, his eye will be bad against his brother and against the woman of his bosom and the remainder of his sons who are left, [55] from giving to one of them from the flesh of his sons whom he will eat, having nothing remaining for him in the siege and in the distress which your enemy distresses you in all your gates. [56] The tender and delicate one among you, who would not test placing the sole of her foot upon the ground from being so delicate

387 שְׁנִינָה (sheniynâh) “taunt” - sharp words is the idea - related verb found e.g. in Psalm 140:3(H4) they “sharpen” their tongues, שִׁנְנוּ (shānanu) “they sharpen”; Proverbs 25:18 a false witness is a “sharp” arrow, שִׁנָּן (shānun).

388 עַד-עוֹלָם (‘ad-olâm) “forever” - the curse goes beyond this life (e.g. Isaiah 66:24), because later in this life their seed love God (Deuteronomy 30:1-6; Jeremiah 29:10-14).

389 Psalm 119:14 (as food, 1 Timothy 4:4-5; 6:17)

390 לֹא-תִשְׁמַע לְשׁוֹנוֹ (lo'-tishma' leshono) “you will not hear its tongue” - NKJV “language you will not understand”

391 יָשָׂא פָנִים (yisâ' phāniym) “lift up a face” - NKJV, NAS “respect”; KJV “regard”

392 Leviticus 26:29; Jeremiah 19:9

393 וְהָעֲנֵג ... הָרַךְ (hârah . . . vehe`ânog) “the tender and delicate” - these two descriptions are given of a woman in verse 56 and Isaiah 47:1.



and tender, her eye will be bad against the man of her bosom and against her son and against her daughter. [57] And when her placenta comes out from between her feet and when she bears her sons, so she will eat them in want of everything in secret in the siege and in the distress when your enemy distresses you in your gates.”

[58] “If you are not careful to do all the words of this law written in this book, to fear this glorious and fearful name, Yehvah your Gods, [59] so Yehvah will do wonderously with your plagues, the plagues of your seed, great and lasting plagues, and bad and lasting sicknesses. [60] And he will bring back on you every disease of Egypt which you were afraid before them, and they will cling on you. [61] Also, every sickness and every plague that is not written in the book of this law Yehvah will bring them upon you until you are exterminated. [62] And you will be left few in males, instead of that being the stars of the heavens for multitude, because you did not listen to the voice of Yehvah your Gods. [63] And it shall be, just as Yehvah rejoiced over you to do you good and to make you many, so Yehvah will rejoice<sup>394</sup> over you to make you perish and exterminate you. And you will be torn away from upon the ground which you came in there to possess it. [64] And Yehvah will scatter you in all the peoples from the end of the earth and unto the end of the earth. And you will serve there other Gods that you and your fathers have not known, wood and stone. [65] And in those nations you will have no rest, and there will not be a resting place for the sole of your foot. And Yehvah will give to you there a trembling heart and failing eyes and a faint soul. [66] And your life will be hanging before you, and you will be in dread night and day. And you will not believe in your life. [67] In the morning you will say, 'Who gives evening?' And in the evening you will say, 'Who gives morning?' from the dread of your heart that you dread, and from the fear of your eyes that you fear. [68] And Yehvah will bring you back to Egypt in ships in the way that I said to you, 'You are no more again to see it.' And you will sell yourselves there to your enemies for male and female slaves, and there will be no buyer.”

**29**[1H28:69] These are the words of the covenant that Yehvah commanded Moses to cut with the sons of Israel in a land of Moab, besides the covenant that he cut with them in Horeb.<sup>395</sup> [2H1] And Moses called to all Israel and said to them, “You see all that Yehvah has done before your eyes in the land of Egypt, to Pharoah and to all his servants and to all his land, [3H2] the great trials that your eyes saw, the signs and those great wonders. [4H3] And Yehvah did not give to you a heart to know and eyes to see and ears to hear unto this day.<sup>396</sup> [5H4] And I have led you forty years in the wilderness. Your garments did not wear out from upon you, and your sandal did not wear out from upon your foot. [6H5]. You have not eaten bread, and wine and strong drink you have not drunk; so that you might know that I am Yehvah your Gods.”<sup>397</sup>

[7H6] “And you came to this place, and Sihon king of Heshbon and Og<sup>398</sup> king of

394 God loves justice (Psalm 33:5), and so do the righteous (e.g. Psalm 58:10-11, vs. 11b יֵשׁ-אֱלֹהִים שֹׁפְטִים בָּאָרֶץ [yêsh 'elohiym shophetiym bâ'ârets] “there are Gods judging in the earth”); Revelation 19:1-3; along with creation, Psalm 97; 98:4-9; Psalm 96:11-13 (Rev 5:13).

395 Deuteronomy 4:10, 15; 5:2 = Exodus 19 & 20

396 He didn't give them the very thing He longed for them to have. See Deuteronomy 5:29; 32:28-29. Yet, this generation going into the land He did end up giving it to them. See Joshua 24:31 (same Judges 2:7).

397 During the 40 years they did NOT drink wine, *so that* they might know Yehvah is their God. Yet, once in the land, they are to drink wine in worship of Him to learn to fear Him (Deuteronomy 14:23).

398 Deuteronomy 3:11

the Bashan came out to meet us to the battle; and we struck them. [8H7] And we took their land, and gave it for an inheritance to the Rubenites, and to the Danites, and to the half tribe of the Manassites. [9H8] So, keep the words of this covenant and do them, so that you may prosper in all that you do.”

[10H9] “You are standing today, all of you, before Yehvah your Gods, your heads, your tribes, your elders and your officers, every man of Israel, [11H10] your children, your women, and your stranger who is in the midst of your camps, from one who cuts your wood to one who draws your water, [12H11] for your passing into the covenant of Yehvah your Gods and in his oath which Yehvah your Gods cut with you today; [13H12] in order to raise you up today for himself for a people. And he will be for you for Gods, just as he spoke to you, and just as he swore to your fathers, to Abraham, to Isaac, and to Jacob. [14H13] And not with you, for you alone, do I cut this covenant and this oath, [15H14] but with him who stands here with us today before Yehvah our Gods and with him who is not here with us today.”

[16H15] “For you know that we dwelt in the land of Egypt, and we passed through in the midst of the nations which you passed through. [17H16] And you saw their detestable things and their idols, wood and stone, silver and gold, which were with them. [18H17] Lest there be in you a man or a woman or a family or a tribe whose heart turns today from with Yehvah our Gods to go to serve the Gods of these nations. Lest there be in you a root bearing poison<sup>399</sup> and wormwood.<sup>400</sup> [19H18] And it shall be, in his hearing the words of this oath, so he shall bless himself in his heart saying, 'Peace shall be to me, for I walk in stubbornness of my heart,' in order to sweep away the watered with the thirsty.<sup>401</sup> [20H19] Yehvah will not be willing to forgive him, for then the anger of Yehvah and his jealousy will smoke<sup>402</sup> against that man. And it will settle on him, all the oath that is written in this book, and Yehvah will wipe out his name from under the heavens. [21H20] And Yehvah will separate him for bad from all the tribes of Israel according to all the oaths of the covenant that are written in this book of the law.”<sup>403</sup> [22H21] “And the generation after, your sons who rise up after you, and the foreigner who comes in from a distant land, and they see the plagues of that land and its sicknesses that Yehvah made sick in it, will say, [23H22] 'Her whole land is burning brimstone and salt. She is not sown nor caused to grow nor any herb go up in her. As the overthrow of Sodom and

399 רֹאשׁ (rosh) “poison” - this is the same word for “head” (e.g. [10H9] “heads”), but it is also used in this way also in

Deuteronomy 32:32 (רֹאשׁ [rosh] “gall” NKJV, KJV; “poison” NAS), 33 (“poison” of serpents); Job 20:16 (“poison” of cobras); Psalm 69:21 (H22, “gall” NKJV, KJV, NAS); Jeremiah 9:15 (H14, “gall” NKJV, KJV; “poisoned” NAS); 8:14 (“gall” NKJV, KJV; “poisoned” NAS); 23:15 (“gall” NKJV, KJV; “poisonous” NAS); Lamentations 3:5 (“bitterness” NKJV, NAS), 19 (“gall” NKJV, KJV; “bitterness” NAS); Amos 6:12 (“gall” NKJV, KJV; “poison” NAS); Hosea 10:4 (“hemlock” NKJV, KJV; “poisonous weeds” NAS).

400 לְעֵנָה (la'anâh) “wormwood” - found also in Proverbs 5:4; Jeremiah. 9:15 (H14); 23:15; Lamentations 3:15, 19; Amos 5:7; 6:12. “Wormwood” also found in Revelation 8:11 (2x, ἄψινθον [apsinthon] not found in LXX).

401 לְמַעַן סְפֹת הָרֹהָ אֶת־הַצְמָאָה (lema'an sephot hârâvâh 'et-hatstsemê'âh) “in order to sweep away the watered with the thirsty” - NKJV “as though the drunkard could be included with the sober”; KJV “to add drunkenness to thirst”; NAS “in order to destroy the watered *land* with the dry.” The adjectives “watered” and “thirsty” are both in the feminine. Both words for “ground” (אֲדָמָה) and “land” or “earth” (אֶרֶץ) are in the feminine, thus the NAS translation.

402 יַעֲשֵׁן (ye'shan) “smoke” KJV - “burn” NKJV, NAS – this is the same verb as “smoke” e.g. in Genesis 15:17; Exodus 19:18 (2x + noun); 20:18.

403 It was law that such a rebellious man be killed, Numbers 15:30-31. Yet, God says here (as in Exodus 22:22-24), He's going to get him!

Gomorrhah, Admah and Zeboim which Yehvah overthrew in his anger and in his fury.<sup>404</sup>

[24H23] “All the nations will say, 'Why did Yehvah do thus to this land? Why this great burning anger?' [25H24] And they will say, 'Because they forsook the covenant of Yehvah the Gods of their fathers that he cut with them when he brought them from a land of Egypt. [26H25] And they went and served other Gods and bowed to them, Gods that they did not know them; and he did not allot to them. [27H26] And the anger of Yehvah burned against that land to bring upon her every curse that is written in this book. [28H27] And Yehvah uprooted them from upon their ground in anger and in fury and in great rage, and he cast them to another land as this day.' [29H28] The secret things<sup>405</sup> are Yehvah our Gods', and the uncovered things are ours and our sons forever to do all the words of this law.”

**30**[1] “And it shall be, when all these words come upon you, the blessing and the cursing,<sup>406</sup> which I set before you, and you bring back to your heart in all the nations that Yehvah your Gods banished you there, [2] and you return to Yehvah your Gods and listen to his voice according to all that I command you today, you and your sons, in all your heart and in all your soul, [3] so Yehvah your Gods will return your captives and have mercy on you and return and gather you from all the peoples that Yehvah your Gods scattered you there. [4] If there be one of your banished at the end of the heavens, from there Yehvah your Gods will gather you and from there he will take you. [5] And Yehvah your Gods will bring you into the land that your fathers possessed, and you shall possess her. And he will do you good and make you many more than your fathers. [6] And Yehvah your Gods will circumcise<sup>407</sup> your heart and heart of your seed to love<sup>408</sup> Yehvah your Gods in all your heart and in all your soul that you may live.”<sup>409</sup>

[7] “And Yehvah your Gods will set all these oaths upon your enemies<sup>410</sup> and upon those who hate you and pursued you.<sup>411</sup> [8] And you will return and listen to the voice of Yehvah and do all his commandments which I command you today. [9] And Yehvah your Gods will prosper you in all the work of your hands, in fruit of your belly and in fruit of your beast and in fruit of your ground for good. For Yehvah will return to rejoice over you for good, just as he rejoiced over your fathers, [10] if you listen to the voice of Yehvah your Gods to keep his commandments and his statutes that are written in the book of this law, if you return to Yehvah your Gods in all your

404 Before the destruction of Sodom, that area was green and lush. See Genesis 13:10-13. South of the Dead Sea is salty and barren to this day.

405 E.g. Matthew 13:35 “kept secret from the foundation of the world”; and kept secret via parables, Matthew 13:10-17. There is so little that we know (e.g. Genesis 11:6; Romans 11:33). We “know in part” (1 Corinthians 13:9), and know nothing “as we ought” (1 Corinthians 8:2). God keeps things hidden from men to fulfill His purposes (e.g. Genesis 11:6-7; 1 Corinthians 2:7-8[9-12]).

406 Both the blessings and the cursings came upon them. The blessings are prophesied at the end of verse 16 in this chapter. Israel served Yehvah during Joshua's time and the elders thereafter (Judges 2:7). Righteous kings of Judah may have seen some of this as well.

407 Israelites were commanded to do this themselves in Deuteronomy 10:16; Jeremiah 4:4. Colossians 2:11-14 (speaking to Gentiles) describes this circumcision of the heart. See also Romans 2:25-29.

408 לְאַהֲבָה (le'ahavâh) “to love” - exact word as in Deuteronomy 10:15; 11:13, 22; 19:9; 30:16, 20; Joshua 22:5; 23:11.

God is the One who causes anyone “to love” Him or not (Romans 9:18; 11:36).

409 This was prophesied in Jeremiah 29:10-14 and fulfilled in the books of Ezra and Nehemiah.

410 Illustrated with Babylon. See e.g. Psalm 137; Jeremiah 50-51.

411 רָדַף (redâphukhâ) “pursued you” - NKJV, KJV, NAS “persecuted” you - same exact word as in Deuteronomy 28:45 (NKJV, KJV, NAS “pursue” you).

heart and in all your soul. [11] For this commandment that I command you today is not too difficult for you nor is it distant. [12] It is not in the heavens to say, 'Who will ascend for us to the heavens and bring it to us, so he may cause us to hear it and we may do it?' [13] And it is not beyond the sea to say, 'Who will cross over for us to beyond the sea and bring it to us, so he may cause us to hear it and we may do it?'<sup>412</sup> [14] But, the word is very near you, in your mouth and in your heart to do it."<sup>413</sup>

[15] "See, I set before you today the life and the good, and the death and the bad. [16] What I command you today, to love Yehvah your Gods, to walk in his ways and to keep his commandments and his statutes and his judgments. And you will live and multiply. And Yehvah your Gods will bless you in the land that you are going in there to possess it. [17] And if your heart turns and does not listen, and you are enticed and bow down to other Gods and serve them, [18] I declare to you today that perishing you will perish. You will not prolong days upon the ground that you are crossing over the Jordan to go in there to possess it. [19] I call the heavens and the earth to testify against you today. The life and the death I set before you today, the blessing and the cursing. So, choose in the life, so that you and your seed may live [20] to love Yehvah your Gods, to listen to his voice and to cling<sup>414</sup> to him. For he is your life and your length of days to dwell upon the ground that Yehvah swore to your fathers, to Abraham, to Isaac, and to Jacob to give to them."

**31**[1] And Moses went and spoke all these words to all Israel. [2] And he said to them, "I am a son of one hundred and twenty years today. I am not able to still go out and come in."<sup>415</sup> And Yehvah said to me, 'You shall not cross over this Jordan.' [3] Yehvah your Gods is crossing over before you. He will exterminate these nations from before you, and you shall dispossess them. Joshua himself will cross over before you, just as Yehvah spoke. [4] And Yehvah will do to them just as he did to Sihon and to Og, kings of the Amorites, and to their land when he exterminated them. [5] And Yehvah will give them over to you, and you shall do to them according to every commandment that I have commanded you."<sup>416</sup> [6] Be strong and courageous. Do not fear nor be frightened from before them, for Yehvah your Gods, he is the one who goes with you. He will not forsake you nor leave you."

[7] And Moses called to Joshua and said to him in the eyes of all Israel, "Be strong and courageous. For you are going with this people into the land that Yehvah swore to their fathers to give to them, and you shall cause them to inherit it. [8] And Yehvah, he is the one who goes before you. He is with you. He will not forsake you nor leave you. Do not fear nor be dismayed."

[9] And Moses wrote this law and gave it to the priests, sons of Levi, those who carry the ark of the covenant of Yehvah, and to all the elders of Israel. [10] And Moses commanded them saying, "At the end of seven years, at the appointed time, the year of release, in the feast of huts, [11] when all Israel comes to appear before Yehvah your Gods in the place that he chooses, you shall read this law in front of all Israel in their ears. [12] Assemble the people, men and the women and the children

412 Paul gives an interesting interpretation on this in Romans 10:4-7.

413 In Romans 10:8 Paul calls this "the word of the faith" (τὸ ῥῆμα τῆς πίστεως).

414 לִדְבַקָּה (ledâvqâh) "to cling" - this is the same Hebrew root for "cling" to a wife in Genesis 2:24. Moses speaks of "clinging" to the Lord in Deuteronomy 4:4; 10:20; 11:22; 13:4.

415 This is not a comment about his strength. See Deuteronomy 34:7.

416 Exodus 23:31-33; Deuteronomy 7:1-5; 20:16-18

and your stranger that is in your gates, so that they may hear; and so that they may learn and fear Yehvah your Gods. And they may be careful to do all the words of this law. [13] And their sons that do not know will hear and learn to fear Yehvah your Gods all the days, that you may live upon the ground that you are crossing over the Jordan there to possess it.”

[14] And Yehvah said to Moses, “Behold, your days to die draw near. Call Joshua and present yourselves in the tent of meeting.” And Moses commanded him, and Moses and Joshua went and presented themselves in the tent of meeting. [15] And Yehvah appeared in the tent in a pillar of cloud, and the pillar of the cloud stood over the opening of the tent.

[16] And Yehvah said to Moses, “Behold, you will lie with your fathers. And this people will rise up and play the prostitute with other foreign Gods of the land when he<sup>417</sup> goes in there in his<sup>418</sup> midst. And I will leave and break my covenant which I cut with him. [17] And my anger will burn against him in that day, and I will leave them and hide my face from them. And he will be for devouring. And many bad things and distresses will find him. And in that day he will say, 'Is it not because my God<sup>419</sup> is not in my midst, these bad things have found me?'<sup>420</sup> [18] And I, hiding I will hide my face in that day over all the bad that he has done, because he turned to other Gods.”

[19] “And now, write for yourselves this song and teach her to the sons of Israel. Set her in their mouths, so that this song will be for me for a witness against the sons of Israel. [20] When I have brought him into the ground which I swore to his fathers, flowing milk and honey, and he eats and is satisfied and is fattened, and he turns to other Gods and serves them, and they despise me and he breaks my covenant, [21] and it shall be, when many bad things and distresses find him, so this song will answer before him for a witness. For she will not be forgotten from the mouth of his seed. For I know his form<sup>421</sup> that he does today before I bring him into the land that I swore.”

[22] And Moses wrote this song in that day and taught her to the sons of Israel. [23] And he commanded Joshua, son of Nun, and said, “Be strong and courageous, for you are bringing the sons of Israel into the land that I swore to them; and I will be with you.”

[24] And it was, when Moses finished writing the words of this law upon a book until completing them, [25] so Moses commanded the Levities, who carried the ark of the covenant of Yehvah, saying, [26] “Take the book of this law and put it beside the ark of the covenant of Yehvah your Gods. And it shall be there against you for a

417 הוּא בָּא (hu' vâ) “he goes” - “he” in context refers to “this people.” אֵם (’âm) “people” is masculine singular.

418 בְּקִרְבוֹ (beqirbo) “in his midst” - in other words, in the midst of the “foreigner” נֶכָר (nêkhar).

419 אֱלֹהֵי (’elohay) “my God” - this is אֱלֹהִי (eloah) “God” (singular) with the first person pronominal suffix “my.”

420 This last part of verse 17 is translated by KJV, NKJV, NAS, etc., in the first person plural (“us” “our”), but the Hebrew is first person singular (“me” “my”). See e.g. YLT, DRB, Darby. This may be because of the Hebrew use of the masculine singular (“he”) being used in reference to the context of “this people” beginning with “play the prostitute” in verse 16 זָנָה [zânâh] lit. “he will play the prostitute”). Thus, for understandable English, the plural “they” (in reference to “this people”) is used instead of “he,” and so evidently carried over into the last part of verse 17.

421 יִצְרֹ (yitsro) “his form” - this is the same root word found in Genesis 6:5 for every “form” of the thoughts of his heart was only evil all day (TT). The related verb is found in Psalm 33:15, “The one who forms together their hearts.” See also e.g. 1 Chronicles 28:9; 29:18; Psalm 94:9; Zechariah 12:1.

witness. [27] For I know your rebellion and your stiff neck. Behold, in my yet being alive with you today you are rebellious with Yehvah, so indeed when after my death. [28] Assemble to me all elders of your tribes and your officers, and let me speak in their ears these words and call the heavens and the earth to testify against them. [29] For I know after my death that corrupting you will be corrupt and turn aside from the way that I have commanded you. And the bad will meet you in the latter days, for you will do the bad in the eyes of Yehvah to provoke him with the work of your hands.”

[30] So Moses spoke in the ears of all the assembly of Israel the words of this song until their completion:

**32**[1] “Give ear, the heavens, and let me speak, and hear, the earth, words of my mouth. [2] Let my doctrine drop like the rain, my speech distill like the dew, as raindrops upon grass and as showers upon herb. [3] For I proclaim the name of Yehvah. Give greatness to our Gods. [4] The rock, perfect is his work. For all his ways are justice, a God<sup>422</sup> of faithfulness<sup>423</sup> without injustice. Righteous and upright is he. [5] He<sup>424</sup> has corrupted himself, not his sons, their defect, a generation perverse and tortuous.<sup>425</sup> [6] Do you deal this to Yehvah, foolish people and not wise. Is he not your father who bought you? He made you and established you.”<sup>426</sup>

[7] “Remember days of old. Understand years, generation and generation. Ask your father, and he will declare to you; your elders, and they will speak to you.<sup>427</sup> [8] In the Highest giving nations an inheritance, in his dividing sons of Adam, he caused borders of the peoples<sup>428</sup> to stand to the number of the sons of Israel. [9] For Yehvah's portion is his people. Jacob is the region of his inheritance. [10] He found him in a land of wilderness and in emptiness, a howling wasteland. He encircled him. He instructed him. He guarded him as the pupil of his eye. [11] As an eagle stirs up his nest, hovers over his young, spreads out his wings, taking it, carrying it upon his pinion, [12] Yehvah alone led him. And there was no foreign God<sup>429</sup> with him. [13] He made him ride upon high places of earth, and he ate produce of a field. And he sucked honey from a rock and oil from a flint rock. [14] Curds of cattle and milk of a flock, with fat of lambs and rams, sons of Bashan, with fat kidneys of wheat,<sup>430</sup> and blood of the grape, you drank wine.”

[15] “And Upright one<sup>431</sup> grew fat and kicked. You grew fat. You grew thick. You

422 אֵל ('êl) “God”

423 אֱמוּנָה ('emunâh) “faithfulness” (NAS) – NKJV, KJV “truth” - first used for Moses' hands staying “firm” (Exodus 17:12) and is translated both, more so “faithfulness” (e.g. 1 Samuel 26:23), but also “truth” (e.g. Proverbs 12:17).

424 “He” is used here as in Deuteronomy 31:16-18 in reference to Israel.

425 פִּתְּלוּל (petaltol) “tortuous” = “full of twists and turns” – only found here. Related to the word for “wrestlings”

נִפְתָּלוּלִי (naphttulêy) in Genesis 30:8, and the verb to “wrestle” (or “twist”) in Genesis 30:8.

426 KJV, NKJV run the question to the end of the verse. NAS runs just the first part as a question. Hebrew is unclear.

427 Similar language as in Job 12:7-10.

428 Acts 17:26

429 אֵל ('êl) “God”

430 חֶלֶב כִּלְיֹת חִטָּה (chêlev kilyot chittâh) “fat of kidneys of wheat” (YLT) - KJV “the fat of kidneys of wheat”; NKJV “choicest of wheat”; NAS “finest of wheat”

431 יֵשׁוּרוּן (yeshurun) “Upright one” - NKJV, KJV, NAS “Jeshurun” - found also in Deuteronomy 33:5, 26; Isaiah 44:2.

The use of this term in this context seems to be sarcastic. Sarcasm can be found e.g. in Job 12:2; 38:21; Matthew 11:7-8 (Luke 7:24-25); John 9:27; 1 Corinthians 4:8, 10.

were gorged.<sup>432</sup> And he forsook God<sup>433</sup> who made him. And he scorned the rock of his salvation.<sup>434</sup> [16] They made him jealous with strangers.<sup>435</sup> With abominations they provoked him. [17] They sacrificed to the demons,<sup>436</sup> not God.<sup>437</sup> Gods, they did not know them. New ones from near they came. Your fathers did not bristle<sup>438</sup> at them. [18] You disremembered<sup>439</sup> the rock who begot you, and forgot God<sup>440</sup> who gave you birth. [19] And Yehvah saw, and from anger despised his sons and his daughters.”

[20] “And he said, ‘I will hide my face from them. I will see what is their end. For a generation of perversities<sup>441</sup> are they, sons with no faithfulness in them. [21] They have provoked me to jealousy with a non-God.<sup>442</sup> They have provoked me with their vapor.<sup>443</sup> And I, I will make them jealous with a non-people. With a foolish nation I will provoke<sup>444</sup> them. [22] For a fire is kindled in my anger, and it shall burn to the lowest hell.<sup>445</sup> And it shall consume earth and her produce, and set on fire the foundations of the mountains. [23] I will heap up upon them bad things. My

432 כָּשִׂיטָה (kāsiyṭā) “You are gorged” - NKJV “You are obese!”; KJV, Darby, WBT “thou art covered with fatness”; NAS, NIV, ESV, NHEB, ERV, WEB “sleek”; BSB, CSB, HCSB “gorged”; ISV, JSP, DRB “gross”; GNT “stuffed with food”; NET “stuffed”; YLT “Thou hast been covered”; BDB “be sated, gorged” with food - only found here.

433 אֱלֹהִי (‘eloah) “God” - this word for “God” is first found here and also found in Deuteronomy 32:17; 2 Kings 17:31; 2 Chronicles 32:15; Nehemiah 9:17; Job 3:4, 23; 4:9, 17; 5:17; 6:4, 8-9; 9:13; 10:2; 11:5-7; 12:4, 6; 15:8; 16:20-21; 19:6, 21, 26; 21:9, 19; 22:12, 26; 24:12; 27:3, 8, 10; 29:2, 4; 31:2, 6; 33:12, 26; 35:10; 36:2; 37:15, 22; 39:17; 40:2; Psalm 18:31(H32); 50:22; 114:7; 139:19; Proverbs 30:5; Isaiah 44:8; Daniel 11:37-39; Habakkuk 1:11; 3:3. This appears to be the singular form of the plural noun אֱלֹהִים (‘elohiym).

434 יִנְבֵּל (yenabbêl) “he scorned” - NAS, CSB, HCSB “scorned”; NKJV “scornfully esteemed”; NIV, GNT “rejected”; NLT “made light”; ESV “scoffed at”; NHEB, Jubilee, Darby, ERV, Webster, WEB “lightly esteemed”; YLT “dishonoureth”; NET “treated . . . with contempt”; GWT “treated . . . like a fool” - this is the verb for being foolish as in Proverbs 30:32 (“you have been foolish” נִבְּלָה[nâvaltâ]), except in the piel form (intensive form) found also in this form in Jeremiah 14:21 (“disgrace”); Micah 7:6 (“dishonors”); Nahum 3:6 (“make . . . vile”). This verb is only found in these five passages.

435 זָרִים (zâriym) “strangers” - NKJV “foreign gods”; KJV, NAS “strange gods”

436 שְׁדִּים (shêdiym) “demons” NKJV, NAS - “devils” KJV – only also found in **Psalm 106:37**. See also footnote for Leviticus 17:7.

437 אֱלֹהִי (‘eloah) “God”

438 שָׁעָרוּם (se`ârum) “bristle at them” - to bristle here = (of hair) stand upright away from the skin in fear or horror - NKJV “fear”; NAS “dread” - This verb is related to the noun for “hair” e.g. Judges 20:16 שְׁעָרָה (sa`arâh) and a noun (שֹׁעַר) for “horror” or “fright” e.g. Job 18:20 (“horror” NAS); Ezekiel 27:35; 32:10 (both verb and noun, “horribly afraid”). Verb also only found in Jeremiah 2:12 (“be horribly afraid”).

439 תִּשְׁחִי (teshiy) “You disremembered” - NKJV “you are unmindful”; NAS “You neglected” - only found here.

440 אֵל (‘êl) “God”

441 תַּהְפֻּכֹת (tahpukhot) “perversities” - plural noun – only found in plural form and also only in Proverbs 2:12, 14; 6:14; 8:13; 10:31-32; 16:28, 30; 23:33.

442 אֵל (‘êl) “God”

443 הַבִּלְיָהֶם (havlîyhem) “their vapor” - see הֶבֶל (hevel) under Idols in the Appendix.

444 See Isaiah 65:1-2; Romans 10:19; 11:11, 13-14; Luke 4:25-28; Acts 22:21-22; 1 Peter 2:9-10

445 שְׁאוֹל (she’ol) “hell” NKJV, KJV - “Sheol” NAS - see footnote for Genesis 37:35

arrows<sup>446</sup> I will finish on them. [24] Wasted<sup>447</sup> with hunger, devoured by flame<sup>448</sup> and bitter destruction, and teeth of beasts I will send on them with fury<sup>449</sup> of crawlers of dust.<sup>450</sup> [25] Outside, sword will bereave, in rooms terror, both young man and virgin, infant with a man of gray hair. [26] I said, “I will cut them to pieces.”<sup>451</sup> I will make the memory of them cease from men.” [27] Had I not feared the provocation of the enemy, lest their foes misunderstand. Lest they say, “Our hands<sup>452</sup> are high, and it is not Yehvah who has done all this.””

[28] “For they are a nation of perishing counsel, and there is not in them understanding. [29] Would they were wise. They would consider this. They would discern their latter end.”<sup>453</sup> [30] How does one pursue a thousand, and two put to flight ten thousand, unless their rock sold them and Yehvah had delivered them up? [31] For their rock is not like our rock, and our enemies are judges. [32] For from the vine of Sodom is their vine, and from the fields of Gomorrah<sup>454</sup> are their grapes, grapes of poison,<sup>455</sup> clusters of bitterness are theirs. [33] Their wine is fury<sup>456</sup> of snakes and cruel poison<sup>457</sup> of cobras.<sup>458</sup> [34] Is it not stored up with me sealed up in my treasures? [35] Vengeance is mine and recompense. In time their foot will slip, for the day of their calamity draws near and hastens things prepared for them. [36] For Yehvah will judge his people and have compassion on his servants, when he sees a hand is gone and none restrained or loosed.”

[37] “And he will say, ‘Where are their Gods,’<sup>459</sup> a rock in which they sought

446 חֶצִי (chitstsay) “My arrows” - God's arrows are also mentioned e.g. in Numbers 24:8; Deuteronomy 32:42; 2 Samuel 22:15; Job 6:4 (upon the righteous); Psalm 7:13(H14); 38:2(H3, upon the righteous); 45:5(H6); 64:7(H8); 77:17(H18, lightning); 144:6 (lightning//); Lamentations 3:12; Ezekiel 5:16 (“arrows of famine”); Habakkuk 3:11; Zechariah 9:14 (“His arrow will go forth like lightning”).

447 מָזֵי (mezêy) “Wasted” - LXX τῆκόμηναι (têkômenoi) “melted” with hunger; NKJV, NAS “wasted”; KJV “burnt”; YLT “Exhausted” - plural construct adjective, only found here.

448 רֶשֶׁף (resheph) “flame” - KJV “burning heat”; NKJV “pestilence”; NAS “plague”; YLT “heat” - found also in 1 Chronicles 7:25 (“Resheph,” name of a son of Rephah); Job 5:7; Psalm 76:3(H4); 78:48; Song of Songs 8:6(2x); Habakkuk 3:5.

449 חֲמַת (chamat) “fury” - used for venom or poison also in Deuteronomy 32:33; Job 6:4 (of the Almighty's arrows); Psalm 58:4(H5, 2x); 140:3(H4). Elsewhere, this word is used for heated anger (“fury”) e.g. Genesis 27:44; Leviticus 26:28; Numbers 25:11 (Hosea 7:5? “inflamed from wine”); Nahum 1:2, 6; etc..

450 חֲמַת זֹחֲלֵי עָפָר (chamat zochalêy `âphâr) “heat of crawlers of dust” - i.e. “poison of snakes”

451 אֶפְצְאֵיהֶם ('aph'êyhem) “I will cut them to pieces” - NKJV “I will dash them in pieces”; KJV “I would scatter them into corners”; NAS “I will cut them to pieces” - only found here, related noun פֶּאֶה (pê'âh) is “corner” or “side.” The wicked will indeed be torn and/or cut in pieces (Psalm 50:22). See also Exodus 29:15-18; Mark 9:47-49.

452 יָדֵינוּ (yâdêynu) “Our hands” - NKJV, KJV, NAS, etc. “Our hand” - the Hebrew is plural “hands”

453 See also Deuteronomy 5:29; 29:4; Proverbs 9:6; Ezekiel 18:23, 30-32; 33:11; Amos 5:4-6; Romans 9:16, 18; Hebrews 12:9-10.

454 See also Isaiah 1:9-11 (to Judah and Jerusalem); 3:8-11; **Jeremiah 23:14**; Lamentations 4:4-10; Revelation 11:8.

455 רוֹשׁ (rosh) “poison” - NKJV, KJV “gall”; NAS “poison” - see footnote for Deuteronomy 29:18(H17).

456 חֲמַת (chamat) “fury” - NKJV, KJV “poison”; NAS “venom” - see footnote for Deuteronomy 32:24.

457 רוֹשׁ (ro'sh) “poison” - NKJV, KJV “venom”; NAS “poison” - see footnote for Deuteronomy 29:18(H17).

458 פִּתְיָנִים (petâniym) “cobras” (NKJV, NAS, NIV, NLT, Berean, CSB, CEV, etc.) - “asps” KJV, ESV, NHEB, JPS, etc., found also in Job 20:14, 16; Psalm 58:4(H5); 91:13; Isaiah 11:8 – exact determination unknown.

459 אֱלֹהֵיהֶמוּ ('elohêymô) “their Gods” - virtually all English translations translate as plural “gods” even though the



refuge? [38] Who ate<sup>460</sup> fat of their sacrifices, drank wine of their drink offerings? Let them arise and help you. Let it be a shelter<sup>461</sup> over you.' [39] See now, that I, I am he. And there are no Gods<sup>462</sup> besides me. I kill and I make alive. I strike<sup>463</sup> and I heal, and there is none who delivers from my hand. [40] For I raise my hand to heaven, and say, 'I am alive forever.<sup>464</sup> [41] If I sharpen my lightening sword, and my hand takes hold in judgment, I will return vengeance to my foes and recompense to those who hate me. [42] I will make my arrows drunk from blood, and my sword eat flesh from blood of slain and captive, from a head,<sup>465</sup> locks<sup>466</sup> of an enemy.' [43] Cause a shout for joy, nations,<sup>467</sup> his people, for he avenges the blood of his servants and returns vengeance to his foes. And he will atone his ground,<sup>468</sup> his people."

[44] And Moses came in and spoke all the words of this song in the ears of that people and Hoshea,<sup>469</sup> son of Nun. [45] And Moses finished speaking all these words to all Israel. [46] And he said to them, "Set your heart to all the words that I testify among you today which you shall command them to your sons to be careful to do all the words of this law. [47] For it is not an empty thing from you, for it is your life. And in this word you will prolong days upon the ground which you are passing through the Jordan there to possess it."

[48] And Yehvah spoke to Moses in the bone<sup>470</sup> of this day saying, [49] "Go up to

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following "rock" צֶרֶף (tsur) is singular, perhaps because of the influence of LXX which has οἱ θεοὶ αὐτῶν (oi theoi autôn) "their Gods," but no mention of the "rock" in LXX. LXX reads, καὶ εἶπεν κύριος ποῦ εἰσιν οἱ θεοὶ αὐτῶν ἐφ' οἷς ἐπεποιθισαν ἐπ' αὐτοῖς "And Lord said, 'Where are [plural] their Gods upon whom [plural] they trusted upon them?'"

460 יָשָׁתּוּ יֶאֱכְלוּ (yo'khêlu yishttu) "ate . . drank" both plural verbs

461 סִתְרָה (sitrâh) "shelter" or "protection" (KJV) - NKJV "refuge"; NAS "hiding place" - only found here. Related to the verb to "hide" or "conceal" סָתַר e.g. Deuteronomy 32:20.

462 אֵין אֱלֹהִים (êyn 'elohiym) "there are no Gods" - NKJV "there is no God"; KJV, NAS "there is no god"; JUB "there are no gods"; GNV "there is no gods"; CEB, TLV "there are no other gods" - same exact Hebrew phrase as in 2 Samuel 7:22; 2 Kings 1:3, 6, 16; 5:15; 1 Chronicles 17:20; Psalm 10:4; 14:1; 53:1(H2); Isaiah 44:6; 45:5.

463 מָחַצְתִּי (mâchatstiy) "I strike" - NKJV, KJV, etc. "I wound"; NAS "I have wounded"; YLT "I have smitten"; NET "I smash." In its next usage (Deuteronomy 33:11) NKJV "Strike"; KJV "smite"; NAS "Shatter" - this is a harsh word. It is used, e.g., in Judges 5:26 where Jael "split" (NKJV), "pierced" (KJV), "shattered" (NAS) and struck through Sisera's temple. In Job 5:18 Eliphaz says this same thing of God using this same term.

464 חַי אֲנֹכִי לְעֹלָם (chay 'ânochiy le'olâm) "I am alive forever" CJB - "I live for ever" KJV; "As I live forever" NKJV - "alive" חַי (chay) is an adjective, so more technically "I am alive." See also footnote for Judges 8:19.

465 רֹאשׁ (rosh) "head" - NKJV "heads"; KJV "beginning"; NAS "leaders" - this Hebrew word for "head" can be used to mean all three of these translations given (e.g. "head" Genesis 40:16; "beginning" Judges 7:19; "head" i.e. leader Judges 10:18).

466 פְּרָעוֹת (par'ot) "locks" - NKJV "leaders"; KJV "revenges"; NAS "long-haired" - this is the plural of פֶּרַע (pera) "lock" of hair found also in Numbers 6:5 ("locks" NKJV); Judges 5:2; Ezekiel 44:20 ("hair" NKJV). Uncertain Hebrew meaning both here and in Judges 5:2 where this plural noun is found, פְּרָעוֹת (perâ'ot), with the related verb. See footnote for Leviticus 10:6.

467 God has His own in the nations, as Romans 2:13-15 mentions. For "The righteous shall rejoice when he sees the vengeance" (Psalm 58:10).

468 Atone his ground? See Numbers 35:33.

469 הוֹשֵׁעַ (hoshêa) "Hoshea" KJV - "Joshua" NKJV, NAS - LXX Ἰησοῦς (iêsous) - see footnote for Numbers 13:8.

470 עֲצָם ('etsem) "bone" - meaning "same" i.e. on that same day.

the mountain of this Abarim, mount Nebo, which is in a land of Moab which is upon the face of Jericho, and look at the land of Canaan that I am giving to the sons of Israel for a possession. [50] And die on the mountain that you go up there and be gathered to your people, just as Aaron your brother died on Hor the mountain and was gathered to his people. [51] Because, you were unfaithful against me in the midst of the sons of Israel in the waters of contention, Kadesh, wilderness of Zin, because you did not hallow me in the midst of the sons of Israel. [52] For you shall see the land from the front, and there you shall not go into the land which I am giving to the sons of Israel.”

**33**[1] And this is the blessing with which Moses, the man of the Gods,<sup>471</sup> blessed the sons of Israel before his death. [2] And he said, “Yehvah came from Sinai and arose from Seir to them shining from the mountain of Paran and came from tens of thousands<sup>472</sup> holy,<sup>473</sup> from his right a fiery decree<sup>474</sup> for them, [3] yes, loving peoples, all his holy ones in your hand. And they followed<sup>475</sup> at your foot. He was lifted<sup>476</sup> from your words. [4] Moses commanded a law for us, a possession of the assembly of Jacob. [5] And he was king in Upright one<sup>477</sup> when the heads of the people gathered together the tribes of Israel.”

[6] “Let Reuben live and not die, nor let his death be a number.”

[7] And this to Judah so he said, “Hear Yehvah the voice of Judah and to his people you bring him. Let his hands strive for him, and you be a help from his foes.”

[8] And to Levi he said, “Your Thummim and your Urim<sup>478</sup> are for your kind man whom you tested him in the Test.<sup>479</sup> You disputed him upon the waters of contention. [9] Who says to his father and to his mother, 'I have not seen him.' And his brothers he does not acknowledge, and his son<sup>480</sup> he does not know.<sup>481</sup> For they keep your word and your covenant they guard. [10] They teach your judgments to

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471 אִישׁ הָאֱלֹהִים (‘iysh hā’eshlohiym) “the man of the Gods”

472 מֵרִבְבֹּת (mêrivvot) “from tens of thousands” (plural) - NKJV, KJV “with ten thousands”; NAS “from the midst of ten thousand” - we have here “from” and the plural form of the word “ten thousand.” For “ten thousand” see footnote for Genesis 24:60.

473 קֹדֶשׁ (qodesh) “holy” - NKJV, KJV “saints”; NAS “holy ones”; TLV “holy” myriads; OJB ten thousands of “kodesh”; JUB ten thousands of “holiness”; Darby the myriads of “the sanctuary.”

474 אֵשׁ דָּת (‘êshdât) written (kethib), אֵשׁ דָּת (‘êsh dât) read (qere) “fiery decree” - NKJV, KJV “fiery law”; NAS “flashing lightning” - דָּת (dât) “decree” or “law” (NKJV) is also found in Ezra 8:36 and about 19 times in Esther.

475 תָּבֹנּוּ (tuku) “they followed” (NAS) - “They sit down” NKJV; “they sat down” KJV, YLT – only found here. Hebrew uncertain.

476 יָשָׁא (yissâ) “he was lifted” - NKJV, NAS “Everyone receives”; “every one shall receive”; YLT “he lifteth up”

477 בִּישׁוּרֹן (viyshurun) “in Upright one” - NKJV, KJV, NAS “in Jeshurun” - see footnote Deuteronomy 32:15.

478 For the Thummim and the Urim see footnote for Exodus 25:7 “breastpiece.”

479 מִסָּה (massâh) - “Test” - see footnote for Exodus 17:7.

480 בְּנוֹ (beno) “his son” written (kethib); read (qere) בָּנָיו (bânâyv) “his sons” - NKJV, KJV “own children”; NAS “own sons”; YLT “his sons”; could not find “son” in English translation, although this is what is written in the text. LXX τοὺς υἱοὺς αὐτοῦ (tous uiou̇s autou) “his sons.”

481 This same concept is found in Psalm 73:25; Isaiah 26:8-9; Luke 14:26-33; 1 Corinthians 7:29-31

Jacob and your law to Israel. They put smoke of a sacrifice<sup>482</sup> in your nose<sup>483</sup> and whole offering<sup>484</sup> upon your altar. [11] Bless, Yehvah, his strength and work of his hands accept. Strike the hips of those who rise up against him and those who hate him from rising up.”<sup>485</sup>

[12] To Benjamin he said, “Beloved of Yehovah<sup>486</sup> shall dwell in safety by him who covers<sup>487</sup> over him all the day and between his shoulders he shall dwell.”

[13] And to Joseph he said, “Blessed of Yehovah is his land from the excellence<sup>488</sup> of heavens from dew and from the deep lying beneath [14] and from excellent products of the Sun and from excellent yeild<sup>489</sup> of months [15] and from the head of the ancient mountains and from the excellence of the everlasting hills, [16] and from the excellence of earth and her fullness and goodwill of dweller of bush.<sup>490</sup> Let her come in to the head of Joseph and to the crown of one separate of his brothers.<sup>491</sup> [17] Firstborn of his ox, majesty to him, and horns of a rhino,<sup>492</sup> with his horns he will thrust peoples together to ends of the earth. And they are tens of thousands<sup>493</sup> of Ephraim, and they are thousands of Manasseh.”<sup>494</sup>

[18] And to Zebulun he said, “Rejoice, Zebulun, in your going out, and Issachar in your tents. [19] They shall call peoples to a mountain. They shall sacrifice sacrifices of righteousness, for they shall suck<sup>495</sup> in abundance of seas and hidden treasures of sand.”

[20] And to Gad he said, “Blessed is he who enlarges Gad. As a lion dwells and tears arm and even crown. [21] He perceived first for himself, for there a portion of one who decrees is covered.<sup>496</sup> And he came with heads of people. He did the righteousness of Yehvah and his judgments with Israel.”

[22] And to Dan he said, “Dan is a lion's cub. He shall leap from the Bashan.”

[23] And to Naphtali he said, “Naphtali, satisfied with goodwill and full of blessing

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482 קֶטוֹרֶה (qetorâh) “smoke of a sacrifice” - NKJV, KJV, NAS, etc. “incense”; YLT “perfume” - only found here. The typical word for “incense” is קֶטֶרֶת (qetoret) e.g. Numbers 16:47.

483 בְּאַפֶּיךָ (be'apekhâ) “in your nose” - NKJV “before You”; YLT “in Thy nose”

484 כָּלִיל (khâliyl) “whole offering” - NKJV, KJV “whole burnt sacrifice”; NAS “whole burnt offerings”; YLT “whole burnt offering” - this is the word for “whole” or “complete” (e.g. Deuteronomy 13:16[H17]) or “entire” (Numbers 4:6), used in context here for a “whole offering” or sacrifice.

485 In other words, “from rising up again.”

486 יְהוָה (yehovâh) “Yehovah” - see footnote for Genesis 3:14.

487 חֹפֶף (chophêph) “who covers” - NKJV “Who shelters”; KJV “shall cover”; NAS “Who shields” - only found here.

488 מְגִדָּה (meged) “excellence” (singular) - NKJV, KJV “precious things”; NAS “choice things”

489 גֶּרֶשׁ (geresh) “yeild” - NKJV, NAS “produce”; KJV “put forth” - only found here.

490 Exodus 3:2-4; Mark 12:26; Luke 20:37; Acts 7:30-35

491 וְלִקְדָּד נִזִּיר אָחִיו - “and to the crown of one separate of his brothers” - same phrase found in Genesis 49:26.

492 רֵאֵם (re'êm) “rhino” - see footnote for Numbers 23:22.

493 See footnote for vs. 2.

494 Ephraim and Manasseh were sons of Joseph, the tribe to which he speaks.

495 יִינָקוּ (yiynâqu) “they shall suck” KJV - “they shall partake” NKJV; “they shall draw out” NAS

496 סָפֹן (sâphun) “covered” - NKJV, NAS “was reserved”; KJV “was seated”; YLT “is covered” - everywhere else this word is used for “paneled” (NKJV) 1 Kings 6:9, 15; 7:3, 7; Jeremiah 22:14; Haggai 1:4

of Yehvah. Possess sea<sup>497</sup> and south.”

[24] And to Asshur he said, “Blessed from sons is Asshur. Let him be favored by his brothers and his foot dipping in the oil. [25] Iron and bronze<sup>498</sup> are your bolts<sup>499</sup>, and as your days, your strength.<sup>500</sup> [26] There is none like the God<sup>501</sup> of Upright one,<sup>502</sup> who rides heavens in your help and in his majesty of clouds. [27] A den<sup>503</sup> is Gods of antiquity and from beneath are everlasting arms. And he will drive out from before you an enemy and say, 'Be exterminated.' [28] And Israel shall dwell safely alone.<sup>504</sup> The fountain<sup>505</sup> of Jacob to earth of grain and new wine, his heavens also shall drop dew. [29] Happy are you, Israel. Who is like you, a people saved in Yehvah? A shield of your help and who is a sword of your majesty. And your enemies shall be found liars<sup>506</sup> to you. And you shall tread upon their high places.”

**34**[1] And Moses went up from the plains of Moab to mount Nebo, to the top of the Pisgah which is upon the face of Jericho. And Yehvah showed him all the land, the Gilead unto Dan [2] and all Naphtali and land of Ephraim and Manasseh and all land of Judah unto the western sea, [3] and the south and the plain of the valley of Jericho, city of the palm trees, unto Zoar.

[4] And Yehvah said to him, “This is the land that I swore to Abraham, to Isaac, and to Jacob saying, 'To your seed I give her.' I have shown you in your eyes and there you shall not cross over.” [5] And Moses, servant of Yehvah, died there in a land of Moab upon the mouth of Yehvah. [6] And he buried him in the valley in a land of Moab opposite of the house of Peor.<sup>507</sup> And no man knows his grave unto this day. [7] And Moses was a son of one hundred and twenty years in his death. His eyes had not grown dim and his vigor had not escaped him.

[8] And the sons of Israel wept for Moses in plains of Moab thirty days. And the days of weeping, mourning for Moses, were completed. [9] And Joshua, son of Nun,

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497 יָם (yâm) “sea” NAS - “west” NKJV, KJV - “sea” is used for “west”

498 נְחֹשֶׁת (nechoshet) “bronze” - can be translated “bronze” or “copper” - context here (“bolts”) dictates bronze.

499 מִנְעָלֶיךָ (min`âleykhâ) “your bolts” CSB, CEB, CJB, CEV, Darby, ISV - “Your sandals” NKJV; “Thy shoes” KJV, YLT; “Your locks” NAS; “Thy bars” ASV – only found here. Root is close to the word for “sandal” or “shoe” נָעַל (na`al) e.g. Genesis 14:23, and the verb to “bolt” or “lock” נָעַל (ne`ol) e.g. 2 Samuel 13:17.

500 דְּבִאֲךָ (dâv`echâ) “your strength” NKJV - “thy strength” KJV, YLT; “your leisurely walk” NAS; “thy rest” Darby - exact meaning unknown.

501 אֵל (‘êl) “God”

502 יֵשׁוּרוּן (yeshurun) “Upright one” - NKJV, KJV, NAS “Jeshurun” - see footnote for Deuteronomy 32:15.

503 מְעֹנָה (me`onâh) “den” - NKJV, KJV “refuge”; NAS “dwelling place” - used likewise for God in Psalm 76:2(H3), for men in Jeremiah 21:13, elsewhere for a “den” or “lair” for animals, Job 37:8; 38:40; Psalm 104:22; Song of Songs 4:8; Amos 3:4; Nahum 2:12(H13).

504 בְּדָד (bâdâd) “alone” - NKJV “The fountain of Jacob alone”; KJV “dwell in safety alone” - uncertain where “alone” belongs, either with “safety” or “fountain” or “spring.”

505 עַיִן (‘êyn) “fountain” NKJV, KJV, NAS; etc. - “eye” YLT, DRA, WYC - can be translated “eye” or “fountain” or “spring” - “fountain” chosen because of “to earth” אֶל-אֲרֶץ (el-erets) with the following “dew,” both water, Hebrew //.

506 יִכְתָּשׁוּ (yik`achashu) “be found liars” KJV - “shall submit” NKJV; “shall cringe” NAS; “will bow in fear” CEV; “are subdued” YLT - only found here in the Niphal (passive) form. See footnote for Genesis 18:15.

507 בֵּית פְּעֹר (bêyt pe`or) - “house of Peor” - see footnote for Deuteronomy 3:29

was full of spirit of wisdom, for Moses had laid his hands upon him, and the sons of Israel listened to him. And they did just as Yehvah commanded Moses. [10] And a prophet has not arisen again in Israel like Moses, who Yehvah knew him face to face,<sup>508</sup> [11] to all the signs and the wonders that Yehvah sent him to do in a land of Egypt, to Pharaoh and to all his servants and to all his land, [12] and to all the strong hand and all the great fear which Moses did to the eyes of all Israel.

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508 פָּנִים אֶל-פָּנִים (pāniym 'el-pāniym) “face to face” - found also in Genesis 32:30(H31); Exodus 33:11; Judges 6:22;

Ezekiel 20:35. NKJV Numbers 12:8 “face to face” is “mouth to mouth” (KJV) פֶּה אֶל-פֶּה (peh el-peh). NKJV Numbers 14:14 “face to face” is “eye in eye” (NAS “eye to eye”) עֵינַן בְּעֵינַן (‘ ainy be’ ainy). NKJV Jeremiah 32:4 “face to face” is “his mouth with his mouth” (KJV “mouth to mouth”) פִּי עִם-פִּי (piyv `im-piyv). NKJV Jeremiah 34:3 “face to face” is “and his mouth shall speak with your mouth” (KJV “he shall speak with thee mouth to mouth”) וּפִיהוּ אֶת-פִּיךָ יְדַבֵּר (uphiyhu 'et-piykhâ yedabêr). NKJV Acts 25:16 “face to face” is “according to having face” κατὰ πρόσωπον ἔχοι (kata prosôton echoi). NKJV 2 John 12 & 3 John 14 “face to face” is “mouth to mouth” στόμα πρὸς στόμα (stoma pros stoma).



# Joshua<sup>1</sup>

## Joshua Nun<sup>2</sup>

**1**[1] And it was, after death of Moses, servant of Yehvah, so Yehvah said to Joshua, son of Nun, Moses' servant, saying, [2] “Moses my servant is dead. And now, arise and go over this Jordan, you and all this people, to the land which I am giving to them, to sons of Israel. [3] Every place that the sole of your foot treads on it, to you<sup>3</sup> I give it; just as I spoke to Moses. [4] From the wilderness and this Lebanon and unto the great river, river Euphrates, all the land of the Hittites, and unto the great sea. The going in of the sun will be your border. [5] No man shall stand before you all the days of your life. Just as I was with Moses, I will be with you. I will not forsake you nor leave you. [6] Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give to them. [7] Only be strong and very courageous to be careful to do according to all the law that Moses my servant commanded you. Do not turn from it right or left, so that you may prosper in everywhere you go. [8] The book of this law shall not depart from your mouth. And you shall meditate in it by day and night, so that you may be careful to do according to all that is written in it. For then you shall make your ways prosperous and then you shall succeed. [9] Have I not commanded you? Be strong and courageous. Do not be afraid nor be dismayed, for Yehvah your Gods is with you in everywhere you go.”

[10] And Joshua commanded the officers of the people saying, [11] “Pass through in the midst of the camp and command the people saying, 'Prepare for yourselves provision, for in yet three days you will be crossing this Jordan to go in to possess the land that Yehvah your Gods is giving to you to possess it.”

[12] And to the Reubenites, and to the Gadites, and to the half tribe of the Manasseh Joshua spoke saying, [13] “Remember the word that Moses, servant of Yehvah, commanded you saying, 'Yehvah your Gods is giving you rest, and he will give to you this land. [14] Your women, your little ones, and your livestock shall dwell in the land that Moses gave to you over the Jordan. And you shall cross over armed before your brethren all the mighty men of valor and you shall help them, [15] until Yehvah gives your brethren rest, as you; and they also possess the land which Yehvah your Gods gives to them. And you shall return to the land of your possession, and you shall possess what Moses, servant of Yehvah, gave to you over the Jordan toward the rising of the sun.”

[16] And they answered Joshua saying, “All that you command us we will do, and to all that you send us we will go. [17] According to all that we listened to Moses, just as we listened to him. Only, Yehvah your Gods be with you, just as he was with Moses. [18] Any man who rebels against your mouth and does not hear your words to all that you have commanded him, shall be put to death. Only be strong and courageous.”

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1 יְהוֹשֻׁעַ (yehoshu`a) “Joshua” - This is the Hebrew title. See footnote for Exodus 17:9

2 Ἰησοῦς Ναυη (iêsous nauê) “Joshua Nun” - This is the Greek title.

3 לָכֶם (lâkhem) “to you” plural

**2**[1] And Joshua son of Nun sent from the Acacias<sup>4</sup> two men, secret spys, saying, “Go, see the land and Jericho.” And they went and entered a house of a woman, a prostitute, and her name was Rachab.<sup>5</sup> And they laid down there. [2] And it was told to the king of Jericho saying, “Behold, men came in here tonight from sons of Israel to search out the land.” [3] And king of Jericho sent to Rachab saying, “Bring out the men who came in to you who came into your house, for they have come to search out all the land.”

[4] And the woman took the two men and hid him.<sup>6</sup> And she said, “So, they came in to me, the men, and I did not know from where they were. [5] And it was, at the shutting of the gate at darkness, so the men went out. I don't know where the men went. Pursue after them quickly, for you may overtake them.” [6] And she had brought them up to the roof and hidden them in the stalks of flax arranged<sup>7</sup> by her<sup>8</sup> upon the roof. [7] And the men pursued after them the way of the Jordan to the fords. And they shut the gate afterwards just as the pursuers went out after them.

[8] And before they lay down, so she went up to them upon the roof. [9] And she said to the men, “I know that Yehvah has given to you the land, and that terror of you has fallen upon us. And that all the inhabitants of the land are melting<sup>9</sup> before you. [10] For we have heard how Yehvah dried up the waters of the Sea of Reeds<sup>10</sup> before you in your going out from Egypt. And what you did to the two kings of the Amorites that are over the Jordan, to Sihon and to Og, how you utterly destroyed them. [11] And we heard and our heart melted. And no spirit in a man<sup>11</sup> remained to arise before you, for Yehvah your Gods, he is Gods in the heavens above and on the earth beneath. [12] And now, swear to me, please, in Yehvah, for I dealt with you kindly. So, you also deal with my father's house kindly, and give to me a sign of truth. [13] And preserve my father, and my mother, and my brothers, and my sisters, and all that they have, and deliver our souls from death.”

[14] And the men said to her, “Our souls for yours to die.<sup>12</sup> If you<sup>13</sup> do not declare

4 שִׁטִּיִּם (shittiyim) “Acacias” - NKJV “Acacia Grove”; KJV, NAS “Shittim” - see footnote for Numbers 25:1.

5 רַחַב (râchâv) “Rachab”; CJB, OJB “Rachav”; NKJV, etc. “Rahab” - LXX Ῥααβ (Hraab) - found also in Joshua 2:3; 6:17, 23, 25. In the NT “Rachab” the harlot is Ῥααβ (hraab) in Hebrews 11:31 & James 2:25. Matthew 1:5 has Ῥαχαβ (hrachab), see footnote for Mt 1:5. In Hebrew רַחַב (râchâv) is an adjective meaning “wide” or “broad” (e.g. Genesis 34:21; Exodus 3:8; Job 30:14; etc.), but her name given here is likely from her native Canaanite language. Also, this “Rachab” is NOT the “Rahab” רַהַב (rahav) of Job 9:13; 26:12 (NAS); Psalm 87:4; 89:10(H11); Isaiah 30:7; 51:9.

6 תִּצְפְּנוּ (titspeno) “hid him” third masculine singular suffix “him” - LXX ἔκρυψεν αὐτοὺς (ekrupsen autous) “hid them”; NKJV “hid them”

7 הֶעֱרַכְוֹת (hâ'arukhot) “arranged” - qal passive plural participle

8 לָהּ (lâh) “by her”

9 נִמְגְּגוּ (nâmogû) “melting” - NKJV “are fainthearted”; KJV “faint”; NAS “have melted away” - same word translated “melt away” NKJV, KJV; “melted away” NAS in Exodus 15:15. See also 1 Samuel 14:16 (“melting away” NKJV).

10 יַם־סוּף (yam-sûph) “Sea of Reeds” - see footnote for Exodus 13:18.

11 רוּחַ בְּאִישׁ (ruach be'iysh) “spirit in a man” - YLT “spirit in [any] man”; NKJV “courage in anyone”; KJV “courage in any man”; NAS “courage . . . in any man”; LXX πνεῦμα ἐν οὐδενί (pneuma en oudenî) “spirit in no one”

12 לָמוּת (lâmut) “to die” (YLT, GNV) - NKJV, KJV, NAS, etc., do not translate

13 תִּגִּידוּ (taggiydu) “you [plural] . . . declare” - her family also has to be quiet in order to be saved.



this thing of ours, so it shall be, in Yehvah giving to us the land, so we shall deal with you kindly and truly.” [15] And she let them down the rope through the window, for her house was on a side<sup>14</sup> of the wall<sup>15</sup> and on the wall she dwelt. [16] And she said to them, “Go to the mountain, lest the pursuers meet you, and hide there three days until the return of the pursuers. And afterward, go to your way.” [17] And the men said to her, “We will be free from this oath of yours that you made us swear. [18] Behold, we are coming in the land, bind this scarlet hope<sup>16</sup> of thread in the window that you let us down in it, and your father, and your mother, and your brothers, and all in your father's house gather to yourself to the house. [19] And it shall be, anyone who goes out from doors of your house to the outside, his blood shall be on his head. And we shall be free. And everyone who is with you in the house, his blood shall be on our head, if a hand is against him. [20] And if you declare this thing of ours, so we will be free from your oath that you made us swear.”

[21] And she said, “According to your words, so be it.” And she sent them away and they went. And she bound the scarlet hope in the window. [22] And they went and came to the mountain and stayed there three days, until the pursuers returned. And the pursuers searched all the way and did not find. [23] And the two men returned and came down from the mountain and crossed over and came to Joshua, son of Nun. And they recounted to him all the things that found<sup>17</sup> them. [24] And they said to Joshua, “For Yehvah has given in our hand all the land. And also, all the inhabitants of the land are melting before us.”

**3**[1] And Joshua arose early in the morning, and set out from the Acacias and came unto the Jordan, he and all sons of Israel. And they lodged there before they crossed over. [2] And it was, at the end of three days, the officers went through in the midst of the camp. [3] And they commanded the people saying, “When you see the ark of the covenant of Yehvah your Gods and the priests and the Levities carrying it, so you shall set out from your place and go after it. [4] Yet, there shall be a distance between you and it about two thousand cubits in the measure. Do not come near to it, so that you will know your way which you will walk in it; for you have not passed in the way in time past.”<sup>18</sup>

[5] And Joshua said to the people, “Sanctify yourselves, for tomorrow Yehvah will do wonders in your midst.” [6] And Joshua spoke to the priests saying, “Lift up the ark of the covenant and cross over before the people.” And they lifted the ark of the covenant and went before the people.

[7] And Yehvah said to Joshua, “This day I begin to make you great in eyes of all Israel that they may know that just as I was with Moses, I will be with you. [8] And you shall command the priests carrying the ark of the covenant, saying, 'When you

14 קִיר (qiyr) “side” (YLT); “city” NKJV, NAS; “town” KJV – can also be translated “wall” (e.g. in David's and God's description of men in 1 Samuel 25:22, 34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8 מִשְׁתִּינ בְּקִיר [mashtiyen beqiyr] “one who urinates on a wall”)

15 חוֹמָה (chomâh) “wall”

16 תִּקְוָה (tiqvah) “cord” - used here and in Joshua 2:21 for “cord.” Elsewhere, used for “hope” (e.g. Ruth 1:12; Job 4:6) or a name “Tikvah” (e.g. 2 Kings 22:14; Ezra 10:15).

17 הַמְצָאוֹת (hammots'ot) “the things that found” - NKJV “that had befallen”; NAS “that had happened”

18 מִתְּמוֹל שִׁלְשׁוֹם (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

come to the edge of the water of the Jordan, you shall stand in the Jordan.”

[9] And Joshua said to sons of Israel, “Come here and hear words of Yehvah your Gods.” [10] And Joshua said, “In this you shall know that a living God<sup>19</sup> is in your midst, and dispossessing he will dispossess from before you the Canaanites,<sup>20</sup> and the Hittites,<sup>21</sup> and the Hivites,<sup>22</sup> and the Perizzites,<sup>23</sup> and the Girgashites,<sup>24</sup> and the Amorites,<sup>25</sup> and the Jebusites.<sup>26</sup> [11] Behold, the ark of the covenant of the Lord of all the earth passes over before you in the Jordan. [12] And now, take for yourselves twelve men from tribes of Israel, one man, one man to the tribe. [13] And it shall be, as the soles of the feet of the priests carrying the ark of Yehvah, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut, the waters that come down from above; and they shall stand, one heap.”

[14] And it was, in the people setting out from their tents to cross over the Jordan, and the priests were carrying the ark of the covenant before the people, [15] and as the carriers of the ark came to the Jordan and the feet of the priests carrying the ark were dipped in the edge of the waters of the Jordan (it fills all its banks all days of harvest), [16] so the waters coming down from above stood. They arose, one heap, very far away<sup>28</sup> at the city Adam<sup>29</sup> that is beside Zaretan.<sup>30</sup> And those that went down upon the sea of the plain, the salt sea, were finished and cut off. And the people crossed over in front of Jericho. [17] And the priests carrying the ark of the covenant of Yehvah stood firm on dry ground in the midst of the Jordan. And all Israel crossed over on dry ground until they were finished, all the nation<sup>31</sup> to cross over the Jordan.

**4**[1] And it was, just as all the nation<sup>32</sup> finished crossing over the Jordan, so Yehvah spoke to Joshua, saying, [2] “Take for yourselves from the people twelve men, one man, one man from a tribe, [3] and command them saying, ‘Take up for

19 אֱלֹהִים (’ê chay) “a living God” NAB - “the living God” NKJV, KJV, NAS, YLT, etc. No definite article in Hebrew or Greek, LXX θεὸς ζῶν (theos zôn) “living God.” For definite article in this phrase in OT, only in Aramaic, Daniel 6:20, 26 אֱלֹהֵא חַיָּא (’elâhâ chayyâ) “the living God,” LXX Psalm 42:2(G41:3) τὸν θεὸν τὸν ζῶντα (ton theon ton zônta) “the living God,” also in NT (e.g. Acts 14:15).

20 כְּנַעֲנִי (kena`aniy) “Canaanites” - from Canaan, son of Ham (see Genesis 9:18 and footnote). See Genesis 10:19 for where they lived.

21 חִתִּי (chittiy) “Hittites” - see footnote for Genesis 15:20.

22 חִוִּי (chivviy) “Hivites” - see footnote for Genesis 10:17

23 פְּרִזִּי (perizziy) “Perizzites” - see footnote for Genesis 13:7.

24 גִּרְגָּשִׁי (girgâshiy) “Girgashites” - see footnote for Genesis 10:16.

25 אֲמֹרִי (’emoriy) “Amorites” - see footnote for Genesis 10:16.

26 יְבוּסִי (yevusiy) “Jebusite” - see footnote for Genesis 10:16.

27 Same list of seven nations, but in different order, as in Deuteronomy 7:1.

28 Distance is roughly 50 miles away, as Zarethan is noted “below Jezreek” in 1 Kings 4:12. See footnote below.

29 אָדָם (’âdâm) “Adam” NKJV, KJV, NAS – for location see footnote for “Zarethan.” Only used here for a location.

30 צַרְתָּן (tsârtân) “Zaretan” NKJV, KJV; “Zarethan” NAS – noted as “below Jezreel” in 1 Kings 4:12 and in “the plain of Jordan” in 1 Kings 7:46 (also called “Zeredah” צֶרֶדָּה [tserêdâtâh] in 2 Chronicles 4:17//1 Kings 7:26).

31 גּוֹי (goy) “nation” NAS, YLT - “people” NKJV, KJV

32 גּוֹי (goy) “nation” NAS, YLT - “people” NKJV, KJV

yourselves from this midst of the Jordan from the firm standing place of the feet of the priests twelve stones and carry them with you. And give them rest in the lodging place where you lodge at tonight."

[4] And Joshua called to the twelve men who he appointed from sons of Israel, one man, one man from a tribe, [5] and Joshua said to them, "Cross over before the ark of Yehvah your Gods to the midst of the Jordan, and raise for yourselves each one a stone upon his shoulder to the number of tribes of sons Israel. [6] So that, this will be a sign in your midst when your sons ask tomorrow saying, 'What are these stones to you?' [7] And you shall say to them that the waters of the Jordan were cut off from before the ark of the covenant of Yehvah in his crossing in the Jordan. The waters of the Jordan were cut off. And these stones are for a memorial for sons of Israel forever."

[8] And so sons of Israel did just as Joshua commanded. And they carried twelve stones from the midst of the Jordan just as Yehvah spoke to Joshua to the number of tribes of sons of Israel. And they carried them with them to the lodging place and gave them rest there. [9] And Joshua raised up twelve stones in the midst of the Jordan under the standing place of the feet of the priest carrying the ark of the covenant. And they are there unto this day.

[10] And the priests carrying the ark stood in the midst of the Jordan until all the word was finished that Yehvah commanded Joshua to speak to the people according to all that Moses commanded Joshua. And the people hurried and crossed over. [11] And it was, just as all the people finished to crossing, so the ark of Yehvah crossed over, and the priests before the people. [12] And sons of Reuben, and sons of Gad, and half the tribe of the Manasseh crossed over armed before sons of Israel, just as Moses spoke to them.<sup>33</sup> [13] About 40,000 armed for war crossed over before Yehvah for the battle to plains of Jericho. [14] In that day Yehvah made Joshua great in eyes of all Israel. And they feared him, just as they feared Moses all days of his life.

[15] And Yehvah spoke to Joshua saying, [16] "Command the priests carrying the ark of the testimony, so they shall come up from the Jordan." [17] And Joshua commanded the priests saying, "Come up from the Jordan." [18] And it was, in the coming up of the priests carrying the ark of the covenant of Yehvah from the midst of the Jordan the soles of the feet of the priests were drawn<sup>34</sup> to the dry ground. And the waters of the Jordan returned to their place and went as before<sup>35</sup> upon all its banks. [19] And the people went up from the Jordan on the tenth of the first month,<sup>36</sup> and they camped in the Gilgal<sup>37</sup> at an east end of Jericho. [20] And those twelve stones that they took up from the Jordan Joshua set up in the Gilgal.

[21] And he spoke to sons of Israel saying that, "Your sons will ask their fathers tomorrow saying, 'What are these stones?' [22] And you shall cause your sons to know saying, 'On the dry land Israel crossed over this Jordan. [23] For Yehvah your Gods caused the waters of the Jordan to dry up from before you until you crossed over, just as Yehvah your Gods did to Sea of Reeds which he caused to dry up from before us until we crossed over. [24] In order for all the peoples of the earth to know

33 Numbers 32:28-29

34 נִטְקוּ (nittqu) "were drawn" - i.e. were drawn out of the Jordan. NKJV "touched"; KJV, NAS "were lifted up." Later in Joshua 8:16 this same verb is used for "were drawn away" from the city.

35 כִּתְמוֹל־שִׁלְשׁוֹם (kitmol-shilshom) "as before" - more literally, "as yesterday, three days ago"

36 Exodus 12:2 "beginning of months"; 13:4 "Abib"

37 גִּלְגָּל (gilgâl) "Gilgal" - see footnote for Joshua 5:9.

the hand of Yehvah. For it<sup>38</sup> is strong, so that you fear Yehvah your Gods all the days.”

**5**[1] And it was, when all the kings of the Amorites that were over the Jordan toward the sea, and all the kings of the Canaanites that were by the sea, heard that Yehvah dried up the waters of the Jordan from before sons of Israel until our crossing,<sup>39</sup> so their hearts melted. And there was not in them still spirit<sup>40</sup> from before sons of Israel.

[2] At that time Yehvah said to Joshua, “Make for yourself knives<sup>41</sup> of rocks<sup>42</sup> and again circumcise sons of Israel a second time.”<sup>43</sup> [3] And Joshua made for himself knives of rocks and circumcised sons of Israel at the hill of the foreskins. [4] And this is the reason<sup>44</sup> that Joshua circumcised: All the people who came out from Egypt, the males, all the men of war died in the wilderness on the way in their going out from Egypt. [5] For all the people who came out were circumcised, and all the people born in the wilderness on the way in their going out from Egypt were not circumcised. [6] For forty years sons of Israel walked in the wilderness until finished, all the nation of the men of war who went out from Egypt who did not listen to the voice of Yehvah, whom Yehvah swore to them to not show them the land that Yehvah swore to their fathers to give to us, land flowing milk and honey. [7] And their sons he raised up instead of them. Them Joshua circumcised, because they had foreskins;<sup>45</sup> for they did not circumcise them on the way. [8] And it was, just as all the nation finished being circumcised, so they stayed in their place in the camp until they revived.<sup>46</sup>

[9] And Yehvah said to Joshua, “Today, I have rolled away<sup>47</sup> reproach of Egypt from upon you.”<sup>48</sup> And the name of that place is called Gilgal<sup>49</sup> unto this day. [10]

38 הַיָּד (hiy') “it” - more literally, “she,” referring to the “hand” יָד (yad) which is feminine.

39 עָבְרָנוּ ('âvrânu) “our crossing” is written in the text (kethib), reading (qere) is “their crossing” עָבְרָם ('âvrâm).

40 עוֹד רוּחַ ('od ruach) “still spirit” - similar wording in Joshua 2:11.

41 חַרְבוֹת (charvot) “knives” - same word for “sword” (e.g. Joshua 5:13; 6:21; 8:24; etc.) used also for a smaller knife or dagger (e.g. Judges 3:16, 21-22 NKJV “dagger” חֶרֶב [cherev]).

42 צִרִים (tsuriym) “rocks” - NKJV, NAS “flint”; KJV “sharp”; Darby, DRA, ICB “stone” - this is the plural form for “rock” צוּר (tsur) e.g. Exodus 17:6(2x); 33:21; Numbers 23:9 (plural); etc..

43 שֵׁנִית (shênïyt) “a second time” NKJV, KJV, NAS – context reveals those being circumcised had not been circumcised. The “second time” implies a prior time, but there is not record of when this time was.

44 הַדָּבָר (hadâvâr) “the reason” - same word for “word” (e.g. Joshua 1:13) or “thing” (e.g. Joshua 9:24).

45 עֲרִלִים ('arêliym) “foreskins” NAB, WYC - “uncircumcised” NKJV, KJV, NAS, YLT, etc. See footnote for Genesis 17:14.

46 חַיּוֹתָם (chayotâm) “they revived” - NKJV, NAS “they were healed”; KJV “they were whole”; YLT “their recovering”; OJB “they were . . . ( . . . restored alive)” - this is the infinitive for the verb “to live” w/third masculine plural pronominal suffix.

47 גָּלוּתִי (gallotiy) “I have rolled away” - this verb is related to the noun “Gilgal” see below.

48 מֵעַלֵיכֶם (mê'alêykhem) “from upon you” - plural you

49 גִּלְגָּל (gilgâl) “Gilgal” - means “wheel” in Hebrew (or perhaps “roller” or the like, context here). Other than a location, this word is “wheel” (e.g. NAS) found only in Isaiah 28:28. גָּלְגַל (galgal) is also “wheel” e.g. Ecclesiastes 12:6 or “whirlwind” e.g. Psalm 77:18(H19).

And sons of Israel camped in the Gilgal, and they did the Passover on the fourteenth day of the month in the evening in the plains of Jericho. [11] And they ate of the produce of the land on the day after the Passover, unleavened bread and roasted grain on the bone<sup>50</sup> of this day. [12] And the manna<sup>51</sup> ceased on the day after they ate from the produce of the land. And sons of Israel did not again have manna. And they ate product of the land of Canaan in that year.

[13] And it was, when Joshua was by Jericho, so he lifted up his eyes and looked and behold, a man stood opposite him, and his sword was drawn out in his hand. And Joshua went toward him and said to him, "Are you for us, or for our adversaries?" [14] And he said, "No, for I am leader of army of Yehvah. Now, I have come." And Joshua fell to his face to earth and bowed. And he said to him, "What does my Lord<sup>52</sup> speak to his servant." [15] And leader of army of Yehvah said to Joshua, "Remove your sandal from upon your foot, for the place that you stand upon it is holy."<sup>53</sup> And Joshua did so.

**6**[1] And Jericho was shut and shut up<sup>54</sup> from before sons of Israel. None went out and none came in. [2] And Yehvah said to Joshua, "I have given in your hand Jericho and her king, the mighty men of valor. [3] And you shall go around the city, all the men of war, surrounding the city one time. Thus, you shall do six days. [4] And seven priests shall carry seven rams' horns before the ark, and on the seventh day they shall go around the city seven times; and the priests shall blow on the horns. [5] And it shall be, in the horn of the ram dragging on in your hearing the sound of the horn, all the people shall shout a great shout, and the wall of the city shall fall beneath itself. And the people shall go up each before him."

[6] And Joshua, son of Nun, called to the priests and said to them, "Carry the ark of the covenant, and seven priests shall carry seven rams' horns before the ark of Yehvah." [7] And they said<sup>55</sup> to the people, "Pass on and surround the city, and he who is armed let him pass on before the ark of Yehvah."

[8] And it was, when Joshua spoke to the people, so the seven priests carrying the seven rams' horns before Yehvah passed on and blew on the horns, and the ark of the covenant of Yehvah went after them. [9] And he who was armed went before the priests blowing the horns and the rear guard<sup>56</sup> went after the ark went and the blowing on the horns. [10] And Joshua commanded the people, saying, "You shall not shout and you shall not cause your voice to be heard. And there shall not go out from your mouth a word until a day I say to you, 'Shout' and you shall shout." [11] And the ark of Yehvah went around the city surrounding one time. And they went

50 עֶצֶם ('etsem) "bone" - i.e. "on this same day"

51 מָן (mân) "manna" - see footnotes for Exodus 16:15, 31.

52 אֲדֹנָי ('adoniy) "my Lord"

53 This is similar to Exodus 3:5, except that He does not here say, "Do not come near here," and it is "sandals" and "feet" (both plural) in Exodus 3. Here they are singular, sandal, foot. Moreover, "the place" is "holy ground" in Exodus 3. Here the "place" is "holy," no mention of the ground.

54 סָגְרָת וּמִסְגְּרָת (sogeret umsuggeret) - "shut and shut up" - NKJV "securely shut up" - two participles of the same verb, first in qal form, second in pual.

55 יֹאמְרוּ (yo'meru) "they said" - this is what is written (kethib). What is read (qere) is יֹאמֵר (yo'mer) "he said" - LXX εἶπεν (eipen) "he said"

56 הַמְּאַסֵּף (hame'assêph) "the rear guard" - more literally, "the one who gathered" - YLT "he who is gathering up" - this verb used this way also in Numbers 10:25; Joshua 6:13; Isaiah 52:12; 58:8.

into the camp and lodged in the camp.

[12] And Joshua arose early in the morning, and the priests took up the ark of Yehvah. [13] And the seven priests carrying the seven rams' horns before the ark of Yehvah, going, went and blew on the horns and he who was armed went before them and the rear guard went after the ark of Yehvah went and the blowing on the horns. [14] And they went around the city on the second day one time and returned to the camp. So they did six days.

[15] And it was on the seventh day, so they arose about the going up of the dawn, and they went around the city according to this judgment seven times. Only on that day, they went around the city seven times. [16] And it was, on the seventh time the priests blew on the horns, and Joshua said to the people, "Shout! For Yehvah has given to you the city! [17] And the city, she shall be, and all that is in her, doomed to destruction to Yehvah. Only Rachab the prostitute, she shall live, and everyone who is with her in the house, because she hid the messengers whom we sent. [18] And only, you shall keep from that doomed to destruction, lest you be doomed to destruction, and you take from that doomed to destruction and you put the camp of Israel to doomed to destruction<sup>57</sup> and you trouble it. [19] And all silver and gold and vessels of copper<sup>58</sup> and iron are holy to Yehvah. A treasure of Yehvah shall come in."

[20] And the people shouted and they blew on the horns. And it was, when the people heard the sound of the horn, so the people shouted a great shout, and the wall fell under itself. And the people went up to the city each in front of him, and they captured the city. [21] And they utterly destroyed all that was in the city from man and unto woman from young and old and unto ox and one of the flock and donkey by a sword's mouth.<sup>59</sup> [22] And to the two men who were the ones who spied out the land Joshua said, "Go into the house of the woman, the prostitute, and bring out from there the woman and all who is with her, just as you swore to her."

[23] And the young spies went in and brought out Rachab and her father and her mother and her brothers and everyone who was hers and all her families they brought out and gave them rest outside to the camp of Israel. [24] And they burned the city in the fire and all that was in it. Only, the silver and the gold and the vessels of the copper and the iron they gave, a treasure of the house of Yehvah. [25] And Rachab the prostitute and the house of her father and all who were hers Joshua kept alive. And she dwells in the midst of Israel unto this day, because she hid the spies Joshua sent to spy on Jericho. [26] And at that time Joshua made an oath saying, "Cursed is the man before Yehvah who raises up and builds this city Jericho. On his firstborn he shall establish her and on his youngest he shall cause her doors to stand."<sup>60</sup> [27] And Yehvah was with Joshua and his report was in all the land.

**7**[1] And sons of Israel were unfaithful, unfaithful in that doomed to destruction.

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57 תָּרַם (chêrem) "doomed to destruction" - this noun is found three times in this verse along with one use of the related verb form. For more on this word, see footnote for Exodus 22:20(H19).

58 נְחֹשֶׁת (nechoshet) "copper" in its raw form (e.g. Deuteronomy 8:9), also used for "bronze" (e.g. Deuteronomy 33:25)

59 See Genesis 34:26 footnote.

60 Joshua's curse was fulfilled in 1 Kings 16:34.

And Achan,<sup>61</sup> son of Carmi, son of Zabdi,<sup>62</sup> son of Zerah of the tribe of Judah, took from that doomed to destruction. And the anger of Yehvah burned against sons of Israel.<sup>63</sup> [2] And Joshua sent men from Jericho to the Ai which is beside House of Iniquity<sup>64</sup> east to House of God.<sup>65</sup> And he spoke to them saying, “Go up and spy out the land.” And the men went up and spied out the Ai. [3] And they returned to Joshua and said to him, “Do not have all the people go up. Have about two thousand men or about three thousand men go up, and have them strike the Ai. Do not weary all the people there, for they are few.”<sup>66</sup>

[4] And about three thousand men from the people went up there, and they fled before the men of the Ai. [5] And the men of the Ai struck about thirty six men, and chased them before the gate unto the quarries.<sup>67</sup> And they struck them on the slope. And the hearts of the people melted, and were to water. [6] And Joshua tore his clothes and fell upon his face to earth before the ark of Yehvah until the evening, he and elders of Israel. And they put dust up upon their heads. [7] And Joshua said, “Ahah,<sup>68</sup> my lords Yehvah, why did you cause this people to cross over crossing the Jordan to give us in the hand of the Amorites, to cause us to perish? And would that we were content and dwelt beyond the Jordan. [8] O my Lords, what shall I say afterwards when Israel turns back before his enemies? [9] And the Canaanites shall hear, and all the inhabitants of the land, and they shall surround upon us; and cause our name to be cut off from the land. And what will you do for your great name?”

[10] And Yehvah said to Joshua, “Get yourself up. Why is this, you are falling upon your face?<sup>69</sup> [11] Israel has sinned, and also they have passed over my covenant that I commanded them. And also they have taken from that doomed to destruction, and also they have stolen. And also they have deceived, and also they have put in their vessels. [12] So, sons of Israel are not able to arise before their enemies. Backs they turn before their enemies, for they shall be doomed to destruction. I will no longer be with you, if you do not exterminate that doomed to

61 עָכָן (‘âkhân) “Achan” - found also in Joshua 7:18-20, 24; 22:20 – in 1 Chronicles 2:7 he is called “Achar,” עָכָר (‘âkhâr), which means “Troubler” and is noted as “the troubler of Israel, who transgressed in the accursed thing” (NKJV).

62 זַבְדִּי (zavddiy) “Zabdi” - found also in Joshua 7:17-18; 1 Chronicles 8:19 (a Benjamite); 27:27 (a Shiphmite); Nehemiah 11:17 (son of Asaph).

63 Why the whole country, when only one man has sinned? See Numbers 16:22; 2 Samuel 24:17. Other men died because of Achan's sin, Joshua 7:5f. Yet, God faults the whole country, “Israel has sinned . . . they” (Joshua 7:11).

64 בֵּית אָוֶן (bêyt ‘âven) “House of Iniquity” - sounds similar to “Sin City” (Las Vegas) – NKJV “Beth Aven” - the word “iniquity,” אָוֶן (‘âven), is the same word e.g. in 1 Samuel 15:23.

65 בֵּית-אֵל (vêyt-‘êl) “House of God” - NKJV “Bethel” - see Genesis 35:7 and footnotes

66 מְעַט (me‘at) “few” - Joshua 8:25 - about 12,000 men and women.

67 שִׁבְרִים (shevâriym) “quarries” CSB, ERV, GNT, HCSB, TLB - “stone quarries” CEV, NIV, NOG; “Shebarim” NKJV, KJV, NAS; etc. - same plural noun in Job 41:25(H17, “crashings”); Psalm 60:2(H4, “breaches”). This noun, שִׁבְרָ (shever), is also used for something “broken” (Leviticus 21:19[2x]) or “fractured” (Leviticus 24:20) and also “grain” (e.g. Genesis 42:1-2, 19; Nehemiah 10:31)

68 אָהָה (‘ahâh) “Ahah” - NKJV, KJV, NAS, etc. “Alas”; YLT, LEB, NRSV “Ah”; CSB, HCSB, NLT “Oh”; TLB, NET “O”; MSG “Oh, oh, oh” - found also in Judges 6:22; 11:35; 2 Kings 3:10; 6:5, 15; Jeremiah 1:6; 4:10; 14:13; 32:17; Ezekiel 4:14; 9:8; 11:13; 20:49(H21:5); Joel 1:15

69 When you consider God's promise to Joshua in chapter 1, perhaps Joshua should have known there was something amiss in Israel; since they suffered such a defeat. Thus, God's response to Joshua.

destruction from your midst. [13] Arise. Sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says Yehvah, Gods of Israel, "Doomed to destruction is in your midst, Israel. You are not able to arise before your enemies until you cause that doomed to destruction to be taken away from your midst. [14] And you shall be brought in the morning according to your tribes. And it shall be, the tribe Yehvah catches,<sup>70</sup> it shall come to the families, and the family that Yehvah catches, it shall come to houses; and the house which Yehvah catches, it shall come to the men. [15] And it shall be, the one caught in that doomed to destruction, he shall be burned in the fire, him and all that is his, because he passed over the covenant of Yehvah; and because he did folly<sup>71</sup> in Israel.'"

[16] And Joshua rose early in the morning and brought Israel according to his tribes. And the tribe of Judah was caught. [17] And he brought the family of Judah, and he caught the family of the Zarhites. And he brought the family of the Zarhites to the men and Zabdi was caught. [18] And he brought his house to the men and Achan, son of Carmi, son of Zabdi, son of Zerah to the tribe of Judah, was caught.<sup>72</sup>

[19] And Joshua said to Achan, "My son, put, please, glory to Yehvah, Gods of Israel, and give to him thanks. And declare, please, for me, what you did. Do not hide from me." [20] And Achan answered and said, "Truly, I have sinned against Yehvah, Gods of Israel, and according to this and according to this I have done. [21] And I saw in the spoil a cloak of Shinar,<sup>73</sup> a good one,<sup>74</sup> and two hundred shekels of silver, and one tongue<sup>75</sup> of gold, its weight 50 shekels. And I desired them and took them. And behold them, hidden in the land in the midst of my tent, and the silver is beneath it."

[22] And Joshua sent messengers and they ran to the tent. And behold, it was hidden in his tent and the silver beneath it. [23] And they took them from the midst of the tent and brought them to Joshua and to all sons of Israel. And they poured them out before Yehvah. [24] And Joshua, and all Israel with him, took Achan, son of Zerah, and the silver, and the cloak, and the tongue of gold, and his sons, and his daughters, and his ox, and his donkey, and his flock, and his tent, and all that he had, and they brought them up valley of Trouble.<sup>76</sup>

[25] And Joshua said, "Why have you troubled us?<sup>77</sup> Yehvah will trouble you this day." And all Israel stoned him with stones. And they burned them in the fire. And they stoned them with the stones. [26] And they raised upon him a great heap of

70 יִלְכְּדֶנּוּ (yilkedenu) "catches it" - this is the same root word for "they captured" the city in Joshua 6:20.

71 נִבְלָה (nevâlâh) "folly" KJV - "disgraceful thing" NKJV, NAS – see footnote for Genesis 34:7

72 Proverbs 1:17-19; 15:3, 27a; 28:20

73 שִׁנְעָר (shin`âr) "Shinar" NAS - "Babylonian" NKJV; "Babylonish" KJV - Shinar is in the area of Babylon (Daniel 1:2).

74 אֶחָת טוֹבָה ('achat tovâh) "a good one" - KJV, YLT, GNV, JUB "goodly"; NKJV, NAS "beautiful"; DRA "exceeding good"; NET "nice"; WYC "full good"

75 לִשׁוֹן (leshon) "tongue" LXX γλῶσσον (glôssan) "tongue" - NKJV, KJV, YLT "wedge"; NAS "bar" - "tongue" is also used for a "tongue of fire" (NAS, Isaiah 5:24); God's "tongue like a devouring fire" (NKJV Isaiah 30:27); "the tongue of the Sea of Egypt" (NKJV Isaiah 11:15 NKJV); and "bay" (NKJV, KJV, NAS, YLT Joshua 15:2, 5; 18:19)

76 עָכּוֹר ('âkhor) "Trouble" - NKJV, KJV, NAS "Achor" - found also in Joshua 7:26; 15:7; Isaiah 65:10; Hosea 2:17 – see following footnote.

77 עָכַרְתֶּנּוּ ('akhartânu) "you troubled us" - this verb and the next, יַעְכֹּרְךָ (ya`kârkhâ) "will trouble you," are both related to the noun, עָכּוֹר ('âkhor) "Trouble," in the prior verse. See also verse 26.



stones unto this day. And Yehvah turned from his burning anger. Therefore, the name of that place is called valley of Trouble unto this day.

**8**[1] And Yehvah said to Joshua, “Do not be afraid and do not be dismayed. Take with you all the people of the war. And arise, go up to the Ai. See, I have given in your hand the king of the Ai and his people and his city and his land. [2] And you shall do to the Ai and to her king just as you did to Jericho and to her king. Only, her spoil and her beast you shall sacrifice for yourselves. Set for yourself an ambush to the city from behind it.”

[3] And Joshua arose, and all the people of the war, to go up to the Ai. And Joshua chose thirty thousand men, mighty men of valor, and he sent them at night. [4] And he commanded them saying, “Look, you are ambush to the city behind the city. Do not go very far from the city. And all of you shall be ready. [5] And I, and all the people that are with me, will come near to the city. And it shall be, when they go out to meet us, just as in the first, so we will flee before them. [6] And they shall go out after us until we draw them away from the city. For they will say, ‘Fleeing before us, just as in the first.’ And we shall flee before them. [7] And you shall arise from the ambush and take possession of the city. And Yehvah your Gods will give it in your hand. [8] And it shall be, when you seize the city, you shall burn the city in the fire; according to the word of Yehvah you shall do. See, I have commanded you.”

[9] And Joshua sent them, and they went to the ambush. And they stayed between House of God and the Ai, from sea to the Ai.<sup>78</sup> And Joshua lodged that night in the midst of the people. [10] And Joshua arose early in the morning and mustered the people. And he went up, and elders of Israel, before the people of the Ai.<sup>79</sup> [11] And all the people of the war who were with him went up and drew near and went in front of the city and camped from north to the Ai. And the valley was between him<sup>80</sup> and the Ai. [12] And he took about 5000 men and put them, an ambush, between House of God and the Ai, from sea to the city. [13] And they set the people, all the camp<sup>81</sup> who was from north to the city, and his rear guard<sup>82</sup> from sea to the city. And Joshua walked<sup>83</sup> that night in the midst of the valley.

[14] And it was, when the king of the Ai saw, so they hurried and rose early and the men of the city went out to meet Israel to the battle, he and his people to the appointed place before the plain. And he did not know that an ambush was against him behind the city. [15] And Joshua and all Israel were beaten<sup>84</sup> before them and fled the way of the wilderness. [16] And all the people that were in the city<sup>85</sup> called

78 מִיַּם לַאִי (miyyâm lâ`ây) “from sea to the Ai” - NKJV “on the west side of Ai”

79 לִפְנֵי הָעָם הָאֵל (liphnêy hâ`âm hâ`ây) “before the people of the Ai” - LEB “before the people of Ai”; NKJV, KJV, NAS, etc., “before the people to Ai”

80 בֵּינָו (bêyno) “between him” NAS, YLT - “between them” NKJV, KJV – note following verse, “he. . . .”

81 מַחֲנֶה (machaneh) “camp” YLT - “army” NKJV, NAS; “host” KJV

82 עֲקֵבוֹ (‘aqêvo) “his rear guard” - more literally, “his heel” - NKJV, NAS “its rear guard”; KJV “their liars”; YLT “its rear” - this is the noun related to the verb Jacob's name comes from. See Genesis 25:26 and footnotes.

83 יָלַךְ (yêlek) “walked” TLV - “went” NKJV, KJV, etc.; YLT “goeth”; NAS, etc. “spent” - means “went” or “walked – same word e.g. in Exodus 16:4 (“walk”); 18:20 (“walk”); Judges 5:10 (“walk”); etc.

84 יִנָּגְעוּ (yinâg`u) “were beaten” - NKJV, KJV “made as if they were beaten”; NAS “pretended to be beaten”; YLT “[seem] stricken” - this verb does not have “pretended” in it conceptually, but context seems to imply it.

85 בְּעִיר (bâ`iyr) “in the city” (kethib) YLT, NAS – “in Ai” (qere, בְּעֵי [bâ`ay]) NKJV, KJV

together to pursue after them, and they pursued after Joshua and were drawn away from the city. [17] And there was not left a man in the Ai, or House of God, who did not go out after Israel. And they left the city open and pursued after Israel.

[18] And Yehvah said to Joshua, "Stretch out with the javelin that is in your hand to the Ai, for in your hand I give her." And Joshua stretched out with the javelin that was in his hand to the city.<sup>86</sup> [19] And the ambush arose quickly from its place and ran as his hand was stretched out. And they came into the city and captured her. And they hurried and burned the city in the fire. [20] And the men of the Ai turned after them and looked and behold, smoke of the city went up to the heavens. And there was not in them hands to flee there and there. And the people fleeing the wilderness turned back to the one pursuing.<sup>87</sup>

[21] And Joshua and all Israel saw that the ambush captured the city and that the smoke of the city went up. And they turned and struck the men of the Ai. [22] And these went out from the city to meet them and they were to Israel in the midst, these from this, and these from this. And they struck them until there was none remaining to him, survivor or fugitive. [23] And they seized alive the king of the Ai and brought him to Joshua. [24] And it was, as Israel finished killing all the inhabitants of the Ai in the field in the wilderness that pursued them in it, so they fell, all of them, by a sword's mouth, until finishing them. And all Israel returned to the Ai and struck her by a sword's mouth.

[25] And it was, all who fell that day from man and unto woman was 12,000, all men of<sup>88</sup> the Ai. [26] And Joshua did not draw back his hand that was stretched out with the javelin until which the ones were destroyed, all the inhabitants of the Ai. [27] Only, the beast and spoil of that city Israel plundered for themselves, according to the word of Yehvah that he commanded Joshua. [28] And Joshua burned up the Ai and made her a mound<sup>89</sup> forever, a desolation unto this day. [29] And he hung the king of the Ai upon the tree until the time of the evening. And as the sun was going in, Joshua commanded and they brought his carcass down from the tree.<sup>90</sup> And they threw it at the opening of the gate of the city and raised up upon him a great heap of stones until this day.

[30] Then, Joshua built an altar to Yehvah, Gods of Israel, on mount Ebal, [31] just as Moses, servant of Yehvah, commanded sons of Israel according to the writing in the book of the law of Moses,<sup>91</sup> an altar of complete stones that have not had iron swung upon them.<sup>92</sup> And they offered upon it burnt offerings to Yehvah and sacrificed peace offerings. [32] And he wrote there upon the stones a copy of the law of Moses which he wrote before sons of Israel. [33] And all Israel, and his elders, and officers, and his judges stood from this and from this to the ark in front of the priests, the Levities carrying the ark of the covenant of Yehvah, as the sojourner, as the native, his half to the front of mount Gerizim and his half to the front of mount Ebal, just as Moses, servant of Yehvah, commanded in the first to bless the people of

86 This is similar to when Moses held up his hand in Exodus 17:11-12. See also Joshua 8:26.

87 In other words, Israel was fleeing, but then turned around and attacked their enemies.

88 אֲנִשָּׁי ('anshêy) "men of" KJV, YLT - "people of" NKJV, NAS, etc.

89 תֵּל (têl) "mound" - NKJV, KJV, NAS, YLT "heap" - see footnote for Deuteronomy 13:16(H17)

90 Deuteronomy 21:22-23; Galatians 3:13

91 Deuteronomy 27:2-8

92 Exodus 20:25

Israel.<sup>93</sup>

[34] And afterwards, he read all the words of the law, the blessing and the cursing, according to all that is written in the book of the law. [35] And there was not a word from all that Moses commanded that Joshua did not read in front of all the assembly of Israel, and the women, and the children, and the sojourner who was walking among them.

**9**[1] And it was, when all the kings that are beyond the Jordan, in the mountains and in the lowland and in all the coast of the great sea, to the front of the Lebanon, the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard, [2] so they gathered together to fight with Joshua and with Israel, one mouth.<sup>94</sup>

[3] And the inhabitants of Gibeon heard what Joshua had done to Jericho and the Ai. [4] So, they also worked in craftiness and went and came as ambassadors and took worn out sacks on their donkeys and worn out and split and mended wine skins, [5] and worn out and patched sandals on their feet, and worn out garments upon them, and dry bread of their provision. It was crumbs.<sup>95</sup>

[6] And they went to Joshua to the Gilgal<sup>96</sup> camp and said to him and to men of Israel, "From a distant land we have come, and now, cut to us a covenant." [7] And men of Israel said to the Hivites, "Perhaps, you are dwelling in my midst,<sup>97</sup> so how can I cut<sup>98</sup> to you a covenant?" [8] And they said to Joshua, "We are your servants." And Joshua said to them, "Who are you, and from where do you come?" [9] And they said to him, "From a very distant land your servants have come to the name of Yehvah your Gods, for we heard of his report. And all that he did in Egypt, [10] and all that he did to the two kings of the Amorites that were beyond the Jordan, to Sihon king of Heshbon, and to Og king of the Bashan who was in Ashtaroath. [11] And our elders and all inhabitants of our land spoke to us saying, 'Take in your hand provision for the way and go to meet them. And you shall say to them, "We are your servants. And now, cut to us a covenant."' [12] This our bread (we supplied it from our houses) was hot in the day of our going out to go to you. And now, behold, it is dry and is crumbs. [13] And these wine skins that we filled were new. And behold, they are split. And these our garments and our sandals are worn out from the very long way."

[14] And the men took from their provision, and the mouth of Yehvah they did not ask. [15] And Joshua made for them peace and cut for them a covenant to let them live. And the leaders of the congregation swore to them. [16] And it was, at the end of three days after which they cut for them a covenant, so they heard that they were near to him.<sup>99</sup> And they were dwelling in his midst.<sup>100</sup>

[17] And sons of Israel journeyed and came to their cities on the third day. And

93 Deuteronomy 27:11-26

94 פֶּה אֶחָד (peh 'echâd) "one mouth" YLT - "with one accord" NKJV, KJV, NAS – this same exact phrase can also be found in 1 Kings 22:13; 2 Chronicles 18:12 (more lit., "the words of the prophets are one mouth good to the king")

95 הָיָה נִקְדָּיִם (hâyâh niqqudiym) "It was crumbs" YLT - "had become crumbled" NAS; "moldy" NKJV; "mouldy" KJV – same word found also in Joshua 9:12 & 1 Kings 14:3 (NKJV, NAS "cakes"; KJV "cracknels")

96 גִּלְגָּל (gilgâl) "Gilgal" - see Joshua 5:9 and footnote

97 בִּקְרִבִּי (beqirbiy) "in my midst" first person singular suffix – NKJV, KJV "among us"

98 אֶכְרֹת ('ekhrôt) [kethib]; אֶכְרַת ('ekhrât) [qere], first person singular "I cut" - Darby "I make a covenant"; GNV "I make a league"; NKJV, NAS "we make a covenant"; KJV "we make a league"

their cities were Gibeon, and the Chephirah<sup>101</sup> and Beeroth<sup>102</sup> and Town of Forests.<sup>103</sup> [18] And sons of Israel did not strike them, because the leaders of the congregation swore to them in Yehvah, Gods of Israel. And all the congregation complained against the leaders. [19] And all the leaders said to all the congregation, “We have sworn to them in Yehvah, Gods of Israel. So now, we are not able to touch them. [20] This we will do to them, and let them live, so wrath will not be upon us, upon the oath which we swore.” [21] And the leaders said to them, “They shall live, and they shall be cutters of wood and water carriers for all the congregation.” Just so, the leaders spoke to them.

[22] And Joshua called for them and spoke to them saying, “Why did you deceive us saying, ‘We are very far away from you.’? And you are dwelling in our midst. [23] And now, cursed are you, and none of you will be cut from being a servant, and cutters of wood and water carriers for house of my Gods.” [24] And they answered Joshua and they said, “Because, told, told to your servants that Yehvah your Gods commanded Moses, his servant, to give to you all the land and to exterminate all the inhabitants of the land from before you. And we were very afraid for our souls from before you, so we did this thing. [25] And now, behold us in your hand. As the good and as the upright in your eyes to do to us, do.” [26] And he did to them so. And he delivered them from the hand of sons of Israel, and they did not kill them. [27] And Joshua made them that day cutters of wood and water carriers for the congregation and for the altar of Yehvah unto this day, to the place which he chose.

**10**[1] And it was, when My Lord of Righteousness,<sup>104</sup> king of Jerusalem, heard that Joshua captured the Ai and utterly destroyed her, just as he did to Jericho and to her king, so he did to the Ai and her king. And that the inhabitants of Gibeon made peace with Israel, and they were in their midst, [2] so they were very much afraid. Because, Gibeon was a great city, as one of the royal cities.<sup>105</sup> And that she was greater than the Ai, and all her men were mighty men. [3] So, My Lord of

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99 קְרֹבִים הֵם אֵלָיו (qeroviyim hêm 'êlâyv) “they were near to him” - singular masculine suffix reference to Israel (“him”) - NKJV “they were their neighbors”

100 בְּקִרְבוֹ (veqirbo) “in his midst” - singular masculine suffix reference to Israel (“him”) - NKJV “near them”; KJV “among them”

101 כִּפְרִיָּה (kephiyrah) “Chephirah” - found also in Joshua 18:26; Ezra 2:25; Nehemiah 7:29

102 בְּאֵרוֹת (be'êrot) “Beeroth” NKJV, etc. - = “wells” or “pits” - found also in Joshua 18:25; 2 Samuel 4:2; Ezra 2:25; Nehemiah 7:29

103 קִירַת יַעֲרִים (qiryat ye`âriym) “Town of Forests” - NKJV (etc.) transliterates into “Kirjath Jearim” - קִירַת (qiryat) is “town of” (e.g. Numbers 21:28 “town of” Sihon, NAS), and יַעֲרִים (ye`âriym) is “forests” (e.g. Ezekiel 34:25). Found also in Joshua 15:9, 60; 18:14-15; Judges 18:12; 1 Samuel 6:21; 7:1-2; 1 Chronicles 2:50, 52-53; 13:5-6; 2 Chronicles 1:4; Nehemiah 7:29; Jeremiah 26:20 (“Town of the Forests” קִירַת הַיַּעֲרִים [qiryat hayye`âriym]).

104 אֲדֹנִי-צֶדֶק ('adoniy-tsedeq) “My Lord of Righteousness” - MSG “My-Master-Zedek”; NKJV (etc.) transliterates into “Adoni-Zedek” - also found in Joshua 10:3.

105 עָרֵי הַמַּמְלָכָה ('ârêy hammamlâkhâh) “the royal cities” NKJV, etc. - more literally, “the cities of the kingdom” but meaning “the royal cities.” This word for “kingdom” מַמְלָכָה (mamlâkhâh) is used likewise in the sense of “royal” in 1 Samuel 27:5; 2 Kings 11:1/2 Chronicles 22:10; Amos 7:13.

Righteousness, king of Jerusalem, sent to Hoham,<sup>106</sup> king of Hebron, and to Piram,<sup>107</sup> king of Jarmuth,<sup>108</sup> and to Japhia,<sup>109</sup> king of Lachish,<sup>110</sup> and to Debir,<sup>111</sup> king of Eglon,<sup>112</sup> saying, [4] “Come up to me and help me, and we will attack Gibeon. Because, she has made peace with Joshua and sons of Israel.”

[5] And they gathered together and went up, the five kings of the Amorites, king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Eglon, they and all their camps. And they camped by Gibeon and fought against her. [6] And the men of Gibeon sent to Joshua to the Gilgal camp, saying, “Do not abandon your hands from your servants. Come up to us quickly and save us and help us. Because, all the kings of the Amorites, inhabitants of the mountains, have gathered against us.” [7] And Joshua went up from the Gilgal, he and all the people of war with him, and all the mighty men of valor. [8] And Yehvah said to Joshua, “Do not fear them, for in your hand I have given them. No man will stand from them before you.”

[9] And Joshua came to them suddenly, having gone up all the night from the Gilgal. [10] And Yehvah confused them before Israel and struck them, a great slaughter at Gibeon. And he pursued them the way of the ascent of the house of Horon,<sup>113</sup> and struck them unto Azekah<sup>114</sup> and unto Makkedah.<sup>115</sup> [11] And it was, in their fleeing from before Israel, they were on the slope of the house of Horon and Yehvah cast upon them great stones<sup>116</sup> from the heavens unto Azekah. And many more died who died in the hailstones than sons of Israel killed by the sword.

[12] Then Joshua spoke to Yehvah in the day Yehvah delivered up the Amorites

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106 הוֹהָם (hohâm) “Hoham” NKJV, KJV, NAS, etc. - only found here

107 פִּרְאָם (pir’âm) “Piram” NKJV, KJV, NAS, etc. - only found here

108 יַרְמוּת (yarmut) “Jarmuth” NKJV, KJV, NAS, etc. - found also in Joshua 10:5, 23; 12:11; 15:35; 21:29; Nehemiah 11:29.

109 יָפִיעַ (yâphiy’a) “Japhia” NKJV, KJV, NAS, etc. - found also in Joshua 19:12 (a city); 2 Samuel 5:15 (son of David); 1 Chronicles 3:7 (son of David); 14:6 (son of David).

110 לָכִישׁ (lâkhiysh) “Lachish” NKJV, KJV, NAS, etc. - found also in Joshua 10:5, 23, 31-35; 12:11; 15:39; 2 Kings 14:19(2x); 18:14, 17; 19:8; 2 Chronicles 11:9; 25:27(2x); 32:9; Nehemiah 11:30; Isaiah 36:2; 37:8; Jeremiah 34:7; Micah 1:13.

111 דִּבְרִי (deviyr) “Debir” NKJV, KJV, NAS, etc. - found only here for this king's name. Name of a city in 1 Chronicles 6:58(H43), spelled in Joshua 10:38-39; 15:7 (דִּבְרָה [devirâh] locative); 11:21; 13:26; 15:15, 49; 21:15 (דִּבְרִי); called “Kirjath Sannah” (NKJV) or “Town of Sannah” (קִרְיַת־סִנָּה [qiryat-sannâh]) in Joshua 15:49. Judges 1:11(2x, דִּבְרִי [deviyr]) town formerly called “Kirjath Sepher” (NKJV) or “Town of a Book” (קִרְיַת־סֵפֶר [qiryat-sêpher]). דִּבְרִי (deviyr) is also used for the “inner sanctuary” (NKJV) in 1 Kings 6:5, 16, 19-23, 31; 7:49; 8:6, 8; 2 Chronicles 3:16; 4:20; 5:7, 9; Psalm 28:2.

112 עֶגְלוֹן (’eglon) “Eglon” - found also in Joshua 10:5, 23, 34, 36-37; 12:12; 15:39; and the name of the king of Moab in Judges 3:12, 14-15, 17.

113 חוֹרֹן (choron) “Horon” NKJV, etc. - found also in Jos. 10:11; 16:3 (lower), 5 (upper); 18:13 (lower)-14; 21:22; 1 Samuel 13:18; 1 Kings 9:17 (lower); 1 Chronicles 6:68(H53); 7:24 (lower); 2 Chronicles 8:5 (upper and lower); 25:13.

114 עֲזֵקָה (’azêqâh) “Azekah” NKJV, etc. - found also in Joshua 10:11; 15:35; 1 Samuel 17:1; 2 Chronicles 11:9; Nehemiah 11:30; Jeremiah 34:7

115 מַקְקֵדָה (maqqudâh) “Makkedah” NKJV, etc. - found also in Joshua 10:16-17, 21, 28-29; 12:16; 15:41

116 אֲבָנִים (’avâniym) “stones” NAS, KJV - “hailstones” NKJV

before sons of Israel, and he said in the eyes of Israel, “Sun, in Gibeon be still, and Moon in valley Aijalon.”<sup>117</sup> [13] And the Sun was still, and the moon stood, until the nation<sup>118</sup> avenged his enemies. Is it not written in the book of the Upright?<sup>119</sup> And the Sun stood in the half of the heavens and did not hasten to go in about a complete day.<sup>120</sup> [14] And there has not been as that day before it and after it, where Yehvah listened to a voice of a man; for Yehvah fought for Israel. [15] And Joshua returned, and all Israel with him, to the Gilgal camp.

[16] And these five kings fled and hide in the cave<sup>121</sup> in Makkedah. [17] And it was told to Joshua, saying, “The five kings have been found hidden in the cave<sup>122</sup> in Makkedah. [18] And Joshua said, “Roll great stones to the mouth of the cave and appoint upon her men to guard them. [19] And you, do not stand. Pursue after your enemies and attack them. Do not let them go into their cities, for Yehvah your Gods has given them into your hand.” [20] And it was, as Joshua and sons of Israel finished striking them with a very great slaughter until finished, so the survivors escaped from them; and they went into the fortified cities. [21] And all the people returned to the camp, to Joshua, Makkedah, in peace. No one moved his tongue against any sons of Israel.<sup>123</sup>

[22] And Joshua said, “Open the mouth of the cave and bring out to me those five kings from the cave. [23] And they did so, and brought out those five kings from the cave: king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Eglon. [24] And it was, when they brought them out, those five kings, to Joshua, so Joshua called for every man of Israel and said to the commanders of the men of the war who went with him, “Come near. Put your feet upon the necks of these kings.” And they came near and put their feet upon their necks. [25] And Joshua said to them, “Do not fear and do not be dismayed. Be strong and courageous, for thus Yehvah shall do to all your enemies that you fight with.”

[26] And Joshua struck them afterwards, and killed them and hung them upon five trees. And they hung upon the trees until the evening. [27] And it was, at the time of the coming in of the Sun,<sup>124</sup> Joshua commanded and they brought them down from upon the trees. And they threw them to the cave that they hid there, and they set great stones upon the mouth of the cave, until the bone<sup>125</sup> of this day.

[28] And Joshua captured Makkedah on that day and struck her by a sword's mouth, and her king. He utterly destroyed them and every soul that was in her. He did not leave a survivor. And he did to king of Makkedah just as he did to king of Jericho.<sup>126</sup>

117 אֵילָוֹן ('ayyâlon) “Aijalon” NKJV, etc. - found also in Joshua 19:42; 21:24; Judges 1:35; 12:12 (in Zebulun); 1 Samuel 14:31; 1 Chronicles 6:69(H54); 1 Chronicles 8:13; 2 Chronicles 11:10; 28:18.

118 גּוֹי (goy) “nation” NAS, YLT - “people” NKJV, KJV

119 הַיָּשָׁר (hayyâshâr) “the Upright” - YLT “the Upright”; DRA “the just”; JUB “righteousness”; NET “the Upright One”; NKJV, KJV “Jasher” NAS “Jashar” - this book is mentioned also in 2 Samuel 1:18.

120 Hezekiah experienced a miracle with the Sun in 2 Kings 20:8-11 (Isaiah 38:4-8).

121 בְּמַעְרָה (vamme`ârâh) “in the cave” NAS, CSB, etc. - “in a cave” NKJV, KJV, YLT, etc.

122 בְּמַעְרָה (bamme`ârâh) “in the cave” NKJV, NAS, CSB, etc. - “in a cave” KJV, YLT, etc.

123 Similar language found in Exodus 11:7.

124 About 24 hours late!

125 עֵצֶם ('etsem) “bone” - NKJV, KJV, NAS, YLT, etc. “very,” i.e. “this very day”

126 Joshua 6:21

[29] And Joshua, and all Israel with him, passed on from Makkedah to Libnah, and they fought with Libnah. [30] And Yehvah also gave her in hand of Israel, and her king, and he struck her and every soul that was in her by a sword's mouth. And he did not leave in her a survivor, and he did to her king just as he did to king of Jericho.

[31] And Joshua, and all Israel with him, passed on from Libnah to Lachish, and he camped by her and fought against her. [32] And Yehvah gave Lachish in hand of Israel, and he captured her on the second day. And he struck her by a sword's mouth,<sup>127</sup> and every soul that was in her according to all that he did to Libnah.

[33] Then Horam,<sup>128</sup> king of Gezer,<sup>129</sup> went up to help Lachish. And Joshua struck him and his people until he left to him no survivor. [34] And Joshua, and all Israel with him, passed on from Lachish to Eglon, and they camped by her; and fought against her. [35] And they captured her on that day and struck her, by a sword's mouth, and every soul that was in her. On that day he utterly destroyed according to all that he did to Lachish.

[36] And Joshua, and all Israel with him, went up from Eglon to Hebron, and they fought against her. [37] And they captured her and struck her by a sword's mouth, and her king, and all her cities, and every soul that was in her. He did not leave a survivor, according to all that he did to Eglon. And he utterly destroyed her and every soul that was in her.

[38] And Joshua, and all Israel with him, returned to Debir, and he fought against her. [39] And he captured her, and her king, and all her cities. And they struck them by a sword's mouth, and they utterly destroyed every soul that was in her. He did not leave a survivor. Just as he did to Hebron, so he did to Debir and to her king, and just as he did to Libnah and her king.

[40] And Joshua struck all the mountain land and the south and the lowland and the slopes and all her kings. He did not leave a survivor, and every breath he utterly destroyed, just as Yehvah, Gods of Israel, commanded. [41] And Joshua struck them from Kadesh Barnea even unto Gaza and all land of Goshen even unto Gibeon. [42] And all these kings and their land Joshua captured one time, because Yehvah, Gods of Israel, fought for Israel. [43] And Joshua, and all Israel with him, returned to the Gilgal camp.

**11**[1] And it was, when Jabin,<sup>130</sup> king of Hazor,<sup>131</sup> heard, so he sent to Jobab, king of Strife,<sup>132</sup> and to king of Shimron, and to king of Achshaph,<sup>133</sup> [2] and to the

127 לְפִי־חֶרֶב (lephi-cherev) “by a sword's mouth” - more literally, “to mouth of sword” - see footnote for Genesis 34:26.

128 הֹרָם (horâm) “Horam” - only found here

129 גֶּזֶר (gezer) “Gezer” NKJV, etc. - means “portion” or “part” or “pieces” (in the plural, e.g. Genesis 15:17) – found also in Joshua 12:12; 16:3, 10; 21:21; Judges 1:29; 2 Samuel 5:25; 1 Kings 9:15-17; 1 Chronicles 6:67; 7:28; 14:16; 20:4.

130 יָבִין (yâviyn) “Jabin” (means “he discerns”) - only here of this king - found of a different king in Judges 4:2, 7, 17, 23-24(2x); Psalm 83:9(H10)

131 חֲצֹר (châtsor) “Hazor” - found also in Joshua 11:10(2x)-11, 13; 12:19; 15:23, 25; 19:36; Judges 4:2, 17; 1 Samuel 12:9; 1 Kings 9:15; 2 Kings 15:29; Nehemiah 11:33; Jeremiah 49:28, 30, 33

132 מָדוֹן (mâdon) “Strife” - NKJV, YLT, etc., “Madon” - found also in Joshua 12:19 – this same exact word means “strife” (NKJV) e.g. in Psalm 80:6[H7]; Proverbs 15:18; 16:28; 17:15; etc..

133 אַכְשָׁפ (akhshâph) “Achshaph” - found also in Joshua 12:20; 19:25

kings from the North in the mountain and in the plain, south of Chinneroth<sup>134</sup> and in the lowland and in the heights of Dor<sup>135</sup> from the sea, [3] the Canaanite from the sunrise and from the sea, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountain, and the Hivite under Hermon in the land of the Lookout.<sup>136</sup> [4] And they went out and all their camps with them, many people, as the sand that is upon the seashore for multitude, and horse and chariot, very many. [5] And all these kings were gathered together, and they came and camped together at waters of Merom<sup>137</sup> to fight with Israel.

[6] And Yehvah said to Joshua, “Do not fear before them, because tomorrow about this time I will give all of them slain before Israel, their horses you shall hamstring and their chariots you shall burn in the fire.” [7] And Joshua came, and all the people of war with him, upon them by waters of Merom suddenly, and they fell on them. [8] And Yehvah gave them in hand of Israel, and they struck them and pursued them unto great Sidon and unto Burning Water<sup>138</sup> and unto valley of Lookout<sup>139</sup> from sunrise. And they struck them until he left to them no survivor. [9] And Joshua did to them just as Yehvah said to him. Their horses he hamstrung and their chariots he burned in the fire.

[10] And Joshua returned at that time and captured Hazor, and her king he struck with the sword; for Hazor before was head of all these kingdoms. [11] And they struck every soul that was in her by a sword's mouth utterly destroying. There was not left any breath. And Hazor he burned in the fire. [12] And all the cities of these kings and all their kings Joshua captured and struck them by a sword's mouth utterly destroying them, just as Moses, servant of Yehvah, commanded.

[13] Only, all the cities that stood on their mounds Israel did not burn, except Hazor alone he burned. [14] And all the spoil of these cities and the beast sons of Israel plundered for themselves. Only, every human<sup>140</sup> they struck by a sword's mouth unto their extermination. They did not leave them any breath,<sup>141</sup> [15] just as Yehvah commanded Moses, his servant, as Moses commanded Joshua, and as Joshua did. He did not take away a word from all that Yehvah commanded Moses.

[16] And Joshua took all this land: the mountain, and all the south, and all the land of the Goshen, and the lowland, and the plain, and mountain of Israel and his lowland, [17] from the smooth<sup>142</sup> mountain that goes up Seir and unto Baal Gad in the valley of the Lebanon below mount Hermon. And all their kings he captured and

134 כִּנְרֹת (kinaroth) “Chinneroth” = “Galilee,” see footnote for Numbers 34:11 & Luke 5:1

135 דֹּר (dor) “Dor” - found also in Joshua 12:23(2x); 17:11 (דָּאר [do'r]); Judges 1:27; 1 Kings 4:11 (דָּאר [do'r]); 1 Chronicles 7:29

136 מִצְפָּה (mitspâh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

137 מְרוֹם (mêrom) “Merom” - found also in Joshua 11:7 – without certainty (proof), these waters are identified with Lake Hula in Modern Israel, about 10 miles North of the Sea of Galilee.

138 מִשְׁרָפוֹת מַיִם (misrephot mayim) “Burning Water” more lit., “burnings of waters” - JUB “hot springs”; DRA “waters of Maserophot”; KJ21 “Misrephothmaim [or, Burning of waters]”; KJV “Misrephothmaim”; NKJV “the Brook Misrephoth”; NAS “Misrephoth-maim” - “Misrephoth” מִשְׁרָפוֹת = “burnings” (KJV Isaiah 33:12; Jeremiah 34:5), and “maim” מַיִם (mayim) is the Hebrew word for water (e.g. Joshua 9:27).

139 מִצְפָּה (mitspeh) “Lookout” - NKJV “Mizpah” - see footnote for Genesis 31:49

140 כָּל-הָאָדָם (kâl-hâ'âdâm) “every human” - more literally, “all the Adam” - see footnote for Genesis 5:2

141 Deuteronomy 20:16



struck them and killed them. [18] Joshua made war many days with these kings. [19] There was not a city that made peace with sons of Israel except the Hivite, inhabitants of Gibeon. They took all of them in the war.

[20] For it was from Yehvah to harden<sup>143</sup> their heart to meet the war with Israel, so that utterly destroying them, they would have no favor,<sup>144</sup> for in order to exterminate them, just as Yehvah commanded Moses. [21] And Joshua came, at that time, and cut off the Anakim<sup>145</sup> from the mountain, from Hebron, from Debir, from Anab,<sup>146</sup> and from every mountain of Judah and from every mountain of Israel, with their cities. Joshua utterly destroyed them. [22] No Anakim were left in land of sons of Israel. Only, in Gaza, in Winepress,<sup>147</sup> and in Ashdod were they left. [23] And Joshua took all the land according to all that Yehvah spoke to Moses. And Joshua gave her for an inheritance to Israel according to their divisions, to their tribes. And the land was quiet from war.

**12**[1] And these are the kings of the land that sons of Israel struck and they possessed their land beyond the Jordan to the sunrise of the Sun, from brook of Arnon unto mountain of Hermon and all the plain to sunrise: [2] Sihon, king of the Amorites, who dwelt in Heshbon ruling from Aroer, which is upon edge of brook of Arnon and middle of the brook and half of the Gilead and unto the brook of Jabbok, border of sons of Ammon, [3] and the plain unto sea of Chinneroth to sunrise and unto the sea of the plain, the Salt Sea, to sunrise, the way of the house of Jeshimoth and from south under the slopes of the Pisgah, [4] and border of Og, king of the Bashan, from the remnant of the Rephaim,<sup>148</sup> who dwelt in Ashtaroth in Edrei, [5] and ruling in mount Hermon and in Salcah and in all of the Bashan unto the border of the Gershurites and the Maachathites and half of the Gilead, border of Sihon, king of Heshbon.

[6] Moses, servant of Yehvah, and sons of Israel, struck them, and Moses, servant

142 חָלָק (châlâq) “smooth” Darby - “bare” CJB; “Halak” NKJV, KJV, NAS, YLT, etc. - found also in Joshua 12:7 used in this same way. This adjective, חָלָק (châlâq), is used for “smooth” (NKJV) in Genesis 27:11; Proverbs 5:3 (“smoother”); 26:28 (“flattering” mouth); Isaiah 57:6; Ezekiel 12:24 (“flattering” divination).

143 לְחַזֵּק (lechazzêq) “to harden” - it is God's purpose to harden sinner's hearts to their eternal doom and to His eternal glory. On this theme see also Exodus 4:21; 7:3; 14:4, 17; Deuteronomy 2:30; 1 Samuel 2:25; Isaiah 63:17; John 12:40; Romans 9:11-23.

144 תַּחֲנֹנָה (techinnâh) “favor” ASV, CJB, WEB - “favour” KJV; “mercy” NKJV, NAS; “grace” YLT - used also in Ezra 9:8 in this same way, elsewhere used for “supplication” for favor/grace/mercy, in 1 Kings 8:28, 30, 38, 45, 49, 52(2x), 54; 9:3; 1 Chronicles 4:12; 2 Chronicles 6:19, 29, 35, 39; 33:13; Psalm 6:9(H10); 55:1(H2); 119:170; Jeremiah 36:7; 37:20; 38:26; 42:2, 9; Daniel 9:20. This word is from the same root as “grace” חֵן (chên) e.g. Genesis 6:8.

145 עֲנָקִים ('anâqiyim) “Anakim” - “sons of Anak are from the Nephilim” (Numbers 13:33). “Nephilim” were “giants” (NKJV & LXX translation of “Nephilim”) which fits the description in Numbers 13:33. Also, Anakim are noted as “great and many and tall,” like the Emim, who were “thought to be Rephaim” (“giants” NKJV & LXX Deuteronomy 2:10-11, 21). See also Deuteronomy 9:1-3.

146 עֲנָב ('anâv) “Anab” NKJV, KJV, NAS, etc. - found also in Joshua 15:50

147 גַּת (gat) “Winepress” - “Gath” NKJV, KJV, NAS, YLT, etc. - same exact word for “winepress” (NKJV) e.g. (Judges 6:11; Isaiah 63:2; Joel 3:13[H4:13]) - used for this city also in 1 Samuel 5:8; 6:17; 7:14; 17:4, 23, 52; 21:10(H11), 12(H13); 27:2-4, 11; 2 Samuel 1:20; 15:18; 21:20, 22; 1 Kings 2:39(2x), 40(2x)-41; 2 Kings 12:17(H18); 1 Chronicles 7:21; 8:13; 18:1; 20:6, 8; 2 Chronicles 11:8; 26:6; Psalm 56:1; Amos 6:2; Micah 1:10

148 רִפְּאִיִּם (rephâ'iyim) “Rephaim” NAS, YLT, etc. - “giants” KJV, NKJV, etc.; LXX γιγάντων (gigantôn) “giants” - see footnote for Genesis 14:5

of Yehvah, gave her, a possession, to the Reubenites and to the Gadites and to the half tribe of the Manasseh. [7] And these kings of the land that Joshua struck (and sons of Israel) beyond the Jordan to the sea from Baal Gad in the valley of the Lebanon and unto the smooth mountain that goes up to Seir, so Joshua gave her to tribes of Israel, a possession according to their divisions, [8] in the mountain and in the lowland and in the plain and in the slopes and in the wilderness and in the south, the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite, [9] king of Jericho, one; king of the Ai which is beside house of God, one; [10] king of Jerusalem, one; king of Hebron, one; [11] king of Jarmuth, one; king of Lachish, one; [12] king of Eglon, one; king of Gezer, one; [13] king of Debir, one; king of Geder,<sup>149</sup> one; [14] king of Hormah, one; king of Arad, one; [15] king of Libnah, one; king of Adullam,<sup>150</sup> one; [16] king of Makkedah, one; king of House of God,<sup>151</sup> one; [17] king of Apple,<sup>152</sup> one; king of Hepher, one; [18] king of Aphek,<sup>153</sup> one; king of Lasharon,<sup>154</sup> one; [19] king of Strife,<sup>155</sup> one; king of Hazor, one; [20] king of Shimron Meron,<sup>156</sup> one; king of Achshaph, one; [21] king of Taanach,<sup>157</sup> one; king of Megiddo,<sup>158</sup> one; [22] king of Kedesh,<sup>159</sup> one; king of Jokneam<sup>160</sup> to Carmel,<sup>161</sup> one;

149 גֶּדֶר (geder) “Geder” NKJV, etc. - only here

150 אֲדֻלָּם (ʿadullâm) “Adullam” NKJV, etc. - found also in Joshua 15:35; 1 Samuel 22:1; 2 Samuel 23:13; 1 Chronicles 11:15; 2 Chronicles 11:7; Nehemiah 11:30; Micah 1:15

151 בֵּית-אֵל (bêyt-'êl) “House of God” - NKJV, etc. “Bethel”; YLT “Beth-El”

152 תַּפּוּחַ (tappuach) “Apple” or “Apple Tree” - NKJV, etc. “Tappuah” - also for this city, Joshua 15:34. For another city, 16:8; 17:7 “Eye of Apple” עֵין תַּפּוּחַ (ʿên tappuach) which appears to equal 17:8 (2x); there is also “house of Apple” in Joshua 15:53; also for a son of Hebron, 1 Chronicles 2:43; also for literal apples (plural form), Proverbs 25:11 (“apples” of gold); Song of Songs 2:5; 7:8(H9); for “apple tree” Song of Songs 2:3; 8:5; Joel 1:12. New York City is nicknamed, the “Big Apple.”

153 אַפֶּק (ʾaphêq) “Aphek” NKJV, etc. - found also in Joshua 13:4; 19:30; Judges 1:31 אֶפְיָק (ʾaphiq); 1 Samuel 4:1; 29:1; 1 Kings 20:26, 30; 2 Kings 13:17.

154 לָשָׁרוֹן (lashâron) “Lasharon” NKJV, KJV, NAS, etc.; “Sharon” CJB, ERV, NOG, TLV – found only here in this spelling. Thought to be the same name as “Sharon” found in 1 Chronicles 5:16; 27:29; Song of Songs 2:1; Isaiah 33:9; 35:2; 65:10. לָשָׁרוֹן (lashâron) looks like “to the Sharon.” “Sharon” is שָׁרוֹן (shâron).

155 מָדוֹן (mâdon) “Strife” - NKJV, etc. “Madon” - see footnote for Joshua 11:1.

156 שִׁמְרוֹן מֶרֶוֹן (shimron mer'on) “Shimron Meron” NKJV, etc. - only here – for Shimron, see footnote for Genesis 46:13.

157 תַּעֲנָךְ (taʾnakh) “Taanach” NKJV, etc. - found also in Joshua 17:11; 21:25; Judges 1:27; 5:19 (near Megiddo); 1 Kings 4:12; 1 Chronicles 7:29.

158 מְגִדּוֹ (megiddo) “Megiddo” NKJV, etc. - found also in Joshua 17:11; Judges 1:27; 5:19; 1 Kings 4:12; 9:15; 2 Kings 9:27 (where king Ahaziah met his death by Jehu); 23:29-30 (where Josiah met his death by king Necho); 1 Chronicles 7:29; 2 Chronicles 35:22 (Josiah); Zechariah 12:11. This is where the final battle will be fought, Revelation 16:12-16 “Armageddon,” Ἀρμαγεδών (Harmegedôn) = “mountain of Megiddo”

159 קֶדֶשׁ (qedesh) “Kedesh” NKJV, etc. - found also in Joshua 15:23; 19:37; 20:7; 21:32; Judges 4:6, 9-11; 2 Kings 15:29; 1 Chronicles 6:72(H57), 76(H61). This is from the same root as “Kadesh.” See footnote for Genesis 14:7.

160 יָקִנְעָם (yâqnâʾâm) “Jokneam” NKJV, etc. - found also in Joshua 19:11; 21:34

161 כַּרְמֶל (karmel) “Carmel” NKJV, etc. - found also for this mountain in in the North in Joshua 19:26; 1 Kings 18:19-20, 42; 2 Kings 2:25; 4:25; 2 Chronicles 26:10; Song of Songs 7:5(H6); Isaiah 33:9; 35:2; Jeremiah 46:18; 50:19; Amos 1:2; 9:3; Micah 7:14; Nahum 1:4. Also the name of a city in the South in Joshua 15:55; 1 Samuel 15:12; 25:2, 5, 7, 40. This same exact word is used for “new growth” or a “fruitful field.” See footnote for Leviticus 2:14.

[23] king of Dor to height<sup>162</sup> of Dor, one; king of Nations<sup>163</sup> to Gilgal, one; [24] king of Tirzah, one; all kings, thirty one.

**13**[1] And Joshua was old, gone in the days. And Yehvah said to him, “You are old, gone in the days, and very much of the land is left to possess her. [2] This is the land that remains: all the territories of the Philistines and all of the Geshurite,<sup>164</sup> [3] from the Shihor<sup>165</sup> which is upon face of Egypt and unto border of Ekron<sup>166</sup> northward (considered to be the Canaanite's),<sup>167</sup> five lords<sup>168</sup> of Philistines, the Gazite, and the Ashdodite, the Ashkelonite, the Gittite,<sup>169</sup> and the Ekronite, and the Avites,<sup>170</sup> [4] from south, all the land of the Canaanite and the cave<sup>171</sup> which belongs to the Sidonians unto Aphek unto the border of the Amorite, [5] and the Gebalite<sup>172</sup> land, and all the Lebanon toward the sunrise of the Sun from Baal Gad below mount Hermon unto entrance of Hamath, [6] all the inhabitants of the mountain from the Lebanon unto Burning Water.”<sup>173</sup>

“All Sidonians I will dispossess them from before sons of Israel, only cause her to fall<sup>174</sup> to Israel in a possession, just as I commanded you. [7] And now, divide this land in a possession to nine of the tribes and half the tribe of the Manasseh.”

[8] With him<sup>175</sup> the Reubenite and the Gadite took their possession which Moses gave to them beyond the Jordan toward sunrise, just as Moses, servant of Yehvah, gave to them. [9] From Aroer which is upon the edge of brook Arnon, and the city

162 נָפֶת (nâphat) “height” ASV, WEB - “elevation” YLT; “heights” NKJV, NAS, etc.; “coast” KJV – in Joshua 11:2 this word with Dor is plural. Here it is singular.

163 גּוֹיִם (goyim) “Nations” KJV, BRG, DRA, GNV - “people” MEV, NKJV (“king of the people of Gilgal”); “Goiim” NAS; “Goyim” YLT

164 גִּשְׁשׁוּרִי (geshuriy) “Geshurite” singular – “Geshurites” NKJV, NAS; “Geshuri” KJV, YLT, etc.; “Geshur” ERV, GNT

165 שִׁיחֹר (shiychor) “Shihor” NAS - “Sihor” NKJV, KJV – found also in 1 Chronicles 13:5; Isaiah 23:3; Jeremiah 2:18

166 עֶקְרוֹן (‘eqron) “Ekron” NKJV, etc. - found also in Joshua 15:11, 45-46; 19:43; Judges 1:18; 1 Samuel 5:10; 6:16-17; 7:14; 17:52; 2 Kings 1:2-3, 6, 16; Jeremiah 25:20; Amos 1:8; Zephaniah 2:4; Zechariah 9:5, 7

167 תִּחְשֶׁב (têchshêv) “it is thought” - NKJV “which is counted as”

168 סַרְנֵי (sarnêy) “lords” NKJV, KJV, NAS; “princes” YLT; “tyrants” or “lords” BDB; “tyrants” MSG; “satraps” LXX σατραπείαις (satrapeiais) - this word is only used for the Philistines. Found also in Judges 3:3; 16:5, 8, 18, 23, 27, 30; 1 Samuel 5:8, 11; 6:4, 12, 16; 18; 7:7; 29:2, 6-7; 1 Chronicles 12:20; same word used once for “axles” (NKJV) in 1 Kings 7:30.

169 גִּתִּי (gitti) singular noun, “Gittite” NAS; “Gittites” NKJV – this is from the word in Joshua 11:22 גַּת (gat) “Winepress;” NKJV “Gath.”

170 אַוִּיִּם (‘avviym) “Avvites” NAS; “Avites” NKJV, KJV – this is the only one in this list in the plural form.

171 מְעָרָה (me‘ârâh) “cave” GNV; “Mearah” NKJV, KJV, NAS, YLT, etc.; “Arah” CSB, CEV, etc. - this is the same word for “cave” e.g. in Joshua 10:27(2x); 1 Samuel 24:3(H4); etc..

172 גִּבְלִי (givli) “Gebalite” NAS; “Gebalites” NKJV; “Giblites” KJV; “Giblite” YLT; “Gebalites [inhabitants of the city of Byblos, located north of modern Beirut]” EXB; “Byblos” NET, NIV, OJB – evidently from the city of גְּבַל (geval) “Gebal” (Ezekiel 27:9; Psalm 83:7[H8]) which today is associated with the city of Byblos in Lebanon. BDB has Psalm 83:7[H8, גְּבַל (gevâl)] in a different location, in the “mountainous region S. of Dead Sea.”

173 מִשְׁרָפוֹת מַיִם (misrephot mayim) “Burning Water” – NKJV “Brook Misrephoth” - see footnote for Joshua 11:8.

174 הַפִּלָּה (hapilehâ) “cause her to fall” - YLT “cause it to fall”; NKJV “divide it by lot”; NAS “allot it”

175 עִמּוֹ (‘immo) “with him” i.e. with the half tribe of Manasseh – KJV “with whom”; NKJV “with the other half tribe”

that is in the midst of the brook, and all the plain of Medeba unto Dibon, [10] and all cities of Sihon, king of the Amorite, who reigned in Heshbon unto border of Ammon, [11] and the Gilead, and border of the Geshurite and the Maachathite, and all Mount Hermon, and all the Bashan unto Salcah, [12] all the kingdom of Og in the Bashan, who reigned in Ashtaroth and in Edrei. He was left from the remnant of the Rephaim.<sup>176</sup> And Moses struck them and dispossessed them.

[13] And sons of Israel did not dispossess the Geshurite and the Maachathite. Geshur<sup>177</sup> and Maachath<sup>178</sup> dwell among Israel unto this day. [14] Only to the tribe of Levi did he not give an inheritance. Fire offerings of Yehvah, Gods of Israel, is his inheritance, just as he spoke to him.

[15] And Moses gave to tribe of sons of Reuben to their families. [16] And their border was from Aroer which is upon edge of brook Arnon, and the city which is in the midst of the brook, and all the plain by Medeba, [17] Heshbon and all her cities which are in the plain: Dibon, and Heights<sup>179</sup> of Baal, and house of Baal Meon, [18] and Jahaz, and Kedemoth, and Mephaath,<sup>180</sup> [19] and Twin Towns,<sup>181</sup> and Shibmah, and Zereth, and Zereth of the Dawn<sup>182</sup> on the mountain of the valley, [20] and house of Peor, and the slopes of the Pisgah, and house of Jeshimoth, [21] and all the cities of the plain, and all the kingdom of Sihon, king of the Amorite, who reigned in Heshbon, whom Moses struck him and leaders of Midian: Evi, and Rekem, and Rock,<sup>183</sup> and Hur, and Reba, princes<sup>184</sup> of Sihon, inhabitants of the land.[22] And Balaam, son of Beor, the diviner,<sup>185</sup> sons of Israel killed with the sword to their slain.<sup>186</sup> [23] And the border of sons of Reuben was the Jordan, and this border was an inheritance of sons of Reuben for their families, the cities and their villages.

[24] And Moses gave to tribe of Gad to sons of Gad to their families. [25] And their border was Jazer, and all the cities of the Gilead, and half land of sons of Ammon unto Aroer, which is upon the face of Rabbah,<sup>187</sup> [26] and from Heshbon unto the

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176 רִפְאִיִּם (rephâ'iyim) "Rephaim" NAS, YLT, etc. - "giants" KJV, NKJV, etc.; LXX γιγάντων (gigantôn) "giants" - see footnote for Genesis 14:5

177 גֶּשׁוּר (geshur) "Geshur" NAS; "Geshurites" NKJV, KJV – found also in 2 Samuel 3:3; 13:37-38; 14:23, 32; 15:8; 1 Chronicles 2:23; 3:2.

178 מַעֲכָת (ma'akhât) "Maachath" NAS - "Maachathites" NKJV, KJV

179 בָּמוֹת (vâmot) "Heights" - NKJV, etc. "Bamoth" - same exact word translated "heights" e.g. Numbers 21:28 and "high places" of Baal e.g. Numbers 21:41.

180 מִפְּעַת (mêphâ't) "Mephaath" NKJV, KJV, NAS – found also in Joshua 21:37; 1 Chronicles 6:79(H64); Jeremiah 48:21

181 קִרְיָתַיִם (qiryâtayim) "Twin Towns" - see footnote for Genesis 14:5.

182 צֶרֶת הַשָּׁחַר (tseret hashachar) "Zereth of the Dawn" - NKJV "Zereth Shahar" - the second word, הַשָּׁחַר (hashachar) "the Dawn" is the word for "dawn" (e.g. Genesis 19:15).

183 צֹר (tsur) "Rock" - NKJV, KJV, NAS, etc. "Zur" - same word for "rock" e.g. 1 Samuel 2:2.

184 נְסִיכֵי (nesiykhêy) "princes" NKJV, NAS; "dukes" KJV – found also in Psalm 83:11(H12); Ezekiel 32:30; Micah 5:5(H4).

185 קוֹסֵם (qosêm) "diviner" NAS - "soothsayer" NKJV, KJV – see footnote for Numbers 22:7.

186 אֶל־חַלְלֵיהֶם (el-challêyhem) "to their slain" - NAS "among the rest of their slain"; NKJV "among those who were killed by them"

187 רַבָּה (rabbâh) "Rabbah" NKJV, etc. - see footnote for Deuteronomy 3:11.

Height<sup>188</sup> of the Lookout,<sup>189</sup> and Betonim,<sup>190</sup> and from Two Camps<sup>191</sup> unto border to Debir, [27] and in the valley of house of Haram,<sup>192</sup> and house of Nimrah, and Huts,<sup>193</sup> and North,<sup>194</sup> remainder of kingdom of Sihon king of Heshbon, the Jordan and border unto edge of sea of Chinnereth beyond the Jordan to sunrise. [28] This was inheritance of sons of Gad for their families, the cities and their villages.

[29] And Moses gave to the half tribe of Manasseh, and it was for the half tribe of sons of Manasseh for their families. [30] And their border was from Two Camps,<sup>195</sup> all the Bashan, all the kingdom of Og, king of the Bashan, and every village<sup>196</sup> of Jair which was in the Bashan, sixty cities, [31] and half the Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in the Bashan, for sons of Machir, son of Manasseh, for the half of sons of Machir for their families. [32] These Moses allotted in plains of Moab from beyond to Jordan, Jericho to sunrise.

[33] And to the tribe of Levi Moses did not give an inheritance. Yehvah, Gods of Israel, he is their inheritance, just as he spoke to them.

**14**[1] These are what sons of Israel inherited in land of Canaan which Eleazar the priest and Joshua, son of Nun, and the heads of the fathers of the tribes to sons of Israel allotted them. [2] Their inheritance was by lot,<sup>197</sup> just as Yehvah commanded by hand of Moses for the nine tribes and the half tribe. [3] And Moses gave the inheritance of the two tribes and the half tribe from beyond to the Jordan, and to the Levities he did not give an inheritance in their midst. [4] For sons of Joseph were two tribes, Manasseh and Ephraim, and they did not give a portion to the Levities in the land, except cities to dwell in and their open lands for their livestock and their property. [5] Just as Yehvah commanded Moses, so sons of Israel did; and they divided the land.

[6] And sons of Judah drew near to Joshua in the Gilgal. And Caleb, son of Jephunneh the Kenizzite, said to him, “You know the word that Yehvah spoke to Moses, the man of the Gods, concerning me and concerning you<sup>198</sup> in Kadesh Barnea. [7] A son of forty years I was, when Moses, servant of Yehvah, sent me from Kadesh Barnea to spy out the land, and I returned him word, just as was with my heart. [8] And my brethren who went up with me melted the heart of the people, and

188 רָמָת (râmat) “Height” BDB - NKJV, etc. “Ramath” - same word used in plural in Ezekiel 16:25 for “high places.”

189 מִצְפֶּה (mitspeh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

190 בֶּטוֹנִים (vetoniym) “Betonim” NKJV, etc. - only found here

191 מַחֲנֵיִם (machanayim) “Two Camps” YLT - “Mahanaim” NKJV, etc. - see footnote for Genesis 32:2

192 הָרָם (hârâm) “Haram” NKJV, etc. - only found here

193 סֻכּוֹת (sukkot) “Huts” - NKJV, etc. “Succoth” - see Genesis 33:17 (3x same word) and footnotes.

194 צָפוֹן (tsâphon) “North” - NKJV, etc. “Zaphon” - same word for “North” as in Joshua 11:2 – used for a particular location here and also in Judges 12:1.

195 מַחֲנֵיִם (machanayim) “Two Camps” - NKJV, etc. “Mahanaim” - see footnote for Genesis 32:2.

196 חֲוֹת (chavvot) “village” - same word, but in construct form, for the first woman. See footnote for Genesis 3:20.

197 גּוֹרָל (goral) “lot” - Proverbs 16:33; Jonah 1:7; Acts 1:26. Also, see e.g. Psalm 16:5, “lot” is used for the idea of what falls to you (e.g. Isaiah 57:6; Jeremiah 13:25). In the future, the land will again be divided by lot, see Ezekiel 47:21-23.

198 אֲדוֹתַי וְעַל אֲדוֹתֶיךָ ('odotay ve'al 'odoteykhâ) “concerning me and concerning you” YLT; “concerning me and thee” KJV; “concerning you and me” NKJV, NAS

I was fully after Yehvah my Gods.<sup>199</sup> [9] And Moses swore in that day saying, 'Surely, the land where your foot has trodden on it shall be to you for an inheritance and to your sons forever, because you were fully after Yehvah my Gods.'

[10] "And now, behold, Yehvah has kept me alive, just as he spoke, these forty five years, from the time Yehvah spoke this word to Moses when Israel walked in the wilderness. And now, behold, I am this day a son of eighty five years. [11] Today, I am still strong, just as in the day Moses sent me. As my strength was then, so is my strength now for war and to go out and to come in. [12] And now, give to me this mountain that Yehvah spoke in that day. For you heard in that day that Anakim are there, and great fortified cities. Perhaps, Yehvah will be with me, and I will dispossess them, just as Yehvah spoke."<sup>200</sup>

[13] And Joshua blessed him and gave Hebron to Caleb, son of Jephunneh, for an inheritance. [14] Therefore, Hebron was to Caleb, son of Jephunneh the Kenizzite for an inheritance unto this day, because he was fully after Yehvah Gods of Israel. [15] And the name of Hebron was formerly Town of Four<sup>201</sup> (he was the great man<sup>202</sup> in the Anakim). And the land was quiet from war.

**15**[1] And the lot was to the tribe of sons of Judah to their families: to border of Edom, wilderness of Zin southward at edge of south. [2] Their southern border was from the edge of the salt sea from the tongue which turns to the south. [3] And it went out southward to ascent of scorpions,<sup>203</sup> and passed over to Zin, and went up south of Kadesh Barnea, and passed over Hezron, and went up to Addar<sup>204</sup> and around to the Floor,<sup>205</sup> [4] and passed over to Azmon, and went out brook of Egypt, and the border outgoings was to the sea. This shall be to you a southern border.

[5] And the border to the east, the salt sea unto the end of the Jordan, and border to the north side, from the tongue of the sea from the end of the Jordan. [6] And the border went up to House of Hoglah,<sup>206</sup> and passed over from north to the House of the Plain.<sup>207</sup> And the border went up stone of Bohan,<sup>208</sup> son of Reuben. [7] And the border went up to Debir from valley of Trouble,<sup>209</sup> and to North turned to the Gilgal which is opposite to ascent of Adummim<sup>210</sup> which is from south to the brook. And

199 "fully after Yehvah" - this is who He is looking for - 2 Chronicles 16:9

200 Remember, at this point Joshua had already eradicated the Anakim from much of the land. See Joshua 11:21-22.

201 אַרְבַּע ('arba') "Four" - NKJV, etc. "Arba" in "Kirjath Arba" = "Town of Four" - see footnotes in Genesis 23:2; 35:27.

202 הָאָדָם (hâ'âdâm) - "the . . . man"

203 עֲקֻרְבִּיִם ('aqrabîym) "scorpions" - NKJV, NAS "Akrabbim" - see footnote for Numbers 34:4.

204 אֲדָרָה ('addârâh) "to Addar" NAS - "to Adar" NKJV, KJV - see Numbers 34:4 and footnote.

205 קִרְקָאָה (qarqâ'âh) "to . . . Floor" - NKJV, KJV "to Karkaa"; NAS "to Karka" - only here for a location, elsewhere for "floor" (e.g. Numbers 5:17; 1 Kings 6:15-16, 30; 7:7; Amos 9:3 "floor" NAS; "bottom" NKJV).

206 חֲגִלָּה (châglâh) "Hoglah" - BDB "partridge" - see footnote for Numbers 26:33.

207 עֲרָבָה ('arâvâh) "Plain" - same word as e.g. in Joshua 12:8 "plain" - this "house of the Plain" בֵּית הָעֲרָבָה (vêyt hâ'arâvâh) NKJV "Beth Arabah" is also found in Joshua 15:61; 18:22.

208 בֹּהָן (bohan) "Bohan" - found here and in Joshua 18:17; there is also the stone of Israel (Genesis 49:24); stone of Abel (1 Samuel 6:8); stone of Zohaleth (1 Kings 1:9).

209 עָכוֹר ('âkhor) "Trouble" - NKJV "Achor" - see footnote for Joshua 7:24.

210 אֲדֻמִּיִם ('adummiym) "Adummim" NKJV, etc. - found also in Joshua 18:17.

the border passed over to waters of Spring of Sun,<sup>211</sup> and its outgoings to Spring of Rogel.<sup>212</sup> [8] And the border went up valley of son of Hinnom<sup>213</sup> to the southern slope of the Jebusite (which is Jerusalem). And the border went up to the top of the mountain which is upon the face of valley of Hinnom<sup>214</sup> westward which is at end of valley of Rephaim northward. [9] And the border was drawn from the top of the mountain to spring of water of Nephtoah,<sup>215</sup> and went out to cities of mountain of Ephron. And the border was drawn to Baalah<sup>216</sup> (which is Town of Forests).<sup>217</sup> [10] And the border went around from Baalah westward to mount Seir, and passed over to slope of mountain of Forests on north (which is Chesalon),<sup>218</sup> and went down House of Sun,<sup>219</sup> and passed over Timnah. [11] And the border went out to slope of Ekron northward. And the border was drawn to Shikkeron,<sup>220</sup> and passed over to the mountain of Baalah, and went out Jabneel.<sup>221</sup> And its outgoings were the border to the sea. [12] And the west<sup>222</sup> border was the great sea. This border is border of sons of Judah round about to their families.

[13] And to Caleb, son of Jephunneh, he gave a portion among sons of Judah, according to mouth of Yehvah to Joshua: Town of Four (father of the Anak), which is Hebron. [14] And Caleb dispossessed from there the three sons of Anak: Sheshai, and Ahiman, and Talmi, children of the Anak. [15] And he went up from there to inhabitants of Debir (and name of Debir was before Town of Book).<sup>223</sup> [16] And Caleb

211 עֵין שֶׁמֶשׁ ('êyn shemesh) “spring of sun,” LXX πηγῆς ἡλίου (pêyês hêliou) “spring of sun”; NKJV “En Shemesh”; KJV “Enshemesh”; NAS “En-shemesh”; DRA “fountain of the sun”; WYC “well of the sun”; could also be translated “eye of sun” - found also in Joshua 18:17.

212 רֹגֵל (rogêl) “Rogel” NKJV, etc. - found also in Joshua 18:16; 2 Samuel 17:17; 1 Kings 1:9.

213 הִנּוֹם (hinnom) “Hinnom” NKJV, KJV, etc.; - This is the valley where some would “make his son or his daughter pass through the fire to Molech” (2 Kings 23:10). This is where Ahaz “burned his children in the fire” (2 Chronicles 28:3), where Manasseh “caused his sons to pass through the fire” (2 Chronicles 33:6), where sons of Judah “built the high places of Tophet, . . . to burn their sons and their daughters in the fire” (Jeremiah 7:31-32), context of the prophet's prophecy, “I will cause them to eat the flesh of their sons and the flesh of their daughters” (see Jeremiah 19:2-9), where “they built the high places of Baal . . . to cause their sons and their daughters to pass through *the fire* to Molech” (Jeremiah 32:35) – all “valley of son of Hinnom” except the second mention in Joshua 15:8 & 18:16, and in Nehemiah 11:30 (“valley of Hinnom”).

214 גֵּי-הִנּוֹם (gêy-hinnom) “valley of Hinnom” = Greek NT γέεννα (geenna) “hell” - see footnote for Matthew 5:22.

215 נַפְתּוֹחַ (nephtoach) “Nephtoah” NKJV, etc. - found also in Joshua 18:15.

216 בַּעֲלָה (ba'alâh) “Baalah” - this is the feminine form of “Baal” e.g. used for the medium in 1 Samuel 28:7 (“owner” of necromancy); the woman “who owned” the house in 1 Kings 17:17; “mistress” of sorceries in Nahum 3:4. This location is also found in Joshua 15:10-11, 29; 1 Chronicles 13:6. There is also “Baalath Beer” (NKJV Joshua 19:8, see footnote).

217 קִרְיַת יְעָרִים (qiryat ye'âriym) “Town of Forests” - NKJV, etc. “Kirjath Jearim” - see footnote for Joshua 9:17.

218 כֶּסֶלּוֹן (khesâlôn) “Chesalon” NKJV, KJV, NAS – only found here.

219 בֵּית-שֶׁמֶשׁ (bêyt-shemesh) “House of Sun”; YLT, NKJV, etc. “Beth-Shemesh” - this is simply a transliteration of “House” בֵּית (bêyt) and “Sun” שֶׁמֶשׁ (shemesh) in construct, thus “House of Sun,” found also in Joshua 19:22, 38; 21:16; Judges 1:33; 1 Samuel 6:9, 12-15, 18-20; 1 Kings 4:9; 2 Kings 14:11, 13; 1 Chronicles 6:59; 2 Chronicles 25:21, 23; 28:18; Jeremiah 43:13.

220 שִׁכְרֹנָה (shikronâh) “to Shikkeron” NAS - “to Shicron” NKJV, KJV – only here

221 יַבְנֵאֵל (yavne'êl) “Jabneel” NKJV, KJV, NAS – BDB “El causeth to build” - also found in Joshua 19:33 (in Naphtali).

222 יָם (yâ) “west” - word for “sea” used in the sense of west, here describing the west border.

223 סֶפֶר (sêpher) “Book” - NKJV, etc. “Sepher”

said, “Whoever attacks Town of Book and captures her, so I will give to him Achsah<sup>224</sup> my daughter for a woman.”<sup>225</sup> [17] And Othniel,<sup>226</sup> son of Kenaz, brother of Caleb, captured her. And he gave to him Achsah his daughter for a woman.<sup>227</sup>

[18] And it was, in her coming, she persuaded him to ask from her father a field. And she dismounted from upon her donkey, and Caleb said to her, “What do you want?”<sup>228</sup> [19] And she said, “Give me a blessing. For you have given me land in the south, so you shall give to me basins<sup>229</sup> of water.” And he gave to her upper basins and lower basins. [20] This was inheritance of tribe of sons of Judah to their families.

[21] And the cities from edge to tribe of sons of Judah toward border of Edom in the south were: Kabzeel,<sup>230</sup> and Eder, and Jagur,<sup>231</sup> [22] and Elegy,<sup>232</sup> and Dimonah,<sup>233</sup> and Adadah,<sup>234</sup> [23] and Kedesh, and Hazor, and Ithnan,<sup>235</sup> [24] Ziph,<sup>236</sup> and Telem,<sup>237</sup> and Bealoth,<sup>238</sup> [25] Hazor Hadattah,<sup>239</sup> and Towns of Hezron<sup>240</sup> (which is Hazor), [26] Amam,<sup>241</sup> and Hear,<sup>242</sup> and Moladah,<sup>243</sup> [27] and village<sup>244</sup> of

224 עַכְסָה ('aksâh) “Achsah” NKJV, etc. - found also in Joshua 15:17; Judges 1:12-13. There is also the daughter of Caleb, son of Hezron, with this same name. See 1 Chronicles 2:49 and footnote for Numbers 13:6.

225 This is also recorded in Judges 1:12-15.

226 עֹתְנִיֵּאל ('âtniy'êl) “Othniel” NKJV, etc. - found also in Judges 1:13; 3:9-11; 1 Chronicles 4:13; 27:15

227 Othniel married his niece. This is not forbidden in Leviticus 18.

228 מַה-לָּךְ (mah-lâk) “What do you want?” NAS; “What do you wish?” NKJV – more literally, “What's to you?”

229 גִּלְתֵּי (gullot) “basins” - NKJV, KJV, NAS “springs” - this word is used elsewhere for “bowls” e.g. 1 Kings 7:41-42 and “bowl” (Ecclesiastes 12:6).

230 קַבְצֵאֵל (qavtse'êl) “Kabzeel” NKJV, etc. - a valiant man from Kabzeel is mentioned in 2 Samuel 23:20 (same 1 Chronicles 11:22).

231 יָגוּר (yâgur) “Jagur” NKJV, etc. only here.

232 קִינָה (qiyînah) “Elegy”; NKJV etc., “Kinah” - only here for a location. See footnote for 2 Samuel 1:17

233 דִּימוֹנָה (diymônâh) “Dimonah” NKJV, etc. only here.

234 אֲדָדָה ('ad'âdâh) “Adadah” NKJV, etc. only here.

235 יִתְנָן (yitnân) “Ithnan” NKJV, etc. only here.

236 זִיפִי (ziyph) “Ziph” NKJV, etc. - found also in Joshua 15:55; 1 Samuel 23:14-15, 24; 26:2; 1 Chronicles 2:42; 4:16 (a son of Jehallelel); 2 Chronicles 11:8.

237 טֵלֵם (telem) “Telem” NKJV, etc. only here for location. Name of a gatekeeper in Ezra 10:24.

238 בְּעֻלֹת (ve'âlot) “Bealoth” NKJV, etc. - found also in 1 Kings 4:16 (NKJV “Aloth”; NAS “Bealoth”).

239 חֲצוֹר חֲדַטָּה (châtsor chadattâh) “Hazor Hadattah” ERV, EXB, GNT, etc.; NAS, etc. “Hazor-hadattah”; NKJV, KJV, etc. has this as two locations - only here.

240 קְרִיּוֹת חֶזְרוֹן (qeriyot chetsron) “Towns of Hezron” - NAS, etc. “Kerioth-hezron”; NKJV, etc. has this as two locations – only found here.

241 אַמָּם ('amâm) “Amam” NKJV, etc. - only here.

242 שְׁמַע (shema') “Hear” (same word as in Deuteronomy 6:4 “Hear”) - NKJV, etc. “Shema” - only here for a location.

243 מוֹלָדָה (molâdâh) “Moladah” NKJV, etc. - found also in Joshua 19:2; 1 Chronicles 4:28; Nehemiah 11:26

244 חֲצָר (chatsar) “village” - NKJV, etc. “Hazar” - this word is used e.g. in the plural in Joshua 13:23, 28; 15:32, 36, 41, 44-47, 51, 54, 57, 59-60, 62; etc. for “villages” (NKJV).



Gaddah,<sup>245</sup> and Heshmon,<sup>246</sup> and house of Pelet,<sup>247</sup> [28] and village<sup>248</sup> of Fox,<sup>249</sup> and Beersheba, and Bizjothjah,<sup>250</sup> [29] Baalah, and Iijim, and Bone,<sup>251</sup> [30] and Eltolad,<sup>252</sup> and Fool,<sup>253</sup> and Hormah, [31] and Ziklag,<sup>254</sup> and Madmannah,<sup>255</sup> and Sansannah,<sup>256</sup> [32] and Lebaoth,<sup>257</sup> and Shilhim,<sup>258</sup> and Eye,<sup>259</sup> and Pomegranate,<sup>260</sup> all cities, twenty nine,<sup>261</sup> and their villages.

[33] In the lowland: Eshtaol,<sup>262</sup> and Zorah,<sup>263</sup> and Ashnah,<sup>264</sup> [34] and Zanoah,<sup>265</sup> and Eye of Gannim,<sup>266</sup> and Apple,<sup>267</sup> and the Enam,<sup>268</sup> [35] Jarmuth, and Adullam, Socoh,<sup>269</sup> and Azekah, [36] and Two Gates,<sup>270</sup> and Adithaim,<sup>271</sup> and the Wall,<sup>272</sup> and Gederothaim:<sup>273</sup> fourteen cities and their villages; [37] Zenan,<sup>274</sup> and New,<sup>275</sup> and Tower of Gad,<sup>276</sup> [38] and Dilean,<sup>277</sup> and the Lookout,<sup>278</sup> and Joktheel,<sup>279</sup> [39] Lachish,

245 חֶצֶר גַּדָּה (chatsar gaddâh) “village of Gaddah” - NKJV, etc. “Hazar Gaddah” - only here.

246 חֶשְׁמוֹן (cheshmon) “Heshmon” NKJV, etc. - only here.

247 פֶּלֶט (pâlet) “Pelet” NKJV, etc. - found also for a location in Nehemiah 11:26. Also, name of son of Jahdai (1 Chronicles 2:47) and son of Shemaah (1 Chronicles 12:3).

248 חֶצֶר (chatsar) “village” - NKJV, etc. “Hazar” - see footnote for Joshua 15:27.

249 שׁוּעַל (shu`âl) “Fox” - NKJV, etc. “Shual” - used for “fox” e.g. in Nehemiah 4:3; plural, Judges 15:4.

250 בִּזְיוֹתְיָה (vizyotyah) “Bizjothjah” NKJV, etc. - only here.

251 עֶצֶם (âsem) “Bone” - NKJV, etc. “Ezem,” KJV “Azem” - found also in Joshua 19:3; 1 Chronicles 4:29 – same word for “bone” e.g. in Genesis 2:23.

252 אֶלְתוֹלָד (eltolad) “Eltolad” NKJV, etc. - found also in Joshua 19:4.

253 כְּסִיל (kesiyl) “Fool” - NKJV, etc. “Chesil” - for location only here. For “fool” elsewhere e.g. Job 9:9; 38:31 (NKJV “Orion”); Psalm 49:10(H11); 92:6(H7, NKJV “fool”), etc..

254 צִקְלָג (tsiqlag) “Ziklag” NKJV, etc. - this is the city that was attacked by the Amalekites, and David and his men temporarily lost their wives and children. See 1 Samuel 30. Found also in Joshua 19:5; 1 Samuel 27:6; 2 Samuel 1:1; 4:10; 1 Chronicles 4:30; 12:1, 20; Nehemiah 11:28.

255 מַדְמָנָה (madmannâh) “Madmannah” NKJV, etc. - only here for a location – also name of son of Shaaph in 1 Chronicles 2:49.

256 סַנְסַנָּה (sansannâh) “Sansannah” NKJV, etc. - only here.

257 לְבָאוֹת (lebâ'ot) “Lebaoth” NKJV, etc. - only here. There is also “house of Lebaoth” (Judges 19:6).

258 שִׁלְחִיִּים (shilchiym) “Shilhim” NKJV, etc. - only here.

259 עַיִן (âyin) “Eye” - NKJV, etc. “Ain” - see footnote for Numbers 34:11.

260 רִמּוֹן (rimmon) “Pomegranate” - NKJV, etc., “Rimmon” - see footnote for Numbers 33:19. For this location, see also Joshua 19:7; 1 Chronicles 4:32; Zechariah 14:10. For location in Zebulun, Joshua 19:13; 1 Chronicles 6:77(H62). For “Pomegranate Winepress” (NKJV “Gath-Rimmon”) see Joshua 19:45; 21:24-25; 1 Chronicles 6:69(H54); For “the rock of the Pomegranate” (NKJV “the rock of Rimmon”) see Judges 20:45, 47; 21:13. For the false God, “Pomegranate” (NKJV “Rimmon”) see 2 Kings 5:18(3x). For “Eye of Pomegranate” (NKJV “En Rimmon”) see Nehemiah 11:29. For “Hadad Pomegranate” (NKJV “Hadad Rimmon”) see Zechariah 12:11. For “sons of Pomegranate” (NKJV “sons of Rimmon”) see 2 Samuel 4:2, 5, 9.

261 עֶשְׂרִים וְתֵשַׁע (esriym vâtêsha) “twenty nine” - names of locations = 36 - “and their villages” = additional 7.

262 אֶשְׁתָּאֹל (eshtâ'ol) “Eshtaol” NKJV, etc. - found also in Joshua 19:41; Judges 13:25; 16:31; 18:2, 8, 11.

263 צֶרֶתָּה (tsârêh) “Zorah” NKJV, etc.; LXX Σαραα (Saraa); BDB “15 miles W. from Jerus.” (Jerusalem) - found also in Joshua 19:41; Judges 13:2, 25; 16:31; 18:2, 8, 11; 2 Chronicles 11:10; Nehemiah 11:29.

264 אַשְׁנָה (ashnâh) “Ashnah” NKJV, etc. - found also in Joshua 15:43.

and Bozkath,<sup>280</sup> and Eglon, [40] and Cabbon,<sup>281</sup> and Lahmas,<sup>282</sup> and Kithlish,<sup>283</sup> [41] and Walls,<sup>284</sup> and house of Dagon,<sup>285</sup> and Naamah, and Makkedah: sixteen cities and their villages; [42] Libnah, and Ether,<sup>286</sup> and Smoke,<sup>287</sup> [43] and Jephthah,<sup>288</sup> and Ashnah, and Nezib,<sup>289</sup> [44] and Keilah,<sup>290</sup> and Achzib,<sup>291</sup> and Mareshah:<sup>292</sup> nine cities and their villages; [45] Ekron and her daughters and her villages; [46] from Ekron and to the sea, all which were beside Ashdod, and their villages; [47] Ashdod, her daughters and her villages, Gaza, her daughters and her villages unto brook of Egypt, and the sea border<sup>293</sup> and border. [48] And in the mountain: Shamir,<sup>294</sup> and Jattir,<sup>295</sup> and Sochoh, [49] and Dannah,<sup>296</sup> and Town of Sannah<sup>297</sup> (which is Debir),

265 זָנוּחַ (Zānoach) “Zanoah” NKJV, etc. - found also in 1 Chronicles 4:18; Nehemiah 3:13; 11:30; and a city “in the mountain” (Joshua 15:48), Joshua 15:56.

266 עַיִן גַּנִּימַי (‘ēyn ganniyim) “Eye of Gannim” - NKJV, etc. “En Gannim” - found only here for this location. Name also of a city in Issachar, Joshua 19:21; 21:29 (Levite city).

267 תַּפְּוּחַ (tappuach) “Apple” - see footnote for Joshua 12:17.

268 עֵינָם (‘ēynām) “Their Eye” (e.g. same word in Isaiah 13:18 “their eye”) - “Enam” NKJV, etc. - only here.

269 שׁוֹכֹה (sokhoh) “Sochoh” - NKJV “Socoh” elsewhere “Sochoh” - found also in Joshua 15:48; 1 Samuel 17:1; 1 Kings 4:10; 1 Chronicles 4:18; 2 Chronicles 11:7; 28:18 (שׁוֹכוֹ [sokho]). In the mountain country, Joshua 15:48; 1 Chronicles 4:18 (שׁוֹכוֹ [sokho]).

270 שַׁעַרַיִם (sha’araiym) “Two Gates” (dual form of the word “gate”) - NKJV “Sharaim” (elsewhere “Shaaraim”) - found also in 1 Samuel 17:52; and in the south in 1 Chronicles 4:31.

271 עֲדֵיתַיִם (‘adiytayim) “Adithaim” NKJV, etc. - only here.

272 גִּדְרָה (gidêrah) “Wall” (e.g. plural, Jeremiah 49:3 “walls”) - NKJV, etc. “Gederah” - found also in 1 Chronicles 4:23.

273 גִּדְרוֹתַיִם (gedêrotâyim) “Gederothaim” NKJV, etc. - only here.

274 צֶנָן (tsenân) “Zenon” NKJV, etc. - only here.

275 חֲדָשָׁה (chadâshâh) “New” (e.g. Leviticus 23:16 “new”) - NKJV, etc. “Hadashah” - only here.

276 מִגְדַּל-גָּד (migddal-gâd) “Tower of Gad” (e.g. Judges 8:17 “tower”) - NKJV, etc. “Migdal Gad” - only here.

277 דִּלְעָן (dil’ân) “Dilean” NKJV, etc. - only here.

278 מִצְפָּה (mitspeh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

279 יָקֹתֵאֵל (yâqte’êl) “Joktheel” NKJV, etc. - only here - also another name for “Sela” in 2 Kings 14:7.

280 בִּצְקָת (vâtsqat) “Bozkath” NKJV, etc. - location of Josiah's mother's side of the family, see 2 Kings 22:1.

281 כַּבּוֹן (khabbon) “Cabbon” NKJV, etc. - only here.

282 לַחֲמָס (lachmâs) “Lahmas” NKJV, etc. - only here.

283 כִּתְלִישׁ (khitliysh) “Kithlish” NKJV, etc. - only here.

284 גִּדְרוֹת (gedêrot) “Walls” - NKJV, etc. “Gederoth” - this is the plural of “Wall” in Joshua 15:36 (see footnote) – this location also found in 2 Chronicles 28:18.

285 דָּגוֹן (dâgon) “Dagon” NKJV, etc. - also for a location in Asher, Joshua 19:27. Elsewhere for “Dagon” the idol (Judges 16:23; 1 Samuel 5:2-5, 7; 1 Chronicles 10:10).

286 עֶתֶר (‘eter) “Ether” NKJV, etc. - found also in Joshua 19:7.

287 עָשָׁן (‘âshân) “Smoke” (e.g. Isaiah 4:5 “smoke”) - NKJV, etc. “Ashan” - for a location also found in Joshua 19:7; 1 Chronicles 4:32; 6:59(H44).

[50] and Anab, and Eshtemoh,<sup>298</sup> and Anim,<sup>299</sup> [51] and Goshen, and Holon,<sup>300</sup> and Giloh.<sup>301</sup> eleven cities and their villages; [52] Arab,<sup>302</sup> and Rumah,<sup>303</sup> and Eshean,<sup>304</sup> [53] and Janim,<sup>305</sup> and house of Apple,<sup>306</sup> and Aphekah,<sup>307</sup> [54] and Humtah,<sup>308</sup> and Town of Four (which is Hebron), and Zior:<sup>309</sup> nine cities and their villages; [55] Dwelling,<sup>310</sup> Carmel, and Ziph, and Juttah,<sup>311</sup> [56] and Jezreel,<sup>312</sup> and Jokdeam,<sup>313</sup> and Zanoah, [57] the Cain,<sup>314</sup> Hill,<sup>315</sup> and Timnah: ten cities and their villages; [58] Halhul,<sup>316</sup> house of Rock,<sup>317</sup> and Gedor,<sup>318</sup> [59] and Maarath,<sup>319</sup> and house of Anoth,<sup>320</sup> and Eltekou:<sup>321</sup> six cities and their villages; [60] Town of Baal (which is Town of Forests), and the Rabbah: two cities and their villages. [61] In the wilderness: house of the Plain, Middin,<sup>322</sup> and Secacah,<sup>323</sup> [62] and the Nibshan,<sup>324</sup>

288 יִפְתָּח (yiphttâh) “Jephthah” (means “he opens”) only here for a location - NKJV “Jiphtah” yet same name as “Jephthah” in Judges 11:1-3, 5-15, 28-30, 32, 34, 40; 12:1-2, 4, 7, 11.

289 נָצִיב (netsiyv) “Nezib” - only here for a location – same word as in Genesis 19:26 where Lot's wife became a “pillar” of salt. See also footnote for 1 Kings 4:19 (“garrison”).

290 קַעֲיִלָּה (qe`iylâh) “Keilah” NKJV, etc. - found also in 1 Samuel 23:1-8, 10-13; Nehemiah 3:17-18. Also, name of a Garmite in 1 Chronicles 4:19.

291 אַחְזִיב (‘akhziyv) “Achzib” - found also in Micah 1:14, also in Asher in Joshua 19:29; Judges 1:31.

292 מַרְאֶשָּׁה (mârê'shâh) “Mareshah” NKJV, etc. - also found in 1 Chronicles 2:42; 4:21; 2 Chronicles 11:8; 14:9-10; 20:37; Micah 1:15

293 הַגְּבוּל (haggevul) “the border” written; הַגְּדֹל (haggâdol) “the great” reading

294 שָׁמִיר (shâmiyr) “Shamir” NKJV, etc. - also in Ephraim, Judges 10:1-2; also a son of Michah, 1 Chronicles 24:24. Also, same word for “briers” (Isaiah 7:23-25; 9:18[H17]; 10:17; 27:4; 32:13), also used for “diamond” (Jeremiah 17:1); “adamant stone” (Ezekiel 3:9 NKJV); “flint” (Zechariah 7:12).

295 יַטִּיר (yattiyr) “Jattir” NKJV, etc. - found also in Joshua 21:14; 1 Samuel 30:27; 1 Chronicles 6:57(H42).

296 דַּנָּה (dannâh) “Dannah” NKJV, etc. - only here.

297 סַנְנָה (sannâh) “Sannah” NKJV, etc. - only here.

298 אֶשְׁתֶּמוֹחַ (‘eshtemoh) “Eshtemoh” NKJV, etc. - only here.

299 עָנִים (‘âniym) “Anim” NKJV, etc. - only here.

300 חֹלֹן (cholon) “Holon” NKJV, etc. - found also in Joshua 21:15, also in Moab, Jeremiah 48:21.

301 גִּלּוֹה (giloh) “Giloh” NKJV, etc. - found also in 2 Samuel 15:12.

302 אַרָּב (‘arav) “Arab” NKJV, etc. - only here. This is not the word for a human Arab. That is עֲרֵבִי (‘arviy) e.g. Nehemiah 2:19; 6:1.

303 רִמָּה (rumâh) “Rumah” - DRA “Ruma”; LXX Ρεμνα (Remna) “Remna”; NKJV, KJV, NAS, etc. “Dumah” (see footnote for Genesis 25:14) - רִמָּה (rumâh) “Rumah” is also found in 2 Kings 23:36.

304 אֶשְׁעָן (‘esh`ân) “Eshean” NKJV, etc. - only here.

305 יָנִים (yâniym) “Janim” (written) ASV, CSB, CEB, etc. - NKJV, KJV, NAS, etc. “Janum” (reading, יָנִים [yânum ]) - only here.

306 תַּפְּחוֹת (tappuach) “Apple” - NKJV, etc. “Tappuach” - see footnote for Joshua 12:17.

307 אֶפְקָה (‘aphêqâh) “Aphekah” NKJV, etc. - only here.

308 חֲמוּטָה (chumtâh) “Humtah” NKJV, etc. - only here.

309 צִיֹּר (tsiy`or) “Zior” NKJV, etc. - only here.

and the City of Salt, and Spring of Gedi:<sup>325</sup> six cities and their villages. [63] And the Jebusites dwelling in Jerusalem, sons of Judah were not able to dispossess them. And the Jebusite dwells with sons of Judah in Jerusalem unto this day.<sup>326</sup>

**16**[1] And the lot went out to sons of Joseph from Jordan, Jericho, to waters of Jericho eastward, the wilderness going up from Jericho in the mountain of house of God. [2] And it went out from house of God to Luz, and passed over to the border of the Archite<sup>327</sup> Crown.<sup>328</sup> [3] And it went down to the sea to the border of the Japhletite<sup>329</sup> unto border of lower house of Horon, and unto Gezer. And its outgoings were to the sea. [4] So, sons of Joseph, Ephraim and Manessah, inherited.

[5] And border of sons of Ephraim to their families was: and border of their

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310 מְעוֹן (mâ'on) "Dwelling" (e.g. same word in 1 Samuel 2:29, 32 "dwelling" NAS) - NKJV, etc. "Maon" - found also in 1 Samuel 23:24-25; 25:2 – BDB "8 miles S. of Hebron" - also a son of Shammai in 1 Chronicles 2:45.

311 יוֹטָהָ (yuttâh) "Juttah" NKJV, etc. - found also in Joshua 21:16.

312 יִזְרְעֵאל (yizre'e'l) "God Sows" (זֶרַע [êl] is "God" e.g. Genesis 12:8 & יִזְרַע [yizra'] is "he sowed" or "he sows" e.g. Genesis 26:12) - NKJV, etc. "Jezreel" - this location found also in Joshua 17:16; 1 Samuel 25:43 (where one of David's wives was at); also location in Issachar in Joshua 19:18; Judges 6:33; 1 Samuel 29:1, 11; 2 Samuel 2:9; 4:4; 1 Kings 4:12; 18:45-46; 21:1, 23; 2 Kings 8:29; 9:10, 15-17, 30, 36-37; 10:1, 6-7, 11; 1 Chronicles 4:3; 2 Chronicles 22:6; Hosea 1:4-5, 11; 2:22; also a man of Judah, 1 Chronicles 4:3; and name of Hosea's son, Hosea 1:4. Take note of Hosea 2:22 ("Jezreel"/"God Sows") w/Hosea 2:23 "I will sow . . ."

313 יֶקֶדֶם (yâqde'âm) "Jokdeam" NKJV, etc. - only here.

314 קַיִן (qayin) "Cain" KJV - "Kain" NKJV, NAS – same as Cain, son of Adam in Genesis 4:1 – this location only here.

315 גִּבְעָה (giv'âh) "Hill" (e.g. Exodus 17:9-10; Joshua 5:3; 24:33 [NKJV "hill"; NAS "Gibeah"] etc.) - NKJV, etc. "Gibeah" - only here for this location; also in Benjamin, e.g. Judges 19:12-16; 20:4-5, 9-10, 13-15, 19-21, 25, 29-31, 34, 36-37, 43; 1 Samuel 10:26; 11:4; 13:2, 15-16; 14:2, 5, 16; 15:34; 22:6; 23:19; 26:1; 2 Samuel 21:6; 23:29; 1 Chronicles 11:31; 2 Chronicles 13:2; Isaiah 10:29; Hosea 5:8; 9:9; 10:9.

316 חֲלָחֻל (chalchul) "Halhul" NKJV, etc. - only here – BDB "(3 ½ miles) N. fr. Hebron"

317 צוּר (tsur) "Rock" (e.g. Exodus 17:6[2x]) - NKJV, etc. "Zur" - found also in 1 Chronicles 2:45; 2 Chronicles 11:7; Nehemiah 3:16

318 גֶּדוֹר (gedor) "Gedor" NKJV, etc. - found also in 1 Chronicles 4:4, 18, 39; 12:7; also a man's name in 1 Chronicles 8:31; 9:37.

319 מַעֲרַת (ma'arât) "Maarath" NKJV, etc. - only here.

320 עֲנוֹת ('anot) "Anoth" NKJV, etc. - only here.

321 אֶלְתֶּקוֹן ('elteqon) "Eltekon" NKJV, etc. - only here.

322 מִדְיָן (middiyn) "Middin" NKJV, etc. - only here.

323 סֶכְחָחָה (sekhâkhâh) "Secacah" NKJV, etc. - only here.

324 נִבְשָׁן (nivshân) "Nibshan" NKJV, etc. - only here.

325 עֵין גֶּדִי ('êyn-gediy) "Spring of Gedi" (mid west coast of Dead Sea); NKJV "En Gedi" - found also in 1 Samuel 23:29; 24:1; 2 Chronicles 20:2; Song of Songs 1:14; Ezekiel 47:10. עֵין ('êyn) = "spring" or "eye" depending on context.

326 Therefore, "this day" is sometime before David conquered Jebus in 2 Samuel 5:6-9 (1 Chronicles 11:4-7).

327 אַרְכִּי ('arkkiy) "Archite" NKJV, etc. - every other "Archite" reference is about Hushai "David's friend" (2 Samuel 15:37) who was an Archite, see 2 Samuel 15:32; 16:16; 17:5, 14; 1 Chronicles 27:33.

328 עֲטָרוֹת ('atârot) "Crown" - NKJV, etc. "Ataroth" - see footnote for Numbers 32:3.

329 יַפְלֵטִי (yaphlêtiy) "Japhletite" - NKJV, etc. "Japhletites" - only here.

inheritance was east of Crown of Addar unto house of upper Horon. [6] And the border went out to the sea from north of the Michmethath.<sup>330</sup> And the border went around east of Taanath<sup>331</sup> Shiloh,<sup>332</sup> and passed over it east of Janohah.<sup>333</sup> [7] And it went down from Janohah, Crown, and to Girl,<sup>334</sup> and reached in Jericho, and went out the Jordan. [8] From Apple the border went westward, brook of Kanah,<sup>335</sup> and its outgoings to the sea. This was inheritance of tribe of sons of Ephraim to their families. [9] And the separate cities for sons of Ephraim were among inheritance of sons of Manasseh, all the cities and the villages. [10] And they did not dispossess the Canaanite who dwelt in Gezer. And the Canaanite dwells among Ephraim unto this day and is for forced labor.

**17**[1] And the lot was to tribe of Manasseh, for he was firstborn of Joseph, to Machir, firstborn of Manasseh, the father of the Gilead, because he was a man of war, so to him was the Gilead and the Bashan. [2] And it was, to the rest of sons of Manasseh to their families: to sons of Abiezer,<sup>336</sup> and to sons of Helek, and to sons of Asriel, and to sons of Shechem, and to sons of Hephher, and to sons of Shemida. These were sons of Manasseh, son of Joseph, the males according to their families.

[3] And Zelophehad, son of Hephher, son of Gilead, son of Machir, son of Manasseh, had no sons, except daughters. And these are names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah. [4] And they came near Eleazar the priest and before Joshua, son of Nun, and before the leaders saying, “Yehvah commanded Moses to give to us an inheritance among our brethren.”<sup>337</sup> And he gave to them according to mouth of Yehvah an inheritance among their father's brothers. [5] Ten regions of Manasseh fell, besides from land of the Gilead and the Bashan which were from across to the Jordan. [6] For daughters of Manasseh inherited an inheritance among his sons, and the land of the Gilead was to the rest of sons of Manasseh.

[7] And border of Manasseh was from Asher, the Michmethath which is upon the face of Shechem. And the border went to the right to inhabitants of Eye of Apple.<sup>338</sup> [8] To Manasseh was land of Apple, and Apple to border of Manasseh to sons of Ephraim. [9] And the border went down brook of Kanah, southward to the brook. These cities are to Ephraim among cities of Manasseh. And border of Manasseh was from north to the brook, and its outgoings was to the sea, [10] southward to

330 מִכְמֶתָת (mikhmetât) “Michmethath” NKJV, etc. - found also in Joshua 17:7.

331 תַּאנָּת (ta'anat) “Taanath” NKJV, etc. - only here.

332 שִׁלּוֹה (shiloh) “Shiloh” NKJV, etc. - BDB “7 miles ESE. from Nablus” - for this location (“Taanath Shiloh”) only here. See also footnote on “Shiloh” in Genesis 49:10.

333 יַנּוּחָהּ (yânôchâh) “Janohah” NKJV, etc. - found also in Joshua 16:7.

334 נַעֲרָתָהּ (la'arâtâh) “to Girl” - NKJV, etc. “Naarah” - this is the word for “girl” (e.g. Genesis 24:14 NKJV “young woman”) with a locative ה (h, = “to”) - only here for a location. There is also a wife of Tekoa by this name “Girl” in 1 Chronicles 4:5-6.

335 קָנָה (qânâh) “Kanh” NKJV, etc. - this brook found also in Joshua 17:9. There is also the location of “Kanh” in Asher in Joshua 19:28.

336 אַבִּיעֶזֶר (avi'y ezer) “Abiezer” NKJV, etc. - means “my father is help” - found also in Judges 6:34; 8:2; 2 Samuel 23:27; 1 Chronicles 7:18; 11:28; 27:12.

337 See Numbers 27.

338 עַיִן תַּפּוּאֵחַ (èyn tappuach) “Eye of Apple” - NKJV “En Tappuah” - only here. See footnote for Joshua 12:17.

Ephraim, and northward to Manasseh. And the sea was its border, and in Asher they met from north, and Issachar from east. [11] And in Issachar and in Asher, Manasseh had house of Shean<sup>339</sup> and her daughters, and Ibleam<sup>340</sup> and her daughters, and inhabitants of Dor and her daughters, and inhabitants of Eye of Dor and her daughters, and inhabitants of Taanach and her daughters, and inhabitants of Meggido and her daughters, three of the Napheth.<sup>341</sup> [12] And sons of Manasseh were unable to dispossess these cities. And the Canaanite was determined to dwell in that land. [13] And it was, when sons of Israel were strong, so they gave the Canaanite to forced labor, and dispossessing, he did not dispossess him.

[14] And sons of Joseph spoke with Joshua saying, “Why have you given to me a one lot inheritance and one region, and I<sup>342</sup> am many people, in as much as thus Yehvah has blessed me?” [15] And Joshua said to them, “If you are many people, you, go up for yourself to the forest and cut for yourself there in the land of the Perizzite and the Rephaim, since the mountain of Ephraim is too narrow for you.” [16] And sons of Joseph said, “The mountain is not enough for us, and a chariot of iron is among every Canaanite who dwells in the land of the valley, to which are in house of Shean and her daughters, and to which are in valley of Jezreel.” [17] And Joshua spoke to house of Joseph, to Ephraim, and to Manasseh, saying, “You are many people, and you have great strength. You shall not have one lot. [18] For mountain shall be yours, for it is forest, and you shall cut it down. And its outgoings shall be for you, for you shall dispossess the Canaanite, though a chariot of iron he has, though he is strong.”<sup>343</sup>

**18**[1] And all the congregation of sons of Israel gathered together, Shiloh. And they caused to dwell there tent of meeting, and the land was subdued before them. [2] And there remained in sons of Israel which they did not divide their inheritance, seven tribes. [3] And Joshua said to sons of Israel, “How long will you be slack to go in to possess the land which Yehvah, Gods of your fathers, has given to you? [4] Choose for yourselves three men to the tribe, and I will send them. And they shall rise and go through in the land and write her according to mouth of their inheritance, and they shall come to me. [5] And they shall divide her to seven parts. Judah shall stand upon his border from south. And house of Joseph shall stand upon theirs from north. [6] And you shall write the land seven parts, and bring to me here. And I shall throw a lot for you here before Yehvah our Gods. [7] For there is no portion for the Levites in your midst, for priesthood of Yehvah is his inheritance. And Gad, and Reuben, and half the tribe of the Manasseh have received their inheritance from across the Jordan eastward which Moses, servant of Yehvah, gave to them.”

[8] And the men arose and went. And Joshua commanded those who went to write the land saying, “Go and walk in the land and write her, and return to me, and here

339 שְׁעָן (she'ân) “Shean” NKJV, etc. - means “ease” (i.e. house of ease) – found also in Joshua 17:16; Judges 1:27; 1

Kings 4:12; 1 Chronicles 7:29. See also “House of Shan” and footnote in 1 Samuel 31:10. Both are from the same root,

שָׁאן (shâ'an), e.g. Job 3:18 (“ease” NAS).

340 יִבְלֵאִם (yivle'âm) “Ibleam” NKJV, etc. - found also in Judges 1:27; 2 Kings 9:27.

341 נַפְתָּה (nâphet) “Napheth” NAS - “hilly regions” NKJV; “countries” KJV; “counties” YLT; “heights” ASV – meaning uncertain – only here.

342 אֲנִי ('anay) “I” KJV, NAS, YLT; “we” NKJV

343 In other words, be obedient (Deuteronomy 7:1-6; Judges 2:1-5) and have faith in God (Luke 17:5-10).

I will cast a lot for you before Yehvah in Shiloh.” [9] And the men went and passed through in the land and wrote her according to the cities to seven parts upon a book. And they came to Joshua to the camp, Shiloh.

[10] And Joshua cast a lot for them in Shiloh before Yehvah. And Joshua divided there the land to sons of Israel according to their divisions. [11] And a lot went up, tribe of sons of Benjamin to their families, and a border of their lot went out between sons of Judah and sons of Joseph. [12] And the border was to them to north side from the Jordan, and the border went up to side of Jericho from north, and went up in the mountain westward, and its outgoings was wilderness of house of Iniquity.<sup>344</sup> [13] And the border passed over from there to Luz, to south of Luz (which is house of God). And the border went down Crown of Addar upon the mountain which is south to lower house of Horon. [14] And the border was drawn and around to west side south from the mountain which is upon face of house of Horon southward. And its outgoings were to town of Baal (which is town of Forests), a city of sons of Judah. This was the west side.

[15] And to south side from end of town of Forests, so the border went out southward and went out to spring of waters of Nephtoah. [16] And the border went down to the end of the mountain which is upon face of valley of son of Hinnom which is in valley of Rephaim northward. And it went down valley of Hinnom to the side of the Jebusite southward, and went down Spring of Rogel. [17] And it was drawn from north, and went out Eye of Sun, and went out to Territories<sup>345</sup> which is opposite ascent of Adummim, and went down stone of Bohan, son of Reuben. [18] And it passed over to side in front of the Plain<sup>346</sup> northward, and went down to the Plain. [19] And the border passed over to side of house of Hoggah northward, and its outgoings the border to the tongue of the Salt Sea northward to the end of the Jordan southward. This was a southern border. [20] And the Jordan borders it to east side. This was inheritance of sons of Benjamin according to its boundaries round about to their families.

[21] And the cities for tribe of sons of Benjamin to their families were: Jericho, and house of Hoggah, and valley<sup>347</sup> of Keziz,<sup>348</sup> [22] and house of the Plain,<sup>349</sup> and Zemaraim,<sup>350</sup> and house of God, [23] and the Avvim, and the Heifer,<sup>351</sup> and

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344 אָוֶן ('âven) “Iniquity” - NKJV, etc. “Aven” - see footnote for Joshua 7:2.

345 גְּלִילוֹת (geliylit) “Territories” - NKJV etc. transliterates “Geliloth” - same word as in Joshua 13:2 (“territories” TT; NKJV “territory”; KJV “borders; NAS “regions”); Joshua 22:10-11 (NKJV, NAS “region”; KJV “borders”); Joel 3:4(H4:4, NKJV, KJV “coasts”; NAS “regions”) - only found here for name of location.

346 עֲרָבָה ('arâv'â) “Plain” - NKJV, etc. Arabah – see footnote for Deuteronomy 3:17.

347 עֵמֶק ('êmeq) “valley” KJV, YLT - “Emek” NKJV, NAS – same word as in Joshua 17:16 (2x, “valley” NKJV, etc.).

348 קֶצִיץ (qetsiyts) “Keziz” NKJV, etc. - found only here.

349 עֲרָבָה ('arâv'â) “Plain” - NKJV, etc. Arabah – same word as “plain” (NKJV) in Joshua 12:8.

350 צִמְרַיִם (tsemâriym) “Zemaraim” NKJV, etc. - only here. There is also mount Zemaraim in 2 Chronicles 13:4.

351 פָּרָה (pârâh) “Heifer” - NKJV, etc. “Parah” - same word e.g. in Numbers 19:2, 5, 6, 9-10 (“heifer” NKJV, etc.).

Ophrah,<sup>352</sup> [24] and village<sup>353</sup> of the Ammonite,<sup>354</sup> and the Ophnite,<sup>355</sup> and Geba,<sup>356</sup> twelve cities and their villages; [25] Gibeon, and the Height,<sup>357</sup> and Beeroth, [26] and the Lookout,<sup>358</sup> and the Chephirah, and the Mozah,<sup>359</sup> [27] and Rekem, and Irpeel,<sup>360</sup> and Taralah,<sup>361</sup> [28] and Zelah,<sup>362</sup> and the Thousand,<sup>363</sup> and the Jebusite (which is Jerusalem), Gibeath,<sup>364</sup> Kirjath:<sup>365</sup> fourteen cities and their villages. This is inheritance of sons of Benjamin to their families.

**19**[1] And the second lot went out to Simeon, to tribe of sons of Simeon to their families. And their inheritance was among inheritance of sons of Judah. [2] And they had in their inheritance Beersheba (or Sheba),<sup>366</sup> and Moladah, [3] and village of Fox,<sup>367</sup> and Worn Out,<sup>368</sup> and Bone,<sup>369</sup> [4] and Eltolad, and Bethul,<sup>370</sup> and Hormah,

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352 עֲפְרָה ('âphrâh) "Ophrah" NKJV, etc. - found also in Judges 6:11, 24; 8:27, 32; 9:5; 1 Samuel 13:17; 1 Chronicles 4:14.

353 כֶּפָר (kephar) "village" - NKJV, etc. "Chephar" - same word (but in plural) as in 1 Chronicles 27:25 & Song of Songs 7:12 ("villages" NKJV).

354 הָעַמּוֹנִי (hâ'ammoni) "the Ammonite" - NKJV, etc. "Haammoni" = transliteration of article (the) and the word for Ammonite – only found here.

355 עֲפְנִי ('âphniy) "Ophnite" - NKJV, etc. "Ophni" - this is the same kind of form of word for the different types of people of the land, e.g. Canaanite, Perizzite, Jebusite, etc. - only found here.

356 גִּבְעָה (gâvâ') "Geba" NAS, etc. - "Gaba" NKJV, KJV elsewhere "Geba" (except KJV Ezra 2:26 "Gaba") - found also in Joshua 21:17; Judges 20:10, 33; 1 Samuel 13:3, 16; 14:5; 2 Samuel 5:25; 1 Kings 15:22; 2 Kings 23:8; 1 Chronicles 6:60(H45); 8:6; 2 Chronicles 16:6; Ezra 2:26; Nehemiah 7:30; 11:31; 12:29; Isaiah 10:29; Zechariah 14:10.

357 רָמָה (râmâh) "Height" BDB - "Ramah" NKJV, etc. - see footnote for Joshua 13:26 – same name for different locations, found also in Joshua 19:8, 29, 36; Judges 4:5; 19:13; 1 Samuel 1:19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18-19, 22-23; 20:1; 22:6; 25:1; 28:3; 1 Kings 15:17, 21, 22; 2 Kings 8:29; 2 Chronicles 16:1, 5-6; 22:6; Ezra 2:26; Nehemiah 7:30; 11:33; Isaiah 10:29; Jeremiah 31:15; 40:1; Hosea 5:8.

358 מִצְפֶּה (mitspeh) "Lookout" - NKJV, etc. "Mizpah" - see footnote for Genesis 31:49.

359 מוֹצָה (motsâh) "Mozah" NKJV, etc. - found only here.

360 יִרְפָּעַל (yirpe'el) "Irpeel" NKJV, etc. - found only here.

361 תַּרְאֵלָה (tar'alâh) "Taralah" NKJV, etc. - only found here.

362 צֵלַע (tsêla') "Zelah" NKJV, etc. = "rib" (e.g. Genesis 2:21-22) or "side" (e.g. 2x, Exodus 25:12) – found also for a location in 2 Samuel 21:14.

363 אֵלֶף ('elep) "Thousand" - NKJV, etc. "Eleph" - only here for a location. Elsewhere, "thousand" (e.g. Genesis 20:16).

364 גִּבְעָת (giv'at) "Gibeath" NKJV, etc. = "Hill of" - found only here.

365 קִרְיָת (qiryat) "Kirjath" NKJV, etc. = "Town of" - found only here.

366 שֶׁבַע (sheva') "Seven"; NKJV, etc. "Sheba" - see footnote for 2 Samuel 20:1.

367 חֶצֶר שׁוּאֵל (chatsar shu'âl) "village of Fox" - NKJV, etc. "Hazar Shual" - see footnote for Joshua 15:28.

368 בָּלָה (bâlâh) "Worn out" - NKJV, etc. "Balah" = "Worn out" e.g. in the plural in Joshua 9:4 for worn out sacks, see also Ezekiel 23:43 ("worn out" NAS) – only here for a location.

369 עֶצֶם ('âsem) "Bone" - NKJV, etc. "Ezem" - see footnote for Joshua 15:29.

370 בֵּתוּל (vetul) "Bethul" NKJV, etc. - only here.



[5] and Ziklag, and house of the Chariots,<sup>371</sup> and village of Mare,<sup>372</sup> [6] and house of Lebaath, and Sharuhen,<sup>373</sup> thirteen cities and their villages; [7] Eye, Pomegranate, and Ether, and Smoke,<sup>374</sup> four cities and their villages; [8] and all the villages which were around these cities unto Baalath Beer,<sup>375</sup> Height<sup>376</sup> of south. This is inheritance of tribe of sons of Simeon to their families. [9] From a region of sons of Judah was inheritance of sons of Simeon, for portion of sons of Judah was too much for them. So, sons of Simeon inherited among their inheritance.

[10] And the third lot went up to sons of Zebulun to their families, and border of their inheritance was unto Survivor.<sup>377</sup> [11] And their border went up toward the sea and Maralah, and met in Hump.<sup>378</sup> And it met to the inheritance which is upon the face of Jokneam. [12] And it returned from Survivor toward east, rising of the sun, upon border of Chisloth Tabor,<sup>379</sup> and went out to the Daberath, and went up Japhia. [13] And from there it passed over toward east toward sunrise to Winepress of Hephher,<sup>380</sup> to Time of a Commander,<sup>381</sup> and went out Pomegranate<sup>382</sup> which was drawn<sup>383</sup> to the Neah.<sup>384</sup> [14] And the border was turned around it from north of

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371 מַרְכָּבוֹת (markâvot) “Chariots” (e.g. Joel 2:5; Zechariah 6:1) - NKJV, etc. “Marcaboth” - found also for a location in 1 Chronicles 4:31.

372 סוּסָה (susâh) “Mare” (female horse, e.g. Song of Song “mare” NAS) - found also for a location in 1 Chronicles 4:31.

373 שָׁרוּחֵן (shâruchen) “Sharuhen” NKJV, etc. - only here.

374 עֲשָׁן (ʿâshân) – see footnote for Joshua 15:42.

375 בַּעַלְת בֵּיַר (ba'alat be'êr) “Baalath Beer” NKJV, etc.; BDB “mistress of a well” - “Baalath” is the same word as “Baalah” in Joshua 15:9 (see footnote), except it is in construct with “Beer” (“well” or “pit”). Location only found here.

376 רָאֵמַת (râ'mat) “Height” - NKJV “Ramah” - same root as for “Rammath,” see footnote for Joshua 13:26.

377 שָׂרִיד (sâriyd) “Survivor” - NKJV, etc. “Sarid” - same exact word for “survivor” (NAS) in e.g. Joshua 10:28, 30, 33, 37, 39-40; 11:8; etc. - for location also found in Joshua 19:12.

378 דָּבָשֶׁת (davvâshet) “Hump” BDB “(of camel)” e.g. Isaiah 30:6 “humps of camels” דָּבָשֶׁת גִּמְלִים (davvâshet gemalliym), דָּבָשֶׁת (davvâshet) is collective (as “sheep” in English) – NKJV, etc. “Dabbasheth” - found only in these two passages (Joshua 19:11 & Isaiah 30:6).

379 כִּסְלוֹת תָּבוֹר (kislôt tâvor) “Chisloth Tabor” NKJV, etc. - appears to mean “Stupidities” or “Follies of Tabor” or “Confidences of Tabor.” כִּסְלָה (khislâh) is “stupidity” or “folly” (Psalm 85:8[H9]) or “confidence” (Job 4:6). תָּבוֹר (tâvor) “Tabor” is also found in Joshua 19:22, 34; Judges 4:6, 12, 14; 8:18; 1 Samuel 10:3; 1 Chronicles 6:77[H62]; Psalm 89:12[H13]; Jeremiah 46:18; Hosea 5:1. See also Joshua 19:18.

380 גִּתְּהַ חֶפֶר (gittâh chêpher) “Winepress of Hephher” - NKJV, etc. “Gath Hephher” - see footnote for Numbers 26:32.

381 עֵתַּת קָצִין (ʿittâh qâtsiyn) “to Time of a Commander” - NKJV “toward Eth Kazin”; NAS “to Eth-kazin”; KJV “to Ittahkazin” - עֵתַּת (ʿittâh) = “time” (עֵת [ʿêth] e.g. Joshua 11:6, 10, 21) + locative (“to”) קָצִין (qâtsiyn) = “commander” (e.g. Joshua 11:6, 11 NKJV) or “ruler” (e.g. Proverbs 25:15 NKJV).

382 רִמּוֹן (rimmon) “Pomegranate” - NKJV, etc. “Rimmon” - see footnote for Joshua 15:32.

383 הַמֵּתוֹאֵר (hammeto'âr) “which was drawn” - NKJV “which borders”; NAS “which stretches”; KJV “methoar” (“Remmonmethoar”); YLT “Methoar” - same word as in Joshua 15:9 (תָּאֵר [tâ'ar] KJV “was drawn”) but Pual (passive) participle w/definite article.

384 נֶעַה (nê'âh) “Neah” NKJV, etc. - only here.

Hannathon.<sup>385</sup> And its outgoings were valley of God Opens,<sup>386</sup> [15] and Kattath,<sup>387</sup> and Nahalal,<sup>388</sup> and Shimron, and Idalah,<sup>389</sup> and house of Bread; twelve cities and their villages. [16] This was inheritance of sons of Zebulun to their families, these cities and their villages.

[17] For Issachar the fourth lot went out for sons of Issachar to their families. [18] And their border was to Jezreel, and the Chesuloth,<sup>390</sup> and Shunem,<sup>391</sup> [19] and Haphraim,<sup>392</sup> and Shion,<sup>393</sup> and Anaharath,<sup>394</sup> [20] and the Rabbith,<sup>395</sup> and Kishion,<sup>396</sup> and Abez,<sup>397</sup> [21] and Remeth,<sup>398</sup> and Eye of Gannim,<sup>399</sup> and Eye of Haddah,<sup>400</sup> and house of Pazzez.<sup>401</sup> [22] And the border met in Tabor, and to Shachazum,<sup>402</sup> and House of Sun. And outgoings of their border was the Jordan, sixteen cities and their villages. [23] This is inheritance of tribe of sons of Issachar to their families, the cities and their villages.

[24] And the fifth lot went out to tribe of sons of Asher to their families. [25] And their border was Helkath,<sup>403</sup> and Ornament,<sup>404</sup> and Belly,<sup>405</sup> and Achshaph, [26] and

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385 חַנָּתוֹן (channâton) “Hannathon” NKJV, etc. - only here.

386 יִפְתַּח-אֵל (yiphttach-’êl) “God Opens” - NKJV, YLT “Jiphtah El”; KJV “Jiphtahel”; NAS “Iphtahel” - אֵל (’êl) = “God” & יִפְתַּח (yiphttach) = “opens” e.g. same exact word as in Exodus 21:33 “opens.”

387 קַטָּת (qattât) “Kattath” NKJV, etc. - only here.

388 נַהֲלָל (nahalâl) “Nahalal” NAS - “Nahallal” NKJV, KJV, YLT – found also in Joshua 21:35 (NKJV, KJV, YLT “Nahalal”); נַהֲלֹל (nahalol) “Nahalol” NKJV, etc. in Judges 1:30 (this word is found in the plural in Isaiah 7:19, נַהֲלֹלִים [nahaloliym] “pastures” NKJV, “bushes” KJV, “watering places” NAS.

389 יִדְאָלָה (yid'alâh) “Idalah” NKJV, etc. only here.

390 כְּסוּלוֹת (kesulot) “Chesuloth” - NKJV, etc. “Chesulloth” - this spelling only here. BDB identifies this with “Chisloth Tabor” (Joshua 19:12) and “Tabor” (Joshua 19:22; 1 Chronicles 6:77[H62]).

391 שׁוֹנֵם (shunêm) “Shunem” NKJV, etc. - found also in 1 Samuel 28:4; 2 Kings 4:8.

392 חַפְרַיִם (chaphârayim) “Haphraim” NKJV, etc. only here.

393 שִׁי'וֹן (shiy'on) “Shion” NKJV, etc. only here.

394 אֲנַחְרַת (’anâcharat) “Anaharath” NKJV, etc. only here.

395 רַבִּית (rabiyy) “Rabbith” NKJV, etc. only here.

396 קִישְׁיוֹן (qishyon) “Kishion” NKJV, etc. found also in Joshua 21:28.

397 אֲבֵצִים (’âvets) “Abez” NKJV, etc. only here.

398 רֵמֶת (remet) “Remeth” NKJV, etc. only here.

399 עֵין-גַּנִּיִּם (’êyn-ganniym) “Eye of Gannim” - NKJV, etc. “En Gannim” - see footnote for Joshua 15:34.

400 עֵין חֲדָדָה (’êyn chaddâh) “Eye of Haddah” - NKJV, etc. “En Haddah” only here.

401 בֵּית פַּזֶּזֶץ (vêyt patstsêts) “house of Pazzez” - NKJV, etc. “Beth Pazzez” - only here.

402 שַׁחְצִימָה (shachatsumâh) “to Shachazum” (written), NAS “Shahazumah” - שַׁחְצִימָה (shachatsiymâh) “Shahazimah” (read) NKJV, KJV – only here – both have locative ה (“to”).

403 חֶלְקָת (chelqat) “Helkath” NKJV, etc. = “portion of” (e.g. Deuteronomy 33:21) – found also in Joshua 21:31.

404 חָלִי (chaliy) “Ornament” (e.g. Proverbs 25:12) – NKJV, etc. “Hali” - only here for location.

405 בֶּטֶן (beten) “Belly” or “Stomach” (e.g. Deuteronomy 30:9; Proverbs 13:25) - NKJV, etc. “Beten” - only here.

Alammelech,<sup>406</sup> and Amad,<sup>407</sup> and Mishal.<sup>408</sup> And it met in Carmel toward the sea, and in Shihor Libnath.<sup>409</sup> [27] And it returned to the rising of the sun, house of Dagon. And it met in Zebulun, and in valley of God Opens, to north, house of the Valley,<sup>410</sup> and Neiel,<sup>411</sup> and went out to Cabul from left, [28] and Hebron, and Rechob, and Hammon,<sup>412</sup> and Kanah, unto great Sidon. [29] And the border returned to the Height, and unto fortified city of Tyre.<sup>413</sup> And the border returned, Hosah.<sup>414</sup> And its outgoings were toward the sea from a region to Achzib, [30] and Umah,<sup>415</sup> and Aphek, and Rechob; twenty two cities and their villages. [31] This is inheritance of tribe of son of Asher to their families, these cities and their villages.

[32] For sons of Naphtali the sixth lot went out to sons of Naphtali to their families. [33] And their border was from Exchange,<sup>416</sup> from Terebinth tree in Zaanannim,<sup>417</sup> and Adami the Nekeb,<sup>418</sup> and Jabneel, unto Lakkum.<sup>419</sup> And its outgoings was<sup>420</sup> the Jordan. [34] And the border returned to the sea, Aznoth<sup>421</sup> Tabor, and went out from there to Hukok,<sup>422</sup> and met in Zebulun from south, and in

406 אַלְמֶלֶךְ ('alammelekh) ["oak of a king"? Joshua 24:26 "oak" אֵלֶּה ('allâh) + מֶלֶךְ (melech) "king"] "Alammelech" NKJV, etc. - only here.

407 עַמָּאד ('am`âd) "Amad" NKJV, etc. only here.

408 מִשָּׁאֵל (mish'al) "Mishal" NKJV, etc. found also in Joshua 21:30.

409 שִׁיחֹר לִבְנַת (shiychor livnât) "Shihor Libnath" NKJV, etc. only here. "Shihor" שִׁיחֹר (shiychor) is also found in 1 Chronicles 13:5; Isaiah 23:3.

410 עֵמֶק ('êmeq) "Valley" - NKJV, etc. "Emek" - see footnote for Joshua 18:21.

411 נְעִיֵּאֵל (ne'iy'êl) "Neiel" NKJV, etc. only here.

412 חַמּוֹן (chammon) "Hammon" NKJV, etc. - found also in 1 Chronicles 6:76(H61).

413 צֹר (tsor) "Tyre" NKJV, etc.; LXX Τυρίων (Turiôn) "tyrian" (inhabitant of Tyre) - found also in 2 Samuel 5:11; 24:7; 1 Kings 5:1; 7:13-14; 9:11-12; 1 Chronicles 14:1; 22:4; 2 Chronicles 2:3, 11, 14; Ezra 3:7; Nehemiah 13:16; Psalm 45:12(H13); 83:7(H8); 87:4; Isaiah 23:1, 5, 8, 15, 17; Jeremiah 25:22; 27:3; 47:4; Ezekiel 26:2-4, 7, 15; 27:2-3, 8, 32; 28:2, 12; 29:18; Hosea 9:13; Joel 3:4(H4:4); Amos 1:9-10; Zechariah 9:2-3. צֹר (tsor) = "flint" e.g. in Exodus 4:25; Ezekiel 3:9.

414 חֹסֶה (chosâh) "Hosah" NKJV, etc. (BDB "refuge")- only here for location. Also, a man's name in 1 Chronicles 16:38; 26:10-11, 16.

415 עֻמָּה ('umâh) "Umah" - NKJV, etc. "Ummah" - only here.

416 חֵלֶף (chêleph) "Exchange" - NKJV, etc. "Heleph" only here - same exact word as in Numbers 18:21, 31 ("exchange" TT; "in return" NKJV, NAS).

417 צֶעֱנַנִּים (tsa`ananiym) "Zaanannim" NKJV, etc. - found also in qere (read) in Judges 4:11, written צֶעֱנַיִם (tse`anniym) "Zaanaim" NKJV, KJV; "Zaanannim" NAS.

418 אָדָמִי הַנֶּקֶב ('adâmiy hanneqev) "Adami the Nekeb" - NKJV "Adami Nekeb" does not translate or transliterate the definite article "ha." אָדָמִי ('adâmiy) "Adami" is very close to the word for "Edomite," אֲדָמִי ('adomiy, e.g. Deut. 23:7[H8]). נֶקֶב (neqev) "Nekeb" is the same word that is found in Ezekiel 28:13, but there it is plural, נֶקֶבִּיךָ (neqâveykhâ) "your pipes" (NKJV, KJV); "your sockets" (NAS).

419 לָקֻם (laqqum) "Lakkum" NKJV, etc. only here.

420 יָהִי (yehiy) "was" - singular

421 אֲזִנוֹת ('aznot) "Aznoth" NKJV, etc. - only here.

422 חֻקֻּקָה (chuqoqâh) "Hukok" - NKJV, etc. "Hukkuk" - found also in 1 Chronicles 6:75(H60) חֻקֻּק (hu) "Hukok"

Asher it met from west, and in Judah, the Jordan, the rising of the sun. [35] And cities of fortification were: the Sides,<sup>423</sup> Zer,<sup>424</sup> and Hammath,<sup>425</sup> Rakkath,<sup>426</sup> and Chinnereth, [36] and Ground,<sup>427</sup> and the Height,<sup>428</sup> and Hazor, [37] and Kedesh, and Edrei, and Eye of Hazor, [38] and Yiron,<sup>429</sup> and Tower of God,<sup>430</sup> Harem,<sup>431</sup> and house of Anath,<sup>432</sup> and House of Sun; nineteen cities and their villages. [39] This was inheritance of tribe of sons of Naphtali to their families, the cities and their villages.

[40] For tribe of sons of Dan to their families the seventh lot went out. [41] And border of their inheritance was Zorah, and Eshtaol, and Sun City,<sup>433</sup> [42] and Shaalabbin,<sup>434</sup> and Aijalon, and Jethlah,<sup>435</sup> [43] and Elon, and Timnah, and Ekron, [44] and Eltekeh,<sup>436</sup> and Gibbethon,<sup>437</sup> and Baalath,<sup>438</sup> [45] and Jehud,<sup>439</sup> and Sons of Lightning,<sup>440</sup> and Winepress of a Pomegranate,<sup>441</sup> [46] and Waters of the Jarkon,<sup>442</sup>

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NKJV.

423 צַדִּיִּים (tsiddiyim) “Sides” (e.g. Judges 2:3 same word, “sides”) - NKJV, etc. “Ziddim” - only here for this location.

424 זֵר (tsêr) “Zer” NKJV, etc. only here.

425 חַמַּת (chammat) “Hammath” NKJV, etc. - found also in 1 Chronicles 2:55.

426 רַקַּת (raqqat) “Rakkath” NKJV, etc. only here.

427 אֲדָמָה (’adâmâh) “Ground” (same exact word for “ground” e.g. in Genesis 1:25) - NKJV, etc. “Adamah” - used this way also in Isaiah 15:9.

428 רָמָה (râmâh) “Height” - see footnote for Joshua 18:25.

429 יִרְאוֹן (yir’ôn) “Yiron” NAS; “Iron” NKJV, KJV – only here.

430 מִגְדַּל־אֵל (migddal-’êl) “Tower of God” - NKJV “Migdal El”; KJV “Migdalel”; NAS “Migdal-el” - only here - this is the word for “tower,” מִגְדַּל (migddal, e.g. Genesis 11:4) and the word for “God,” אֵל (’êl, Genesis 14:18). See also footnote for Joshua 15:37.

431 חֲרָם (chârêm) “Harem” NKJV, etc., BDB “sacred” - only here.

432 עֲנַת (’anât) “Anath” NKJV, etc. - found also in Judges 1:33(2x). There is also the son of Anath in Judges 3:31; 5:6.

433 עִיר שֶׁמֶשׁ (’iyir shâmesh) “Sun City” - NKJV “Ir Shemesh” - only here - “city” is עִיר (’iyir, e.g. Joshua 19:50[2x]) and “sun” is שֶׁמֶשׁ (shâmesh, Joshua 12:1).

434 שַׁעֲלַבְיִן (sha’alabbiyn) “Shaalabbin” NKJV, etc. - only here.

435 יֵתְלָה (yitlâh) “Jethlah” NKJV, etc. - only here.

436 אֶלְתֵּקֶה (’eltteqêh) “Eltekeh” NKJV, etc. - found also in Joshua 21:23 spelled, אֶלְתֵּקֶה (’eltteqê’).

437 גִּבְתֹּן (gibbeton) “Gibbethon” NKJV, etc. - found also in Joshua 21:23; 1 Kings 15:27; 16:15, 17.

438 בַּעֲלָת (va’alât) “Baalath” NKJV, etc. - found also in 1 Kings 9:18; 2 Chronicles 8:6. See also footnote for Joshua 19:8

439 וִיהֻד (viihud) “and Jehud” NAS, KJV - “Jehud” NKJV – only here.

440 בְּנֵי־בֶרֶק (benêy-veraq) “Sons of Lightning” - NKJV, etc. “Bene Berak” - בְּנֵי (benêy) is “sons of” and בֶּרֶק (veraq) is “lightning” (e.g. בֶּרֶק Deuteronomy 32:41 TT; BDB; WYC; “flashing” NAS; Habakkuk 3:11 BDB; 2 Samuel 22:15 בֶּרֶק)

441 גַּת־רִמּוֹן (gat-rimmon) “Winepress of a Pomegranate” - NKJV, etc. Gath Rimmon. For “Gath” (“Winepress”) see footnote for Joshua 11:22; for “Rimmon” (“Pomegranate”) see footnote for Numbers 33:19.

442 מֵי הַיַּרְקוֹן (mêy hayyarqon) “Waters of the Jarkon” (“waters of” e.g. Genesis 7:7 מֵי) - NKJV “Me Jarkon” - only here.

and the Rakkon,<sup>443</sup> with the border in front of Japho.<sup>444</sup> [47] And border of sons of Dan went out from them, and sons of Dan went up and fought with Jacinth.<sup>445</sup> And they captured her and struck her by a sword's mouth, and dispossessed her and dwelt in her. And they called Jacinth, Dan, according to name of Dan their father. [48] This was inheritance of tribe of sons of Dan to their families, these cities and their villages.

[49] And they finished according to inheritance of the land and to its borders. And sons of Israel gave an inheritance to Joshua, son of Nun, in their midst. [50] Upon mouth of Yehvah they gave to him the city for which he asked, Timnath Serah<sup>446</sup> in mountain of Ephraim. And he built the city and dwelt in her.

[51] These were the inheritances that Eleazer the priest, and Joshua, son of Nun, and the heads of the fathers according to tribes of sons of Israel allotted in a lot in Shiloh before Yehvah at the door of the tent of meeting. And they finished from dividing the land.

**20**[1] And Yehvah spoke to Joshua saying, [2] “Speak to sons of Israel saying, ‘Give to yourselves the cities of refuge which I spoke to you in hand of Moses, [3] to flee there, a killer who strikes a soul unintentionally without knowledge. And they shall be for you for refuge from the avenger of blood.<sup>447</sup> [4] And he shall flee to one from these cities, and he shall stand at the entrance of the gate of the city and speak in the ears of the elders of that city his words. And they shall gather with him to the city to them, and give to him a place, and he shall dwell with them. [5] And when the avenger of blood pursues after him, so they shall not deliver the killer into his hand. For without knowledge he struck his neighbor, and he was not hating him previously.<sup>448</sup> [6] And he shall dwell in that city until his standing before the congregation for the judgment until the death of the great priest who is living in those days.<sup>449</sup> Then the killer shall return and go in to his city and to his house to the city from which he fled.”

[7] And they set apart Kedesh in the Galilee,<sup>450</sup> in a mountain of Naphtali, and Shechem, in a mountain in Ephraim, and Town of Four (which is Hebron) in a mountain in Judah. [8] And from across to the Jordan, Jericho, toward sunrise, they gave Bezer in the wilderness in the plain from tribe of Reuben, and Ramoth in the Gilead from tribe of Gad, and Galon<sup>451</sup> in the Bashan from tribe of Manasseh. [9] These are the cities that were appointed for all sons of Israel and for the sojourner

443 הַרְקֹן (hâraqqon) “the Rakkon” - NKJV, etc. “Rakkon” - only here.

444 יָפוֹ (yâpho) “Japho” YLT, KJV; “Joppa” NKJV, NAS – found also in 2 Chronicles 2:16(H15); Ezra 3:7 (יָפוֹ [yâpho]); Jonah 1:3.

445 לֶשֶׁם (leshem) “Jacinth” (same word as in Exodus 28:19; 39:12 “jacinth” NKJV, NAS) - “Leshem” NKJV, etc. - this name for this location found only in this verse (2x).

446 תִּמְנַת־סֶרַח (timnat-serach) “Timnath Serah” NKJV, etc. - found also in Joshua 24:30 and also called “Timnath Heres” (NKJV).

447 See Numbers 35.

448 מִתְּמֹל שִׁלְשֹׁם (mittmol shilshom) “previously” - more literally, “from yesterday, three days ago”

449 See Numbers 35:24-25

450 גָּלִיל (gâlîyl) “Galilee” NKJV, etc. - found for this location also in Joshua 21:32; 1 Kings 9:11; 2 Kings 15:29; 1 Chronicles 6:76; Isaiah 9:1. This same word in the plural is used for “pivots” (NAS 1 Kings 6:34; NKJV, KJV “folding”) and “rods” (NKJV Esther 1:6; KJV, NAS “rings”; Song of Songs 5:14 NKJV, NAS; “rings” KJV).

451 גָּלוֹן (gâlon) “Galon” (written) - NKJV, etc. “Golan” (read, גּוֹלָן [golân])

who sojourns in their midst to flee there, everyone who strikes a soul unintentionally, and not die in the hand of the avenger of blood, until his standing before the congregation.

**21**[1] And the heads of the fathers of the Levites drew near to Eleazer the priest, and to Joshua, son of Nun, and to the heads of the fathers of the tribes to sons of Israel. [2] And they spoke to them in Shiloh in land of Canaan saying, “Yehvah commanded in hand of Moses to give to us cities to dwell in and their open lands<sup>452</sup> for our beasts.” [3] So, sons of Israel gave to the Levities from their inheritance according to mouth of Yehvah these cities and their open lands.

[4] And the lot went out for the families of the Kohathite.<sup>453</sup> And it was to sons of Aaron the priest from the Levities, from tribe of Judah, and from the tribe of the Simeonite,<sup>454</sup> and from tribe of Benjamin, in the lot, thirteen cities. [5] And to sons of Kohath, those remaining from families of tribe of Ephraim, and from tribe of Dan, and from half tribe of Manasseh, in the lot, ten cities; [6] and to sons of Gershon, from families of tribe of Issachar, and from tribe of Asher, and from tribe of Naphtali, and from half tribe of Manasseh in the Bashan, in the lot, thirteen cities; [7] and to sons of Merari to their families, from tribe of Reuben, and from tribe of Gad, and from tribe of Zebulun, twelve cities. [8] So, sons of Israel gave to the Levities these cities and their open lands, just as Yehvah commanded in hand of Moses in the lot.

[9] And they gave from tribe of sons of Judah, and from tribe of sons of Simeon, these cities which he called them in name. [10] And it was to sons of Aaron from the families of the Kohathite, from sons of Levi, for to them was the first lot. [11] And they gave to them Town of Four<sup>455</sup> (father of the Anok),<sup>456</sup> which is Hebron, in mountain of Judah, and her open lands around her. [12] And the field of the city and her villages they gave to Caleb, son of Jephunneh, in his possession. [13] And to sons of Aaron the priest they gave the city of refuge of the killer, Hebron and her open lands, and Libnah and her open lands, [14] and Jattir and her open lands, and Eshtemoa<sup>457</sup> and her open lands, [15] and Holon and her open lands, and Debir and her open lands, [16] and Eye and her open lands, and Juttah and her open lands, House of Sun and her open lands; nine cities from these two tribes.

[17] And from tribe of Benjamin were, Gibeon and her open lands, Geba<sup>458</sup> and her open lands, [18] Anathoth<sup>459</sup> and her open lands, and Almon and her open lands; four cities. [19] All cities of sons of Aaron the priests were thirteen cities and their open lands.

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452 Numbers 35:1-5

453 קֹהַתִּי (qehâtiy) “Kohathite” (singular) – NKJV, KJV, NAS “Kohathites” - Kohath was a son of Levi; Amram was a son of Kohath, and Aaron was a son of Amram (Exodus 6:18, 20)

454 שִׁמְעוֹנִי (shim'oniy) “Simeonite” (singular) - NKJV, KJV “Simeon”; NAS “Simeonites”

455 קִרְיַת אַרְבַּע (qiryat 'arba') “Town of Four” - NKJV “Kirjath Arba” - see footnote for Genesis 23:2

456 אֲנוֹק ('anoq) “Anok” - NKJV, KJV, NAS “Anak” - see Joshua 15:13

457 אֶשְׁתֵּמוֹא ('eshttemo'a) “Eshtemoa” NKJV, etc. - found also in 1 Samuel 30:28; 1 Chronicles 6:57(H42) - also the name of a man in 1 Chronicles 4:17, 19.

458 גֵּבָע (geva') “Geba” NKJV, etc. - found also in Judges 20:33; 1 Samuel 13:3; 2 Samuel 5:25; 1 Kings 15:22; 2 Kings 23:8; 1 Chronicles 6:60; 8:6; 2 Chronicles 16:6; Ezra 2:26; Nehemiah 7:30; 11:31; 12:29; Isaiah 10:29; Zechariah 14:10

459 אֲנָתוֹת ('anâtot) “Anathoth” NKJV, etc. - found also in 1 Kings 2:26; 1 Chronicles 6:60; 7:8; Ezra 2:23; Nehemiah 7:27; 11:32; Isaiah 10:30; Jeremiah 1:1; 11:21, 23; 29:27; 32:7-9. Also, the name of a leader in Nehemiah 10:19.

[20] And to the families of the sons of Kohath, the Levites, those remaining from sons of Kohath, so cities of their lot were from tribe of Ephraim. [21] And they gave to them the city of refuge of the killer, Shechem, and her open lands in mountain of Ephraim, and Gezer and her open lands, [22] and Kibzaim<sup>460</sup> and her open lands, and house of Horon and her open lands, four cities.

[23] And from tribe of Dan were, Eltekeh and her open lands, Gibbethon and her open lands, [24] Aijalon and her open lands, and Winepress of a Pomegranate and her open lands, four cities. [25] And from half tribe of Manasseh were, Taanach and her open lands, and Winepress of a Pomegranate and her open lands, two cities. [26] All ten cities and their open lands were to families of those remaining of the sons of Kohath.

[27] And to sons of Gershon<sup>461</sup> from the families of the Levites from half tribe of Manasseh the city of refuge of the killer were, Galon<sup>462</sup> in the Bashan and her open lands, and Beeshterah<sup>463</sup> and her open lands, two cities. [28] And from tribe of Issachar were, Kishion and her open lands, Daberath and her open lands, [29] Jarmuth and her open lands, Eye Gannim and her open lands, four cities.

[30] And from tribe of Asher were, Mishal and her open lands, Abdon<sup>464</sup> and her open lands, [31] Helkath and her open lands, and Rechob and her open lands, four cities.

[32] And from tribe of Naphtali the city of refuge of the killer were, Kedesh in the Galilee and her open lands, and Hammoth Dor<sup>465</sup> and her open lands, and Kartan<sup>466</sup> and her open lands, three cities. [33] All the cities of the Gershonite to their families, thirteen cities and their open lands.

[34] And to families of sons of Merari,<sup>467</sup> the remaining Levites, from tribe of Zebulun were, Jokneam and her open lands, Kartah<sup>468</sup> and her open lands, [35] Dimnah<sup>469</sup> and her open lands, Nahallal and her open lands, four cities. [36] And from tribe of Reuben were, Bezer and her open lands, and Jahaz and her open lands, [37] Kedemoth and her open lands, and Mephaath and her open lands, four cities.

[38] And from tribe of Gad the city of refuge of the killer were, Ramoth in the Gilead and her open lands, and Two Camps<sup>470</sup> and her open lands, [39] Heshbon and her open lands, Jazer and her open lands, all four cities. [40] All the cities to

460 קִבְצַיִם (qivtsaiym) “Kibzaim” NKJV, etc. also found in 1 Chronicles 6:68(H53) by the name of “Jokmean” (NKJV, etc.) יֶקְמֶעַם (yâqme`âm).

461 גֵּרְשׁוֹן (gêreshon) “Gershon” son of Levi, Genesis 46:11

462 גָּלוֹן (gâlon) “Galon” (written) - NKJV, etc. “Golan” (read, גּוֹלָן [golân])

463 בְּעִשְׁתֵּרָה (be`eshtêrâh) “Beeshterah” KJV - “Be Eshterah” NKJV – named עֲשִׁתָּרוֹת (‘ashtârot) “Ashtaroth” in 1 Chronicles 6:71(H56)

464 עַבְדֹּן (‘avdon) “Abdon” NKJV, etc. found also in 1 Chronicles 6:74(H59) – also name for a man in Judges 12:13, 15; 1 Chronicles 8:23, 30; 9:36; 2 Chronicles 34:20.

465 חַמּוֹת דּוֹר (chammot Do'r) “Hammoth Dor” NKJV, etc. - only here

466 קָרְתָן (qartân) “Kartan” NKJV, etc. - only here

467 מֵרָרִי (merâriy) “Merari” son of Levi, Genesis 46:11

468 קָרְתָה (qartâh) “Kartah” NKJV, etc. - only here

469 דִּמְנָה (dimnâh) “Dimnah” NKJV, etc. - only here

sons of Merari to their families those remaining from the families of the Levities, and their lot was twelve cities.

[41] All the cities of the Levities among possession of sons of Israel were forty eight cities and their open lands. [42] These cities were city, city, and her open lands and around her, thus to all these cities.<sup>471</sup>

[43] And Yehvah gave to Israel all the land he swore to give to their fathers, and they possessed her and dwelt in her. [44] And Yehvah gave to them rest round about, according to what he swore to their fathers, and not a man stood before them from all their enemies. All their enemies Yehvah gave in their hand. [45] Not a word fell from all the good word Yehvah spoke to house of Israel. It all came in.

**22**[1] Then Joshua called for the Reubenite and for the Gadite and for the half tribe of Manasseh. [2] And he said to them, “You kept all that Moses, servant of Yehvah, commanded you, and you listened to my voice all that I commanded you. [3] You have not left your brethren these many days unto this day, and you have kept charge of commandment of Yehvah your Gods. [4] And now, Yehvah your Gods has given to your brethren rest, just as he spoke to them. And now, turn and go to yours, to your tents to land of your inheritance that Moses, servant of Yehvah, gave to you across the Jordan. [5] Only, be very careful to do the commandment and the law that Moses, servant of Yehvah, commanded you, to love Yehvah your Gods, and to walk in all his ways, and to keep his commandments, and to cling to him, and to serve him in all your heart and in all your soul.”

[6] And Joshua blessed them and sent them, and they went to their tents. [7] And to the half tribe of Manasseh Moses gave in the Bashan, and to his half Joshua gave with their brethren from across the Jordan toward the sea. And also, when Joshua sent them away to their tents, and blessed them, [8] so he spoke to them saying, “With many riches return to your tents, and with very much livestock, with silver and with gold, and with bronze, and with iron, and with very much clothing. Divide spoil of your enemies with your brethren.”

[9] And sons of Reuben, and sons of Gad, and the half tribe of Manasseh returned and went from sons of Israel from Shiloh which was in the land of Canaan to go to the land of Gilead to land of their possession that they possessed in her upon mouth of Yehvah in hand of Moses. [10] And they went to the territories of the Jordan that are in land of Canaan. And sons of Reuben, and sons of Gad, and the half tribe of Manasseh built there an altar by the Jordan, a great altar to sight.

[11] And sons of Israel heard saying, “Behold, sons of Reuben, sons of Gad, and the half tribe of Manasseh built the altar at front of land of Canaan at the territories of the Jordan on sons of Israel's side.” [12] And sons of Israel heard, and all congregation of sons of Israel gathered together, Shiloh, to go up against them to the war. [13] And sons of Israel sent to sons of Reuben, and to sons of Gad, and to half tribe of Manasseh to the land of Gilead, Phinehas, son of Eleazar the priest, [14] and ten leaders with him, one leader, one leader to a father's house for all tribes of Israel, and each head a house of their fathers. They were according to the thousands of Israel.

[15] And they came to sons of Reuben, and to sons of Gad, and to half tribe of Manasseh to the land of Gilead and spoke with them saying, [16] “Thus says all

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470 מַחֲנַיִם (machanayim) “Two Camps” - NKJV, etc. “Mahanaim” - see footnote for Genesis 32:2.

471 NKJV “Every one of these cities had its common-land surrounding it; thus *were* all these cities.”



congregation of Yehvah, 'What is this unfaithfulness<sup>472</sup> which you have acted unfaithful<sup>473</sup> against Gods of Israel to turn today from after Yehvah in your building for yourselves an altar to your rebelling today against Yehvah? [17] Is the iniquity of Peor, from which we have not cleansed<sup>474</sup> ourselves unto this day, little for us? And the plague was against the congregation of Yehvah! [18] And you turn today from after Yehvah and rebel today against Yehvah, and tomorrow to all congregation of Israel he will be angry. [19] And indeed, if land of your possession is unclean, cross over for yourselves to land of possession of Yehvah where dwelling of Yehvah dwells there, and take possession among us, and do not rebel against Yehvah. And do not rebel against us in your building for yourselves an altar, except an altar of Yehvah our Gods. [20] Did not Achan, son of Zerah, act unfaithfully in that doomed to destruction, and upon all congregation of Israel was wrath? And that man did not perish alone in his iniquity."<sup>475</sup>

[21] And sons of Reuben, and sons of Gad, and the half tribe of Manasseh answered and spoke to heads of thousands of Israel, [22] "God of Gods,<sup>476</sup> Yehvah, God of Gods, Yehvah, he knows, and let Israel himself know. If in rebellion, and if in unfaithfulness against Yehvah, do not save us this day. [23] To building to us an altar to turn from after Yehvah, and if to offer up upon it a burnt offering and a grain offering, and if to do upon it sacrifices of peace offerings, Yehvah himself will seek it out. [24] And if not, from anxiety,<sup>477</sup> from a reason we did this, saying, 'Tomorrow, your sons speak to our sons, saying, "What is to you and to Yehvah, Gods of Israel? [25] And Yehvah has given a border between us and you, sons of Reuben and sons of Gad, the Jordan. There is not to you a portion in Yehvah.'" And your sons cause our sons to cease fearing Yehvah. [26] And we said, 'Let us do, please, for ourselves, to build the altar, not for burnt offering and not for sacrifice. [27] It shall be for a witness between us and you and our generations after us to serve the service of Yehvah before him in our burnt offerings and our sacrifices and in our peace offerings. And your sons shall not say tomorrow to our sons, "There is not to you a portion in Yehvah."'"

[28] "So we said, and it shall be, when they say to us and to our generations

472 מַעַל (ma'al) "unfaithfulness" - NAS "unfaithful act"; KJV, YLT "trespass"; NKJV "treachery" - same word is "unfaithfulness" e.g. in NKJV in Leviticus 26:40 (NAS "unfaithfulness"; KJV "trespass"); Numbers 5:6 (NAS "unfaithfully"; KJV "trespass"); 1 Chronicles 9:1 (NAS "unfaithfulness"; KJV "transgression"); 10:13 (NAS "trespass"; KJV "transgression"); Ezekiel 14:13 (NAS "unfaithfulness"; KJV trespassing); 15:8 (NAS "unfaithfully"; KJV "trespass"); 18:24 (NAS treachery"; KJV "trespass"); 39:26 (NAS treachery"; KJV "trespasses"); Daniel 9:7 (NAS "unfaithful deeds"; KJV "trespass"). KJV also translates פֶּשַׁע (pesha') as "trespass" (e.g. Genesis 31:36; 50:17[2x]; etc.), which is more technically a word for "trespass" or "transgression."

473 See Deuteronomy 12:11-14

474 Not cleansed? Deuteronomy 4:3

475 Others perished for Achan's iniquity, his family, his animals, some of the sons of Israel (Joshua 7). God will do this, bring judgment even upon those who have not been directly involved (who did not do that particular sin). E.g. Ezekiel 21:3-4, He kills both righteous and wicked. Jesus said, your time is always ready (John 7:6; Ecclesiastes 9:12). We can effect others, even bring death upon them, with our sin (e.g. David, 2 Samuel 12:10-12/18:32-33).

476 אֱלֹהִים | אֱלֹ (el'elohiym) "God of Gods" or "God, Gods" - NKJV, KJV, etc. "God of gods"; NAS, CSB, etc. "The Mighty One, God"; YLT "The God of gods" - this same exact phrase is only found here again in Joshua 22:22 and in Psalm 50:1 (NKJV, NAS "The Mighty One, God"; KJV "the mighty God"; YLT "The God of gods"). See also footnote for Deuteronomy 10:17.

477 דְּאָגָה (de'âgâh) "anxiety" CJB, LEB - "concern" NAS; "fear" NKJV, KJV, YLT - found also in Proverbs 12:25 ("anxiety" NAS, NKJV); Jeremiah 49:23 ("anxiety" NAS); Ezekiel 4:16 ("anxiety" NAS, NKJV); 12:18-19 ("anxiety" NAS, NKJV).

tomorrow, so we shall say, 'See, a pattern of altar of Yehvah that our fathers made, not for burnt offering and not for sacrifice. For it is a witness between us and you.' [29] Far be it for us, from us, to rebel against Yehvah and to turn today from after Yehvah, to build an altar for burnt offering, for grain offering, and for sacrifice, separate from altar of Yehvah our Gods that is before his dwelling."

[30] And Phinehas the priest heard, and the leaders of the congregation, and heads of thousands of Israel that were with him, the words that sons of Reuben, and sons of Gad, and sons of Manasseh spoke, and it was good in their eyes. [31] And Phinehas, son of Eleazar the priest, said to sons of Reuben, and to sons of Gad, and to sons of Manasseh, "Today, we know that Yehvah is in our midst, that you have not acted unfaithfully against Yehvah, this unfaithfulness. Now, you have delivered sons of Israel from hand of Yehvah."

[32] And Phinehas, son of Eleazar the priest, returned, and the leaders, from sons of Reuben, and from sons of Gad, from the land of the Gilead, to land of Canaan, to sons of Israel. And they brought them back word. [33] And the word was good in eyes of sons of Israel. And sons of Israel blessed Gods. And they did not say to go up against them to war to destroy the land that sons of Reuben, and sons of Gad were dwelling in her. [34] And sons of Reuben and sons of Gad called the altar, "For it is a witness between us that Yehvah is the Gods."

**23**[1] And it was, from many days after which Yehvah had given to Israel rest from all their enemies from round about, and Joshua was old, gone in the days. [2] And Joshua called to all Israel, to his elders, and to his heads, and to his judges, and to his officers, and he said to them, "I am old, gone in the days. [3] And you have seen all that Yehvah your Gods has done to all these nations because of you. For Yehvah your Gods, he has fought for you. [4] See, I have caused to fall<sup>478</sup> for you these remaining nations in an inheritance for your tribes, from the Jordan, and all the nations I have cut off, and the great sea, the going in of the sun. [5] And Yehvah your Gods, he will drive them from before you and dispossess them from before you, and you shall possess their land, just as Yehvah your Gods spoke to you."

[6] "So, be very strong to keep and to do all that is written in the book of law of Moses, not turning from it right or left, [7] not going in these nations, these remaining nations with you, and in the name of their gods, not causing to remember, and not swearing, and not serving them, and not bowing down to them. [8] But, in Yehvah your Gods you shall cling,<sup>479</sup> just as you have done unto this day. [9] And Yehvah has dispossessed from before you great and mighty nations. And you, not a man stood before you unto this day. [10] One man from you shall pursue a thousand, for Yehvah your Gods is he who fights for you, just as he spoke to you. [11] So, be very careful for your souls to love Yehvah your Gods. [12] For, if turning you turn and cling to a remnant of these nations, these remaining with you, and make marriages in them, and you go in them, and they in you,<sup>480</sup> [13] knowing you shall know that Yehvah your Gods will not continue to dispossess these nations from before you. And they will be to you for a trap and for a snare, and for a scourge

478 הִפַּלְתִּי (hipalti) "I have caused to fall" YLT - "I have divided" NKJV, KJV; "I have apportioned" NAS – same exact word as found in Jeremiah 15:8 "I will cause . . . to fall" NKJV.

479 תִּדְבָּקוּ (tidbâqu) "cling" NAS, CJB, ESV, MEV, etc. - "cleave" YLT, KJV; "hold fast" NKJV – same root word as in Genesis 2:24 "cling" to his wife; 2 Samuel 23:10 "clung" to the sword (NAS); Psalm 102:5(H6) My bones "cling" to my skin (NKJV, NAS) – note the marital relationship between Christ and the assembly of believers in Ephesians 5:30-32.

480 See footnote for Genesis 29:21.

in your sides, and for thorns in your eyes, until you perish from upon this good ground which Yehvah your Gods gave to you.”

[14] “And behold, I am going today in the way of all the earth. And you know in all your heart and in all your soul that not one word fell from all the good words that Yehvah your Gods spoke upon you. Everything came to you. Not one word fell from it. [15] And it shall be, just as every word which Yehvah your Gods spoke to you came upon you, so Yehvah will bring upon you every bad word until his extermination of you from upon this good ground which Yehvah your Gods gave to you. [16] When you pass over the covenant of Yehvah your Gods which he commanded you, and you go and serve other gods and bow down to them, so anger of Yehvah will burn against you; and you will perish quickly from upon the good land that he gave you.”

**24**[1] And Joshua gathered all tribes of Israel to Shechem. And he called for elders of Israel, and for his heads, and for his judges, and for his officers, and they stood before the Gods. [2] And Joshua said to all the people, “Thus says Yehvah, Gods of Israel, 'In across the river<sup>481</sup> your fathers dwelt from antiquity, Terah, father of Abraham and father of Nahor, and they served<sup>482</sup> other gods.<sup>483</sup> [3] And I took your father, Abraham, from across the river, and led him in all land of Canaan, and made his seed many, and gave to him Isaac. [4] And I gave to Isaac, Jacob and Esau. And I gave to Esau mount Seir to possess it. And Jacob and his sons went down to Egypt.'

[5] 'And I sent Moses and Aaron and struck Egypt, just as I did in its midst, and afterwards I brought you out. [6] And I brought your fathers from Egypt, and you came in to the sea, and Egypt pursued after your fathers in a chariot and on horses to Sea of Reeds. [7] And they cried out to Yehvah, and he put darkness between you and the Egyptian. And he brought the sea upon him, and covered him. And your eyes saw what I did in Egypt, and you dwelt in the wilderness many days.'

[8] 'And I brought you to the land of the Amorite, who dwells across the Jordan. And they fought you, and I gave them into your hand. And you possessed their land, and I exterminated them from before you. [9] And Balak, son of Zippor, king of Moab, arose and fought against Israel. And he sent and called for Balaam, son of Beor, to curse you. [10] And I was not willing to listen to Balaam, and he blessed, blessing you, and I delivered you from his hand.'

[11] 'And you crossed over the Jordan and came in to Jericho. And citizens<sup>484</sup> of Jericho fought against you. The Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite, and I gave them into your hand. [12] And I sent before you the hornet,<sup>485</sup> and she drove them out from before you, two kings of the Amorite, not with your sword and not with your bow.

481 “across the river” - “across” עֵבֶר (’êver) from same root word as “Hebrew” עִבְרִי (’ivriy) = “one from beyond” (BDB).

482 Terah's grandson, Laban, said, “The Gods of Abraham and the Gods of Nahor, the Gods of their father, they will judge between us” (Genesis 31:53). Also, Laban was an idolater (Genesis 31:19, 30).

483 אֱלֹהִים אֲחֵרִים (’elohiym ’achêriym) “other gods” - plural noun, plural adjective

484 בְּעָלֵי (ba’alêy) “citizens of” NAS, etc; - “inhabitants” LXX κατοικουντες (katoikountes); “men of” NKJV, KJV; “possessors of” YLT; “lords of” JUB; “rulers of” CEV; “leaders of” ESV – this is the same root word as for “Baal” (see Appendix), used here and elsewhere in the sense of “inhabitants of” or “men of” - see same kind of use in Judges 9:2 (NKJV “men,” LXX ανδρων [andrôn] “men”), 46-47 (NKJV “men,” LXX ανδρες [andres] “men”), 51 (NKJV “people,” LXX not translated); 20:5 (NKJV “men,” LXX ανδρες [andres] “men”); 1 Samuel 23:11-12 (NKJV “men,” LXX not translated); 2 Samuel 21:12 (NKJV “men,” LXX ανδρων [andrôn] “men”).

485 Deuteronomy 7:20

[13] I gave to you land that you did not toil in her, and cities that you did not build, and you dwelt in them. You eat from vineyards and olive trees you did not plant.'

[14] "And now, fear Yehvah and serve him in perfection<sup>486</sup> and in truth, and put away gods that your fathers served across the river and in Egypt, and serve Yehvah. [15] And if it is bad in your eyes to serve Yehvah, choose for yourselves today whom you will serve. If gods that your fathers served that are across the river, or if gods of the Amorite whom you are dwelling in their land. And me, and my house, we will serve Yehvah."

[16] And the people answered and said, "Far be it for us to forsake Yehvah to serve other gods.<sup>487</sup> [17] For Yehvah our Gods, he brought us and our fathers from land of Egypt, from a house of slaves, and whom did in our eyes these great signs and kept us in all the way that we went in her and in all the peoples we passed through in their midst. [18] And Yehvah drove out all the peoples, and the Amorite who dwelt in the land, from before us. Also, we will serve Yehvah, for he is our Gods."

[19] And Joshua said to the people, "You are not able to serve Yehvah, for he is holy Gods.<sup>488</sup> He is a jealous God.<sup>489</sup> He will not forgive your transgression nor your sins.<sup>490</sup> [20] When<sup>491</sup> you forsake Yehvah and serve foreign gods, so he will turn and cause bad for you and finish you, after that good he caused for you." [21] And the people said to Joshua, "No, for Yehvah we will serve." [22] And Joshua said to the people, "You are witnesses against yourselves, that you have chosen for yourselves Yehvah to serve him." And they said, "Witnesses." [23] "And now, put away the gods of the foreigner<sup>492</sup> that are in your midst, and incline your heart to Yehvah, Gods of Israel." [24] And the people said to Joshua, "Yehvah our Gods we will serve, and to his voice we will listen."<sup>493</sup>

[25] And Joshua cut a covenant for the people in that day, and put for them<sup>494</sup> a statute and a judgment in Shechem. [26] And Joshua wrote these words in book of law of Gods. And he took a great stone and set it up there under the oak by sanctuary of Yehvah. [27] And Joshua said to all the people, "Behold, this stone shall be against us for a witness, for she has heard all words of Yehvah that he spoke with us. And she shall be against you for a witness, lest you deny your Gods."

486 תָּמִים (tâmiym) "perfection" - see Genesis 6:9 and footnote. Perfection is the standard (Deuteronomy 18:13; Matthew 5:48). See also Psalm 18:32; 101:2, 6.

487 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) "other gods" - plural adjective, plural noun

488 אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) "holy Gods" - plural adjective, plural noun, = same construction as e.g. in Joshua 24:2, 16 "other gods" אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) same plural noun, different plural adjective. For more on "He is Holy Gods" see Appendix.

489 אֱלֹהִים קְדוֹשִׁים הוּא ('elohiym qedoshiym hu') "He is a jealous God." - same sentence structure as "He is holy Gods" אֱלֹהִים קְדוֹשִׁים הוּא ('elohiym qedoshiym hu') - both have the noun followed by the adjective followed by the pronoun ("he").

490 Why does Joshua say He won't forgive them? See next verse.

491 כִּי (kiy) "When" YLT - "If" NKJV, KJV, NAS; "When, if" ἡνίκα ἐὰν (hênika ean) LXX

492 אֱלֹהֵי הַנֶּכֶד ('elohay hannêkâr) "gods of the foreigner" - see footnote for Judges 10:16.

493 נִשְׁמָע (nishmâ') "listen" LEB, WEB - "hear" JUB; "obey" NKJV, KJV, NAS "obey"; "hearken" YLT - same root word as in Deuteronomy 6:4 "Hear."

494 לוֹ (lo) "for them" - this is more literally "for him" referring back to the "people" (masculine singular), עַם (am).

[28] And Joshua sent the people away, each to his inheritance. [29] And it was after these things, so Joshua, son of Nun, servant of Yehvah, died, a son of one hundred and ten years. [30] And they buried him in a border of his inheritance in Timnath Serah in mountain of Ephraim north of mountain of Gaash.<sup>495</sup> [31] And Israel served Yehvah all days of Joshua and all the days of the elders who prolonged days after Joshua and who knew all works of Yehvah which he did for Israel.

[32] And bones of Joseph which sons of Israel brought up from Egypt they buried in Shechem in the portion of the field that Jacob bought from sons of Donkey, father of Shechem, for one hundred pieces. And they were for sons of Joseph for an inheritance. [33] And Eleazar, son of Aaron, died. And they buried him in a hill of Phinehas his son which he gave to him in mountain of Ephraim.

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495 גַּאֲשׁ (gâ`ash) "Gaash" NKJV, etc. - found also in Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32



## Judges<sup>1</sup>

**1**[1] And it was, after Joshua's death, so sons of Israel asked Yehvah saying, "Who shall go up for us to the Canaanite in the beginning to war against him?" [2] And Yehvah said, "Judah shall go up. Behold, I have given the land into your hand." [3] And Judah said to Simeon his brother, "Go up with me in my lot,<sup>2</sup> and we will fight against the Canaanite. And also I will go with you in your lot." And Simeon went with him. [4] And Judah went up, and Yehvah gave the Canaanite and the Perizzite into their hand. And they struck them in Bezek, 10,000 men.

[5] And they found My Lord Bezek<sup>3</sup> in Bezek, and they fought against him and struck the Canaanite and the Perizzite. [6] And My Lord Bezek fled, and they pursued after him. And they cut off thumbs<sup>4</sup> of his hands and his feet. [7] And My Lord Bezek said, "Seventy kings, thumbs of their hands and their feet cut off were gatherers under my table. Just as I have done, so Gods, he repaid to me." And they brought him to Jerusalem, and he died there.

[8] And sons of Judah fought against Jerusalem and captured her, and struck her by a sword's mouth. And they set the city on fire. [9] Afterwards, sons of Judah went down to fight against the mountain, and the southern, and the lowland dwelling Canaanite. [10] And Judah went to the Canaanite dwelling in Hebron (and name of Hebron was before Town of Four).<sup>5</sup> And they struck Sheshai, and Ahiman, and Talmai.<sup>6</sup> [11] And from there they went to inhabitants of Debir (and name of Debir was before Town of Book).

[12] And Caleb said, "Whoever strikes Town of Book and captures her, so I will give to him Achsah, my daughter, for a woman." [13] And Othniel, son of Kenaz, Caleb's younger brother,<sup>7</sup> captured her. So, he gave to him Achsah his daughter for a woman. [14] And it was, in her coming, she persuaded him to ask from her father the field. And she dismounted from upon the donkey, and Caleb said to her, "What do you want?"<sup>8</sup> [15] And she said to him, "Give to me a blessing. For you have given me land in the south, so you shall give to me basins<sup>9</sup> of water." And Caleb gave to her upper basins and lower basins.<sup>10</sup>

1 This is both the Hebrew, שֹׁפְטִים (shophtiyim), and Greek, LXX κριται (kritai), title.

2 בְּגֻרְלִי (vegorāliy) "my lot" KJV, YLT - "my allotted territory" NKJV; "territory allotted me" NAS – remember, the land was given by lot (e.g. Joshua 13:6; 14:2).

3 אֲדֹנִי בֶזֶק ('adoni bezeq) "My Lord Bezek" - NKJV, etc. "Adoni-Bezek"; KJV "Adonibezek" - "Adoni" אֲדֹנִי ('adoni) is "my lord" (e.g. Genesis 18:12 [Sarah calls Abraham "my lord" to herself, 1 Peter 3:6]; 23:6, 11, 15; 24:18; etc.).

4 בְּהֹלֹת (beholot) "thumbs" - Same term in Hebrew for both thumb and big toe, בֹּהֶן (bohen) e.g. Exodus 29:20.

5 קִרְיַת אַרְבַּע (qiryat 'arba') "Town of Four" - see footnote for Genesis 23:2.

6 Judges 1:10-15 = Joshua 15:13-19.

7 Kenaz is Caleb's younger brother. Caleb was the son of Jephunneh (Numbers 13:6).

8 מַה-לָּךְ (mah-lâk) "What do you want?" NAS; "What do you wish?" NKJV – more literally, "What's to you?"

9 גִּלּוֹת (gullot) "basins" - NKJV, KJV, NAS "springs" - this word is used elsewhere for "bowls" e.g. 1 Kings 7:41-42 and "bowl" (Ecclesiastes 12:6).

10 In Joshua 15:19 "upper" and "lower" are plural along with the plural "basins." Here, "upper" and "lower" are singular, yet "basins" plural.

[16] And sons of Cainite, father-in-law of Moses, went up from the city of the Palm Trees<sup>11</sup> with sons of Judah, to wilderness of Judah, which is south of Arad, and went and dwelt with the people.<sup>12</sup>

[17] And Judah went with Simeon his brother, and they struck the Canaanite inhabiting Zephath.<sup>13</sup> And they utterly destroyed her, and called the name of the city Hormah.<sup>14</sup> [18] And Judah captured Gaza and her border, and Ashkelon<sup>15</sup> and her border, and Ekron and her border. [19] And Yehvah was with Judah, and they possessed the mountain. But, they did not dispossess the inhabitants of the valley, because they had chariots of iron.

[20] And they gave to Caleb Hebron, just as Moses said. And they dispossessed from there three sons of the Anak.<sup>16</sup> [21] And the Jebusite, inhabitant of Jerusalem, sons of Benjamin did not dispossess. And the Jebusite dwells with sons of Benjamin in Jerusalem unto this day.<sup>17</sup>

[22] And house of Joseph, they also went up to House of God, and Yehvah was with them. [23] And house of Joseph spied in House of God (and the name of the city before was Luz).<sup>18</sup> [24] And those watching saw a man coming out from the city, and said to him, "Please show us the entrance of the city, and we will deal with you kindly." [25] And he showed them the entrance of the city, and they struck the city by a sword's mouth. And the man and all his family they sent out. [26] And the man went to the land of the Hittites, and built a city, and called her name Luz, which is her name unto this day.

[27] And Manasseh did not dispossess House of Shean and her daughters, and Taanah and her daughters, and inhabitant of Dor and her daughters, and inhabitants of Ibleam and her daughters, and inhabitants of Meggido and her daughters. And the Canaanite was determined to dwell in that land. [28] And it was, when Israel was strong, so he put the Canaanite to forced labor,<sup>19</sup> and dispossessing, he did not dispossess.<sup>20</sup>

[29] And Ephraim did not dispossess the Canaanite who dwelt in Gezer, and the Canaanite dwelt in his midst in Gezer. [30] Zebulun did not dispossess inhabitants of Kitron<sup>21</sup> and inhabitants of Nahalol. And the Canaanite dwelt in his midst, and they were to forced labor. [31] Asher did not dispossess inhabitants of Acco,<sup>22</sup> and

11 City of the Palm Trees = Jericho. See Deuteronomy 34:3.

12 This was forbidden (Exodus 23:23-24; Deuteronomy 7:1-5, 22-26; 20:16-18).

13 צִפְתָּה (tsphat) "Zephath" - only here

14 חֶרְמָה (chârmâh) - "Hormah" means "devoted to destruction" or "destruction." It is used with the related verb in this verse, יָחַר־בָּהּ [yacharimu], "utterly destroyed." See also footnotes for Numbers 14:45. There is also the place of war in Numbers 21:2-3 called "Hormah."

15 אֲשָׁקֶלֶן ('ashqelon) "Ashkelon" - found also in Judges 14:19; 1 Samuel 6:17; 2 Samuel 1:20; Jeremiah 25:20; 47:5, 7; Amos 1:8; Zephaniah 2:4, 7; Zechariah 9:5.

16 Anak, also called "Anok" in Joshua 21:11, sons are noted to be from the Nephilim (Numbers 13:33) and these Anakim (sons of Anak) were considered Rephaim (Deuteronomy 2:10-11).

17 This was obviously written before 2 Samuel 5:6-9/1 Chronicles 11:4-7.

18 Jacob named the place "House of God" in Genesis 28:19, apparently near the city of Luz. See Joshua 16:2.

19 לָמָס (lâmas) "to forced labor" NAS - "under tribute" NKJV; "to tribute" KJV - same word as in Joshua 17:13 "to forced labor" NKJV, NAS; "to tribute" KJV

20 In other words, "did not completely" (NKJV) dispossess them.

21 קִטְרוֹן (qitron) "Kitron" - only here

22 אַכּוֹ ('akko) "Acco" - only here - modern name in English is "Acre" in Israel. In NT "Ptolemais" (Acts 21:7).



inhabitants of Sidon and Ahlab<sup>23</sup> and Achzib and Helbah<sup>24</sup> and Aphik and Rechob. [32] And the Asherite dwelt in the midst of the Canaanite, the inhabitants of the land, for he did not dispossess him.

[33] Naphtali did not dispossess inhabitants of House of Sun and inhabitants of House of Anath. And he dwelt in the midst of the Canaanite, the inhabitants of the land. And inhabitants of House of Sun and inhabitants of House of Anath were put to forced labor. [34] And the Amorite oppressed sons of Dan to the mountain, for he did not allow him to descend to the valley. [35] And the Amorite was determined to dwell in mount Heres,<sup>25</sup> in Aijalon and in Shaalbim.<sup>26</sup> And the hand of house of Joseph was heavy, and they were put to forced labor. [36] And the border of the Amorite was from Ascent of Scorpions<sup>27</sup> from the rock and upward.

**2**[1] And messenger<sup>28</sup> of Yehvah went up from the Gilgal to the Weeping<sup>29</sup> and said, "I brought you up from Egypt and brought you to the land that I swore to your fathers and said, 'I will not break my covenant with you. [2] And you shall not cut a covenant with the inhabitants of this land. Their altars you shall tear down.' And you did not listen to my voice. What<sup>30</sup> is this you have done?" [3] So also, I said, 'I will not drive them out from before you. And they will be to you for sides,<sup>31</sup> and their Gods will be to for a snare.'"

[4] And it was, when messenger of Yehvah spoke these words to all sons of Israel, so the people lifted up their voice and wept. [5] And they called the name of that place Weeping,<sup>32</sup> and they sacrificed there to Yehvah. [6] And Joshua sent the people away, and sons of Israel went, each to his inheritance to possess the land.

[7] And the people served Yehvah all days of Joshua and all the days of the elders who prolonged days after Joshua, who saw all the great work that Yehvah did for Israel. [8] And Joshua, son of Nun, servant of Yehvah, died, a son of one hundred and ten years. [9] And they buried him in border of his inheritance in Timnath Heres<sup>33</sup> in mountain of Ephriam north of mount Gaash. [10] And also, all that generation was gathered to their fathers, and a new generation arose after them who did not know Yehvah nor the work which he did for Israel.

[11] And sons of Israel did the bad in eyes of Yehvah, and served the Baals.<sup>34</sup> [12]

23 אַחְלָב ('achlâv) "Ahlab" - only here

24 חֶלְבָּה (chelbâh) "Helbah" - only here

25 חֶרֶס (cheres) "Heres" is another word for the "Sun" found in Judges 8:13 (KJV "sun"; NKJV, NAS "Heres"); 14:18; Job 9:7, "itch" in Deuteronomy 28:27, and as a location also in Judges 2:9.

26 בְּשַׁעֲלִימִים (vesha'albim) "Shaalbim" - found also in 1 Kings 4:9.

27 עֲקֻרְבִּיִם ('aqrabbiym) "Scorpions" - NKJV "Akrabbim" - see footnote for Numbers 34:4.

28 See footnotes for Genesis 16:7.

29 בֹּכִיִּים (bochiym) "Weeping" - NKJV, etc. "Bochim" - same word e.g. in Numbers 25:6 "weeping" (NKJV); Ezra 3:12 "wept"; Job 30:31 "weep"

30 מָה (mah) "What" NAS, YLT - "Why" NKJV, KJV

31 צִדִּיִּים (tsiddiym) "sides" - NKJV, NAS, KJV "thorns in your side"; YLT "adversaries" - this is similar to e.g. Numbers 33:55 ("thorns in your sides") without the "thorns," or Joshua 23:13 ("scourge in your sides") without the "scourge."

32 בֹּכִיִּים (bochiym) "Weeping" - NKJV, etc. "Bochim" - same word as above.

33 תִּמְנַת־חֶרֶס (timnat-heres) "Timnath Heres" - only here

34 בְּעֻלִּים (be'aliym) "Baals" - see Baal in Appendix.

And they forsook Yehvah, Gods of their fathers, the one who brought them out from land of Egypt, and they went after other gods, from gods of the peoples who were around them. And they bowed down to them, and provoked Yehvah. [13] And they forsook Yehvah and served to the Baal and to the Ashtaroths.<sup>35</sup>

[14] And anger of Yehvah burned against Israel, and he gave them into hand of plunderers, and they plundered them. And he sold them into hand of their enemies round about. And they were no longer able to stand before their enemies. [15] Whenever they went out, hand of Yehvah was against them for bad, just as Yehvah spoke, and just as Yehvah swore to them. And he<sup>36</sup> was very distressing to them.

[16] And Yehvah raised up judges, and they saved them from those who plundered them. [17] And also, to their judges they did not listen, for they played the prostitute after other gods, and bowed down to them. They turned quickly from the way their fathers walked – to hear commandments of Yehvah. They did not do so.

[18] And when Yehvah raised up judges for them, so Yehvah was with the judge. And he saved them from hand of their enemies all the days of the judge, for Yehvah was moved to compassion from their groaning, because of their oppressors and their afflictors.<sup>37</sup> [19] And it was, in the death of the judge, they turned and were more corrupt than their fathers, to go after other gods, to serve them and bow down to them. They did not cease<sup>38</sup> from their deeds and from their stubborn<sup>39</sup> way.

[20] And anger of Yehvah burned against Israel, and he said, “Because this nation has passed over my covenant that I commanded their fathers and have not listened to my voice, [21] I also shall no longer dispossess any from before them from the nations that Joshua left and died;<sup>40</sup> [22] in order to test Israel in them, whether they are keepers of way of Yehvah, to walk in them just as their fathers kept, or not.” [23] So Yehvah gave those nations rest<sup>41</sup> without dispossessing them quickly, and did not give them into hand of Joshua.

**3**[1] And these nations that Yehvah gave rest to test Israel in them, all who did not know all wars of Canaan, [2] only so that generations of sons of Israel might know, to teach them war, only who before did not know them,<sup>42</sup> [3] five lords of Philistines, and every one of the Canaanite, and the Sidonian, and the Hivite inhabiting mount Lebanon, from mount Baal Hermon unto entrance of Hamath. [4]

35 עַשְׁתָּרוֹת (‘ashttârôt) – “Ashtaroths” NKJV; “Ashtoreth” NAS, KJV, YLT; LXX Ἀστάρταις (Astartais) - see footnote for Deuteronomy 1:4.

36 יָצַר (yêtsér) “he was distressing” - NKJV, KJV, NAS “they were . . . distressed” - this is literally “he was distressed” or “distressing,” but “to them” לָהֶם (lâhem) indicates possession; thus “they were . . . distressed” or “it was distressing to them.”

37 דּוֹחַקֵיהֶם (dochaqêyhem) “their afflictors” - NAS “those who . . . afflicted them”; NKJV “those who . . . harassed them”; “them that . . . vexed them”; “those thrusting them away” YLT - found also only in Joel 2:8 “push” NKJV, “crowd” NAS; “thrust” KJV; “press” YLT

38 הִפְּלוּ (hipiylû) “cease” - more literally, “cause to fall”

39 קָשָׁה (qâshâh) “stubborn” = hard, e.g. in Exodus 1:13 “hard” bondage, or related verb in Exodus 7:3 “I will harden Pharaoh's heart.” God makes the heart hard, stubborn (Romans 9:18).

40 וַיָּמָת (vayyâmot) “and died” literally – in other words, “when he died” NKJV, KJV, NAS, YLT, etc.

41 יָנַח (yannach) “gave . . . rest” - NKJV, KJV “left”; NAS “allowed . . . to remain” - from the same root as Noah's name, rest (see footnote for Genesis 5:29).

42 יָדְעוּם (yedâ`um) “know them” - “them” refers to the “wars” of verse 1.

And they were to test Israel in them to know if they will hear commandments of Yehvah which he commanded their fathers in hand of Moses. [5] And sons of Israel dwelt in the midst of the Canaanite, the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

[6] And they took their daughters to them for women, and their daughters they gave to their sons;<sup>43</sup> and they served their gods.<sup>44</sup> [7] And sons of Israel did the bad in eyes of Yehvah and forgot Yehvah their Gods. And they served the Baals and the Asherahs.<sup>45</sup> [8] And anger of Yehvah burned against Israel, and he sold them into hand of Cushan Rishathaim,<sup>46</sup> king of<sup>47</sup> Aram of Two Rivers,<sup>48</sup> and sons of Israel served Cushan Rishathaim eight years.

[9] And sons of Israel cried out to Yehvah, and Yehvah raised up a savior<sup>49</sup> for sons of Israel. And Othniel, son of Kenaz, Caleb's younger brother, saved them. [10] And spirit of Yehvah was upon him, and he judged Israel. And he went out to war, and Yehvah gave in his hand Cushan Rishathaim, king of Aram;<sup>50</sup> and his hand was strong upon Cushan Rishathaim. [11] And the land was quiet forty years. And Othniel, son of Kenaz, died.

[12] And sons of Israel again did the bad in eyes of Yehvah. And Yehvah made Eglon, king of Moab, strong against Israel, because they did the bad in eyes of Yehvah. [13] And he gathered to himself sons of Ammon and Amalek, and he went and struck Israel and took possession of the city of the Palm Trees.<sup>51</sup> [14] And sons of Israel served Eglon, king of Moab, eighteen years.

[15] And sons of Israel cried out to Yehvah, and Yehvah raised up for them a savior, Ehud,<sup>52</sup> son of Gera, the Benjamite,<sup>53</sup> a man, his right hand bound.<sup>54</sup> And sons of Israel sent in his hand a gift to Eglon, king of Moab. [16] And Ehud made for himself a sword, and to her was two mouths,<sup>55</sup> her length a short cubit.<sup>56</sup> And he girded her underneath his clothes upon his right thigh. [17] And he brought the gift to Eglon, king of Moab, and Eglon was a very fat man.

[18] And it was, when he finished to offer the gift, and he sent away the people

43 This was explicitly forbidden in Deuteronomy 7:3.

44 This is exactly what God said would happen in Deuteronomy 7:4.

45 See footnote for Deuteronomy 16:21.

46 כוּשָׁן רִשְׁתַּיִם (kushan Rish`ataiyim) "Cushan Rishathaim" - found also in Judges 3:10.

47 "king of" - Cushan Rishathaim is noted as king of "Aram of Two Rivers" (vs 8) and king of "Aram" (vs 10).

48 אֲרָם נַהֲרָיִם ('aram naharâyim) "Aram of Two Rivers" = "Mesopotamia" (NKJV) = "land of the Chaldeans" (Acts 7:2, 4) = Syria - see footnotes for Genesis 10:22; 24:10.

49 מוֹשִׁיעַ (moshiy`a) "savior" CJB, GNV, GW, NOG, WEB - "saviour" YLT; "deliverer" NKJV, KJV, NAS - see footnote for Deuteronomy 22:27.

50 אֲרָם ('arâm) "Aram" = "Mesopotamia" NKJV - see footnote for Genesis 10:22; 24:10.

51 City of the Palm Trees = Jericho. See Deuteronomy 34:3.

52 אֶהוּד ('êhud) "Ehud" - found also in Judges 3:16, 20-21, 23, 26; 4:1; 1 Chronicles 7:10 (son of Bilhan). There is also "Ehud" (NKJV) in 1 Chronicles 8:6, but that is a different name spelled slightly different אֶחָד ('êchud) "Echud."

53 בֶּן־הַיְמִינִי (ben-hayemiyniy) "the Benjamite" - "Benjamin" בִּנְיָמִין (binyâmiyn) means "son of right-hand."

54 אִישׁ אֶטֶר יָד־יְמִינֹו ('iysh 'itêr yad-yemiyno) more literally, "a man his right-hand bound" = "a left-handed man"

55 שְׁנֵי פִּיּוֹת (shenêy phêyot) "two mouths" = double-edged

56 גֹּמֶד (gomed) "a short cubit" - BDB "fr. elbow to knuckles of clenched (contracted) hand" - NKJV, etc. "cubit," yet the word for "cubit" is אַמָּה ('ammâh) e.g. Genesis 6:16. גֹּמֶד (gomed) "a short cubit" is only found here.

carrying the gift, [19] and he turned from the idols at the Gilgal, so he said, “I have a secret word for you, the king.” And he said, “Hush.”<sup>57</sup> And all those standing by him went out from by him. [20] And Ehud came to him, and he was sitting in his cool upper room<sup>58</sup> by himself. And Ehud said, “I have a word of Gods.” And he arose from upon the throne.<sup>59</sup> [21] And Ehud reached with his left hand and took the sword from upon his right thigh and thrust her in his belly. [22] And the handle<sup>60</sup> also went in after the blade. And the fat closed over the blade, for he did not draw the sword out from his belly. And the guts<sup>61</sup> came out. [23] And Ehud went out the porch<sup>62</sup> and closed and locked the doors of the upper room behind him. [24] And he went out.

And his servants came and looked and behold, the doors of the upper room were locked. And they said, “Surely, he is covering his feet<sup>63</sup> in the cool room.” [25] And they anxiously waited<sup>64</sup> until ashamed. And behold, he did not open the doors of the upper room. And they took the key and opened and behold, their Lords,<sup>65</sup> he was fallen on the ground dead. [26] And Ehud escaped during their delay, and he passed by the idols and escaped to the Female Goat.<sup>66</sup>

[27] And it was, in his arrival, so he blew in the horn in mountain of Ephraim, and sons of Israel came down with him from the mountain and he before them. [28] And he said to them, “Pursue after me, for Yehvah has given your enemies, Moab, in your hand.” And they went down after him and captured the fords of the Jordan to

57 הָסָם (hâs) “Hush” YLT, CEB - “Keep silence” NKJV, KJV, NAS

58 עֲלִיָּיָהּ (‘aliyyat) “upper room” ASV, ERV, EXB, LEB, NET, NIV, OJB, WEB - “upper chamber” YLT; “roof chamber” NAS, BDB; “parlour” KJV – found also in Judges 3:23-25; 2 Samuel 18:33(H19:1); 1 Kings 17:19, 23; 2 Kings 1:2; 4:10-11; 23:12; 1 Chronicles 1:51; 28:11; 2 Chronicles 3:9; 9:4; Nehemiah 3:31-32; Psalm 104:3, 13; Jeremiah 22:13-14.

59 כִּסֵּא (kissê) “throne” YLT, CSB, CEB, DRA, ERV, EHV, GNV, GW, HCSB, NOG, TLV, WYC - “seat” NKJV, KJV, NAS – same word for “throne” e.g. in Genesis 41:40; Exodus 11:5; 12:29; Deuteronomy 17:18; 1 Samuel 2:8; etc.. Also, used for “seat” e.g. in 1 Samuel 1:9; 4:13, 18; . There is also מוֹשָׁב (moshâv) for “seat” e.g. 1 Samuel 20:18, 25(2x) & שֶׁבֶת (shevet) e.g. 1 Kings 10:19; 2 Chronicles 9:18.

60 נֶצֶב (netsâv) “handle” NAS; לַבֵּן (labên) “handle” LXX; “hilt” NKJV [“the handle of a sword or dagger” MW]; “haft” KJV [“the handle of a weapon or tool” MW]; – only found here.

61 פֶּרֶשְׁדֹנָה (parshedonâh) “guts” CEB - “intestines” VOICE; “dirt” KJV; “entrails” NKJV; “refuse” NAS; “turds of the womb” WYC; “excrements of the belly” DRA; “bowels” EHV; “dung” ESV; “waste” CSB; “insides” HCSB; “stomach” NLV – only found here. The possibly related word פֶּרֶשׁ (peresh) is a word for “dung.” See footnotes for Exodus 29:14 & Leviticus 4:11.

62 מִסְדֵּרוֹנָה (misdderonâh) - “porch” NKJV – only found here, exact meaning unknown.

63 מְסִיךְ הוּא אֶת־רַגְלָיו (mêsiykh hu' et-raglâyv) “he is covering his feet” ASV; DARBY; WEB; Green; “He is . . . attending to his needs” NKJV; “He is . . . relieving himself” NAS; “He is . . . covering his feet” YLT; “he covereth his feet” KJV = he is pooping, e.g. same phrase in 1 Samuel 24:3(H4) more literally, “Saul went in to cover his feet” i.e. to go poop. In contrast, Qr (Kt שִׁינֵיהֶם [shêynêyhem] “their urine”) for 2 Kings 18:27 & Isaiah 36:12 reads מַיְמֵי רַגְלֵיהֶם (mêymêy raglêyhem) “waters of their feet” for urination (see also 1 Samuel 25:22 “pisseth against the wall” KJV).

64 יָחִילוּ (yâchiylu) “anxiously waited” - BDB “anxious longing”; NKJV, NAS “waited” - used similarly in Micah 1:12 “becomes weak waiting” NAS – used elsewhere for dancing (Judges 21:21), be in anguish (Deuteronomy 2:25), writhing in pain (Isaiah 26:17), etc..

65 אֲדֹנֵיהֶם (‘adonêyhem) “their lords” - plural noun with plural pronominal suffix (their) with the singular verb “fallen.”

66 הַשְּׂעִירָתָה (hase‘iyrâtâh) “to the Female Goat” - NKJV, NAS “to Seirah”; KJV “unto Seirath” - only found here for a location. This word, שְׂעִירָה (se‘iyrah), is used for a female goat in Leviticus 4:28; 5:6.

Moab. And they did not allow a man to cross over. [29] And they struck Moab at that time about 10,000 men all fat<sup>67</sup> and all men of valor, and not a man escaped. [30] And Moab was subdued that day under hand of Israel. And the land was quiet eighty years. [31] And after him was Shamgar,<sup>68</sup> son of Anath,<sup>69</sup> and he struck six hundred men,<sup>70</sup> Philistines, with the cattle prod.<sup>71</sup> And he also saved Israel.

**4**[1] And sons of Israel again did the bad in eyes of Yehvah. And Ehud died. [2] And Yehvah sold them in hand of Jabin,<sup>72</sup> king of Canaan, who reigned in Hazor. And commander of his army was Sisera.<sup>73</sup> And he dwelt in the Carving of the Nations.<sup>74</sup> [3] And sons of Israel cried out to Yehvah, for he had nine hundred chariots of iron; and he harshly oppressed sons of Israel twenty years.

[4] And Bee,<sup>75</sup> a woman prophetess, woman of Lapidoth,<sup>76</sup> she was judging Israel at that time. [5] And she was sitting under a palm tree of Bee, between the mountain and House of God in mountain of Ephraim. And sons of Israel went up to her for judgment.<sup>77</sup>

[6] And she sent and called for Barak,<sup>78</sup> son of Abinoam,<sup>79</sup> from Naphtali Kedesh. And she said to him, "Has not Yehvah, Gods of Israel, commanded, 'Go and draw toward mount Tabor, and take with you 10,000 men from sons of Naphtali and from sons of Zebulun. [7] And I will draw to you to brook Kishon,<sup>80</sup> Sisera, leader of Jabin's army, and his chariots and his multitude. And I will give him in your hand. [8] And Barak said to her, "If you go with me, so I will go. And if you do not go with me, I will not go." [9] And she said, "I will surely go with you. Nevertheless, it will not be your glory upon the way which you go, for in a hand of a woman Yehvah shall sell

67 שָׁמֵן (shâmên) "fat" DARBY, JUB - "lusty" KJV, Green; "robust" NAS, YLT; "stout" NKJV; "big" CEB; "fed" GNV; "well-fed" MSG; "strong" NET, etc.. This word is used in the feminine in a similar context in Ezekiel 34:16 ("fat" NKJV, KJV, NAS, YLT).

68 שַׁמְגָר (shamgar) "Shamgar" - found also in Judges 5:6.

69 עֲנַת (anât) "Anath" - found also in Judges 5:6. There is also the location, "House of Anath" in Joshua 19:38 & Judges 1:33.

70 Shamgar is among the mighty men of Scripture, like Samson (Judges 15:15), and David's men (2 Samuel 23:8-21).

71 מַלְמֵד (malmad) "prod" CSB, CEB, ISV - "goad" NKJV, KJV- only here – related to the word for "teach," מְלַמֵּד (melammêd) e.g. Deuteronomy 4:1.

72 Same name of a king in Joshua 11:1 who also reigned in Hazor. For his demise, see Joshua 11:10-11.

73 סִיסְרָא (siysrâ) "Sisera" - found also in Judges 4:7, 9, 12-18, 22; 5:20, 26, 28, 30; 1 Samuel 12:9; Psalm 83:9. There is also "sons of Sisera" in Ezra 2:53 & Nehemiah 7:55.

74 חֲרֹשֶׁת הַגּוֹיִם (charoshet haggoyim) "Carving of the Nations" - YLT "Harosheth of the Goyim"; NKJV "Harosheth Hagoyim"; KJV "Harosheth of the Gentiles"; HCSB, Green "Harosheth of the Nations" - found also in Judges 4:13, 16. "Gentiles" = "Nations" & "Harosheth" = "the Carving." This same Hebrew word, חֲרֹשֶׁת (chorshet), is used for "cutting" and "carving" (NKJV, NAS) in Exodus 31:5; 35:33.

75 דְּבוּרָה (devorâh) "Bee" - "Deborah" NKJV, etc. - see footnote for Genesis 35:8.

76 לַפִּידוֹת (lappiydot) "Lappidoth" NAS; "Lapidoth" NKJV, KJV – only here, Bee's husband.

77 This was a shame, that a woman was ruling over them. See Isaiah 3:12; 1 Timothy 2:12-14.

78 בָּרַק (bârâq) "Barak" NKJV, etc. - found also in Judges 4:8-10, 12, 14-16, 22; 5:1, 12, 15. Barak is also mentioned in Hebrews 11:32 in the list of men of faith.

79 אַבִּינוֹעַם (aviyno'am) "Abinoam" NKJV, etc. - means "my father is pleasant"- אָבִי ('aviy) is "my father" and נֶעֱם (no'am) is "pleasant" (e.g. Proverbs 3:17; 15:26; 16:24 NAS).

80 קִישּׁוֹן (qiyshon) "Kishon" NKJV, etc. - found also in Judges 4:13; 5:21; 1 Kings 18:40; Psalm 83:9.

Sisera.” And Bee arose and went with Barak to Kedesh.

[10] And Barak called Zebulun and Naphtali to Kedesh, and went up, 10,000 men at his feet.<sup>81</sup> And Bee went up with him. [11] And Heber the Cainite was separated from Cain from sons of Hobab father-in-law of Moses, and he pitched his tent as far as a terebinth tree in Zaanaim<sup>82</sup> which is near Kedesh. [12] And they reported to Sisera that Barak, son of Abinoam, went up mount Tabor. [13] And Sisera called together all his chariots, nine hundred chariots of iron, and all the people who were with him from Carving of the Nations to brook Kishon.

[14] And Bee said to Barak, “Arise, for this is the day that Yehvah gives Sisera in your hand. Has not Yehvah gone out before you?” And Barak went down from mount Tabor and 10,000 men after him. [15] And Yehvah confounded<sup>83</sup> Sisera and all the chariots and all the camp by a sword's mouth before Barak. And Sisera came down from upon the chariot and fled on his feet. [16] And Barak pursued after the chariots and after the camp unto Carving of the Nations. And every camp of Sisera fell by a sword's mouth. Not one remained. [17] And Sisera fled on his feet to tent of Jael,<sup>84</sup> woman of Heber the Cainite, for there was peace between Jabin king of Hazor and house of Heber the Cainite. [18] And Jael went out to meet Sisera. And she said to him, “Turn aside, my lord, turn aside to me. Don't be afraid.” And he turned aside to her to the tent, and she covered him in the blanket.<sup>85</sup> [19] And he said to her, “Please give me a little water to drink, for I am thirsty.” And she opened the skin of the milk and gave him a drink and covered him. [20] And he said to her, “Stand at the door of the tent, and it shall be, if a man comes and asks you and he says, 'Is there a man here?' so you shall say, 'There is not.'” [21] And Jael, woman of Heber, took the tent peg and put the hammer in her hand and secretly came to him and drove the peg in his temple. And it went down into the earth. And he was sound asleep and exhausted, and he died.

[22] And behold, Barak was pursuing Sisera, and Jael went out to meet him. And she said to him, “Come, and I will show you the man who you are seeking.” And he went in to her, and behold, Sisera was fallen dead and the peg was in his temple. [23] So, Gods, he subdued on that day Jabin, king of Canaan, before sons of Israel. [24] And hand of sons of Israel grew strong upon Jabin, king of Canaan, until they cut off Jabin, king of Canaan.

**5**[1] And Bee and Barak, son of Abinoam, sang on that day, saying,

[2] When leaders in Israel led, when people volunteered, bless Yehvah. [3] Listen kings. Give ear rulers. I to Yehvah, I will sing. I will make music to Yehvah, Gods of Israel. [4] Yehvah, in your going out from Seir, in your marching from field of Edom, earth quaked, also heavens dripped, also clouds dripped water. [5] Mountains flowed before Yehvah, this Sinai before Yehvah, Gods of Israel. [6] In

81 בְּרַגְלָיו (beraglayv) more literally, “at his feet” KJV - “under his command” NKJV; “with him” NAS

82 צֶעַנִּים (tse'anniyim) “Zaanaim” NKJV, KJV; “Zaanannim” NAS – see footnote for Joshua 19:33.

83 יָהָם (yâhâm) “confounded” - NKJV, NAS “routed”; KJV “discomfited” (“to put into a state of perplexity and embarrassment” MW, “archaic : to defeat in battle”); “confused” CEV, ERV, EXB, ICB, WEB; “threw . . . into confusion” EHV, GNT, HCSB, LEB, TLV; “threw . . . into a panic” CSB, CEB, CJB, GW, ISV, TLB, NOG, NABRE, NLT, NRSV.

84 יָעֵל (yâ'êl) “Jael” = mountain goat or wild goat, found only in the plural (1 Samuel 24:2[H3]; Job 39:1; Psalm 104:18) – this name also found in Judges 4:18, 21-22; 5:6, 24.

85 שֶׁמִּיכָה (semyikhâh) “blanket” NKJV - “rug” NAS; “mantle” KJV – only found here.

days of Shamgar, son of Anath, in days of Jael, paths ceased, walkers of pathways walked crooked<sup>86</sup> paths. [7] Villages<sup>87</sup> ceased in Israel. They ceased until which I arose, Bee, which I arose mother in Israel. [8] He chose<sup>88</sup> new gods,<sup>89</sup> then, war at gates. Was there a shield seen or a spear<sup>90</sup> in 40,000 in Israel?<sup>91</sup> [9] My heart is to commanders<sup>92</sup> of Israel, the volunteers in the people. Bless Yehvah.

[10] Riders of tawny<sup>93</sup> female donkeys,<sup>94</sup> sitting upon garments, and walkers upon the road, talk!<sup>95</sup> [11] From a noise of dividers<sup>96</sup> between watering places, there they recount righteousnesses of Yehvah, righteousnesses of his villages in Israel. Then, people of Yehvah shall go down to the gates. [12] Awake, awake, Bee, awake, awake, speak a song. Arise, Barak, and take captive your captive, son of Abinoam. [13] Then, a survivor<sup>97</sup> came down<sup>98</sup> to majestic ones,<sup>99</sup> people of Yehvah came down to me among the mighty ones. [14] From Ephraim was their root in the Amalek, after you, Benjamin, in your people. From Machir<sup>100</sup> commanders came down, and from Zebulun those who grab a recruiter's staff. [15] And officers

86 עֲקָלָלוֹת ('aqalqallot) "crooked" YLT, TLB, DARBY, TLV; "byways" NKJV, KJV (w/the word for ways/paths); "roundabout" NAS – found also only in Psalm 125:5 "crooked" NKJV, KJV, NAS, YLT, etc..

87 פְּרָזוֹן (perāzon) "Villages" YLT; "Village life" NKJV, "peasantry" NAS; "rulers" ASV; "valiant men" DRA; "Rural populations"; "warriors" LEB – also only found in Judges 5:11 – exact meaning unknown.

88 יִבְחַר (yivchar) "He chose" (third person singular) - DRA "The Lord chose"; EHV "Israel chose"; "They chose" NKJV, KJV, etc.; New gods "were chosen" NAS

89 אֱלֹהִים חֲדָשִׁים ('elohiyim chadāshiyim) "new gods" - plural noun, plural adjective

90 Other translations translate this as either a question, e.g. "was there a shield or spear seen . . . ?" KJV, BRG, etc., or in the negative, e.g. "Not a shield or spear was seen . . . ." NKJV, NAS, CSB, etc.. This is because of the uncommon use of אִם ('im) "if" by itself in this sentence, indicating a rhetorical question (i.e. expecting the negative answer of "No").

91 1 Samuel 13:19-20

92 חֹקְקֵי (choqqay) "commanders" NAS; "rulers" NKJV; "governors" KJV – root idea is "those who decree" e.g. Numbers 21:18; Deuteronomy 33:21.

93 צֹהָרוֹת (tsechorot) "tawny" (reddish-gray or yellowish-brown) BDB, RSV; "tan" EHV; "white" YLT, NKJV, KJV, NAS, etc.; "shining" WYC; "fair" DRA; "brown" GW, NOG; "light-colored" NET; "fine" NLT – only found here. Same root found only in Ezekiel 27:18 (similar confusion on translation). "White" is לָבָן (lābān) e.g. Genesis 30:35, 37; Exodus 16:31; Leviticus 13:3, etc..

94 אֲתָנוֹת ('atonot) "female donkeys" (plural feminine noun) NET; "she-asses" DARBY; "donkeys" NKJV, NAS, etc.; "asses" KJV, YLT, etc..

95 שִׁיחוּ (siychu) "talk" - "talk about it" CJB, LEB; "meditate" YLT; "speak" NKJV, KJV; "sing" NAS – "talk about it" does capture the idea and use of this word in this context. Elsewhere, it is used likewise (1 Chronicles 16:9; Psalm 77:12[13] "talk" NKJV) or for meditating (Psalm 77:6[H7]; 119:15, 23 "meditate" NKJV) or complaining (Job 7:11; Psalm 77:3[4] "complained" NKJV).

96 מְחַצְצִים (mechatstsiym) "dividers" - "those who divide *flocks*" NAS; "divide flocks" EHV; "divide [the spoil]" DARBY; "archers" NKJV, KJV, etc.; "shouters" YLT; "singers [village musicians; or those who distribute the water; or those who divide the sheep]" EXB – verb also found in Job 21:21 ("cut in half"); Proverbs 30:27 ("ranks" i.e. divided sections). חֵץ (chêts) is "arrow" (e.g. 2 Kings 13:17[2x]).

97 שָׂרִיד (sāriyd) "survivor" (singular) - NKJV, NAS "survivors"; KJV "him that remaineth" - same exact word for "survivor" (NAS) in e.g. Joshua 10:28, 30, 33, 37, 39-40; 11:8; etc.

98 יָרַד (yerad) "came down" - singular verb, same as later in the verse "came down"

99 אֲדִירִים ('addiyriym) "majestic ones" - Green "noble ones"; NKJV, KJV, NAS "nobles" - see footnote for Exodus 15:10.

100 Machir was a son of Manasseh (Genesis 50:23) and here used as a location. See Joshua 17:1 describing the inheritance.

in Issachar were with Bee, and Issachar, so Barak, sent in the valley under his feet. In divisions of Reuben, great statutes of heart.<sup>101</sup> [16] Why did you sit between the two sheepfolds<sup>102</sup> to hear hissings<sup>103</sup> of flocks? Divisions of Reuben have great searchings of heart.

[17] Gilead dwelt beyond the Jordan, and why did Dan sojourn in ships? Asher dwelt by the seashore, and by his landings<sup>104</sup> he dwelt. [18] Zebulun people, he reproached<sup>105</sup> his soul to death, and Naphtali upon heights of a field. [19] Kings came, fought, then kings of Canaan fought in Taanach by waters of Megiddo. Profit<sup>106</sup> of silver they took not. [20] From heavens they fought. The stars<sup>107</sup> from their highways<sup>108</sup> fought with Sisera. [21] Brook Kishon swept them away. Brook of old, brook Kishon, my soul, you trod<sup>109</sup> strength.

[22] Then, heels of a horse<sup>110</sup> struck from galloping, galloping of his mighty ones.<sup>111</sup> [23] “Curse Meroz,”<sup>112</sup> said messenger of Yehvah, “Curse, curse her inhabitants, because they did not come to the help of Yehvah, to the help of Yehvah against the strong ones.”

[24] You are blessed above women,<sup>113</sup> Jael, woman of Heber the Kenite. Above women in the tents, you are blessed. [25] He asked for water. She gave milk in a

101 חֻקֵּי-לֵב (chiqqêy-lêv) “statutes of heart” - “decrees of heart” YLT; “resolves of heart” NKJV, NAS - “statutes” or “decrees of heart” is evidently a figure of speech for being determined in one's position or perspective.

102 הַמִּשְׁפָּתַיִם (hammishpetayim) “the two sheepfolds” (dual noun, thus “two”) - see footnote for Genesis 49:14.

103 שְׂרִיקוֹת (sheriqt) “hissings” WYC; “pipings” NKJV; “piping” NAS; “bleatings” KJV – found also in 2 Chronicles 29:8 (“jeering”); Jeremiah 18:16 (“hissing”); 19:8 (“hissing”); 25:9, 18 (“hissing”); 29:18 (“hissing”); 51:37 (“hissing”); Micah 6:16 (“hissing”).

104 מִפְּרָצָיו (miphrâtsâyv) “his landings” ESV, OJB, RSV; “its landings” NAS; “his inlets” NKJV – only here.

105 חָרַף (chêrêph) “reproached” - NAS “despised”; NKJV “jeopardized”; KJV “jeopardized”; CEB, CJB, CEV, ERV, EHV, ESV, EXB, GW, GNT, ICB, MEV, NOG, NCV, NIV, NLT, OJB “risked” - basic idea of the word is to “reproach” as in 2 Kings 19:4, 16, 22-23.

106 בִּצָּע (betsa) “profit” MEV; “gain” YLT, KJV, etc.; “plunder” NAS; “spoils” NKJV = unjust gain, see Genesis 37:26.

107 ?Job 38:7; Isaiah 14:13; See also Daniel 10:2, 11-14, 20-11:1; 12:1; Ephesians 6:12.

108 מִסְלֹתָם (mesillôtâm) “their highways” YLT; “courses” NKJV, KJV, NAS, etc..

109 תִּדְרְכִי (tidrekiy) “you trod” imperfect 2<sup>nd</sup> person feminine (“brook” is masculine, “soul” is feminine), trod = past tense of tread – KJV, BRG, DARBY “thou hast trodden down” strength; YLT “thou dost tread down” strength; NKJV “march on” in strength; NAS “march on” with strength. NKJV & NAS translate the verb as an imperative.

110 עֲקֵבֵי-סוּס (iqqevay-sus) “heels of a horse” - YLT “horse-heels”; KJV “horsehoofs”; NKJV “horses hooves” - 1<sup>st</sup> word is “heels” (e.g. Genesis 3:15; 25:26). Same term (“heels of a horse”) found in Genesis 49:17. Horses front heels can get struck by their back hooves and get hurt as a result.

111 אֲבִירָיו (biyrâyv) “his mighty ones” - YLT “its mighty ones”; KJV “their mighty ones”; NIV, TLV “his mighty steeds”; NKJV “his steeds”; NAS “his valiant steeds” - same exact word found in context of horses in Jeremiah 8:16 (“His strong ones”); 47:3 (“his strong horses”). This is not a word particular to horses (e.g. 1 Samuel 21:8 “chief”; Job 34:20 “mighty”; Isaiah 10:13 “valiant *man*”).

112 מֵרֹז (mêroz) “Meroz” - only found here.

113 מִנְּשִׁיִּים (minnâshiyim) “above women” - more literally, “from women” i.e. set apart from other women.



magnificent bowl.<sup>114</sup> She brought forth cream.<sup>115</sup> [26] Her hand stretched out<sup>116</sup> to the peg, and her right to a workmen's hammer. And she struck Sisera. She smashed<sup>117</sup> his head and split and pierced through his temple. [27] Between<sup>118</sup> her feet he bowed. He fell. He lay between her feet. He bowed. He fell. Where he bowed, there he fell destroyed.<sup>119</sup>

[28] At the window she looked down, and mother of Sisera shrillingly cried out<sup>120</sup> at the lattice, "Why does his chariot delay to come? Why do the steps of his chariots tarry?" [29] Her wise noble ladies answer her. Indeed, she returns her words to herself. [30] "Have they not found, divided spoil, a womb, two wombs<sup>121</sup> to each man,<sup>122</sup> spoil of dyed things to Sisera, spoil of dyed things, embroidered, dyed, two embroidered for necks of spoil?"

[31] Thus, let all your enemies perish, Yehvah. And those who love him, as the sun goes out in his strength.

And the land was quiet forty years.

**6**[1] And sons of Israel did the bad in eyes of Yehvah, and Yehvah gave them in hand of Midian seven years. [2] And hand of Midian was strong against Israel. Because of Midian, sons of Israel made for themselves the caverns<sup>123</sup> which were in the mountains, and the caves, and the strongholds. [3] And it was, when Israel had sown, so Midian would go up, and Amalek and sons of East, and they would go up against him.<sup>124</sup> [4] And they would encamp against them and ruin the produce of the land unto your going in Gaza. And they would leave no sustenance in Israel, neither sheep, nor ox, nor donkey. [5] For they and their livestock would come up with their tents, coming in as numerous as locust for multitude. And to them and their camels

114 כֶּפֶל אֲדִירִים (sêphel 'addiyriym) "magnificent bowl" - more literally, "bowl of majestics"

115 חֶמְאָה (chem'âh) "cream" NKJV, CEB, etc.; "butter" KJV, YLT; "curds" NAS - "cream" fits context here. Translated "cream" also (NKJV) in Job 20:17; 29:6.

116 תִּשְׁלַחְנָהּ (tishlachnâh) "stretched out" - plural feminine verb for singular feminine noun, "hand." Gesenius, "perhaps תִּשְׁלַחְנָהּ is to be read."

117 מָחָאָה (mâchaqâh) "smashed" NAS, EHV, EXB, ICB, etc.; "pierced" NKJV; "smote off" KJV; "annihilate" BDB - only found here.

118 בֵּין (bêyn) "between" YLT, NAS, etc.; "At" NKJV, KJV, etc. - more literally "between"

119 שָׁדוּד (shâdud) "destroyed" YLT, EHV; "dead" NKJV, KJV, NAS, etc. - not technically a term for death - found also e.g. in Job 12:6 "destroyers" NAS; 15:21 "destroyer" NKJV, NAS; Psalm 17:9 "oppress" NKJV, "despoil" NAS; 91:6 "destruction" NKJV, KJV, NAS, YLT; 137:8 "destroyed" NKJV, KJV, YLT, "devastated" NAS; Proverbs 11:3 "destroy" NKJV, KJV, NAS.

120 תֵּיבֵב (teyabêv) "shrillingly cried out" - BDB "shrilly cried"; "lamented" NAS; "cried out" NKJV; "lamented shrilly" TLV - only found here. "Shrilly" = high pitched.

121 רַחֵם רַחֲמַתַּיִם (racham rahamâtayim) "a womb, two wombs" - EHV "A womb - no - two wombs"; ESV "A womb or two"; YLT "A female - two females"; NKJV "a girl or two" - this is the word for "womb" (e.g. Isaiah 46:3) and "womb" in dual, thus "two wombs."

122 לְרֹאשׁ גֶּבֶר (lerosh gever) "to each man" - more literally, "to a head, a man"

123 מִנְהָרוֹת (minhârot) "caverns"; CSB, ERV, etc. "hiding places"; NKJV, KJV, NAS, etc. "dens"; YLT "flowings" - related to the verb to flow (נָהַר), possibly caverns hewn out by water.. Exact meaning unknown. Only found here.

124 עָלָיו ('âlâyv) "against him" - "him" = Israel.

there was no number. And they came in the land to ruin her. [6] And Israel was very low before Midian, and sons of Israel cried out to Yehvah.

[7] And it was, when sons of Israel cried out to Yehvah because of Midian, [8] so Yehvah sent a man, a prophet, to sons of Israel. And he said to them, "Thus said Yehvah, Gods of Israel, 'I brought you up from Egypt and brought you out from a house of slaves. [9] And I delivered you from hand of Egypt and from all who oppressed you. And I drove them out from before you and gave to you their land. [10] And I said to you, "I am Yehvah your Gods. Do not fear the gods of the Amorite in whose land you dwell." And you did not listen to my voice."

[11] And a messenger of Yehvah came and sat under the terebinth which was in Ophrah which was Joash's<sup>125</sup> the Abi-Ezrite.<sup>126</sup> And Gideon his son was beating wheat in the winepress to hide from Midian. [12] And messenger of Yehvah appeared to him and said to him, "Yehvah is with you, mighty man of valor." [13] And Gideon said to him, "Oh my Lord, and Yehvah is with us. So, why has all this found us?<sup>127</sup> And where are all his wonders our fathers told to us, saying, 'Did not Yehvah bring us up from Egypt?' And now Yehvah has forsaken us and put us in palm of Midian."

[14] And Yehvah<sup>128</sup> turned to him and said, "Go in this strength of yours and save Israel from palm of Midian. Have I not sent you?" [15] And he said to him, "Oh my Lords, how shall I save Israel? Behold, my thousand<sup>129</sup> is the poor in Manasseh, and I am least in my father's house." [16] And Yehvah said to him, "Surely, I will be with you and strike Midian as one man." [17] And he said to him, "If, please, I have found grace in your eyes, so do for me a sign that it is you who speaks with me. [18] Please, do not depart from here until my coming to you, and I bring out my gift; and I set it before you." And he said, "I will sit until your return."

[19] And Gideon went and prepared a kid of the goats and unleavened bread from an ephah of meal. The flesh he put in the basket, and the broth he put in the pot. And he brought out to the terebinth and presented them. [20] And the messenger of the Gods said to him, "Take the flesh and the unleavened bread and place them on this rock and pour out the broth." And he did so. [21] And messenger of Yehvah put forth the end of the staff that was in his hand and touched the flesh and the unleavened bread, and the fire went up from the rock and consumed the flesh and the unleavened bread. And messenger of Yehvah went from his eyes. [22] And Gideon saw that he was messenger of Yehvah. And Gideon said, "Ahah,<sup>130</sup> my Lords Yehvih! For because I have seen messenger of Yehvah face to face!"<sup>131</sup> [23] And Yehvah said to him, "Peace to you. Do not fear. You shall not die." [24] And Gideon built there an altar to Yehvah, and called it, "Yehvah is peace." To this day it is still in Ophrah of the Abi-Ezrite.

[25] And it was in that night, so Yehvah said to him, "Take the bull of the ox

125 יוֹאָשׁ (yo'âsh) "Joash" NKJV, etc. - found also in Judges 6:29-31; 7:14; 8:13, 29, 32; also name of several others. See 1 Kings 22:26, etc..

126 אֲבִי הָעֲזְרִי ('aviy hâ'ezriy) "Abi-Ezrite" YLT, DARBY, AKJV; "Abiezrite" NKJV, KJV, NAS - found also in Judges 6:24; 8:32.

127 מִצָּאָתָנוּ (metsâ'atnu) "found us" YLT; "happened to us" NKJV, NAS; "befallen us" KJV - footnote Numbers 20:14.

128 Here the messenger of Yehvah is called Yehvah.

129 אֶלְפִי ('alpiy) "my thousand" DARBY; "my clan" NKJV; "my family" KJV, NAS

130 אָהָה ('ahâh) "Ahah" - NKJV, KJV, NAS, YLT, etc. "Alas" - see footnote for Joshua 7:7.

131 Exodus 33:20; Genesis 32:30; Judges 13:22; Isaiah 6:1-5.

which is your father's and the second bull of seven years and tear down the altar of Baal which is your father's and cut down the Asherah which is beside it. [26] And build an altar to Yehvah your Gods on top of this stronghold in the proper arrangement. And take the second bull and offer up a burnt offering<sup>132</sup> with the wood of the Asherah that you cut down.” [27] So Gideon took ten men from his servants and did just as Yehvah spoke to him. And it was, because he feared the house of his father and the men of the city too much to do it during the day, he did it at night.

[28] And the men of the city rose early in the morning. And behold, the altar of Baal was torn down, and the Asherah that was beside it was cut down. And the second bull was being offered up on the altar that was built. [29] And they said each to his friend, “Who did this thing?” And they inquired and sought and said, “Gideon, son of Joash, did this thing.” [30] And the men of the city said to Joash, “Bring out your son and he will die. Because, he tore down the altar of Baal, and because he cut down the Asherah which was beside it.”

[31] And Joash said to all who stood against him, “Will you contend for the Baal? Would you save him? Let him who contends for him be put to death by the morning. If he is Gods,<sup>133</sup> let him contend for himself, for his altar was torn down!” [32] And he called him in that day Jerubbaal,<sup>134</sup> saying, “Let the Baal contend against him, because he tore down his altar.”

[33] And all Midian, and Amalek, and sons of East gathered together and camped in valley of Jezreel. [34] And spirit of Yehvah clothed<sup>135</sup> Gideon, and he blew in the horn. And Abiezer<sup>136</sup> assembled behind him. [35] And he sent messengers in all Manasseh who also assembled behind him. And he sent messengers in Asher and in Zebulun and in Naphtali, and they went up to meet them.

[36] And Gideon said to the Gods, “If you<sup>137</sup> save Israel by my hand just as you spoke, [37] behold, I put the fleece of wool on the threshing floor. If dew is upon the fleece alone and upon all the earth dry, so I will know that you will save Israel by my hand just as you said.” [38] And it was so. And he arose early the next day and squeezed the fleece and dew drained out from the fleece, the bowl full of water. [39] And Gideon said to the Gods, “Let not your<sup>138</sup> anger burn against me, and let me speak just once more. Let me test, please, only the once in the fleece. Let it be, please, dry alone, and upon all the earth let there be dew.” [40] And the Gods, he did so in that night. And it was dry to the fleece alone, and upon all the earth was dew.

**7**[1] And Jerubbaal<sup>139</sup> (that is, Gideon) arose early, and all the people who were

132 Here is a direct command from God, but otherwise burnt offerings are to be according to Deuteronomy 12:13-14.

133 אֱלֹהִים ('elohiym) “Gods”

134 יִרְבֵּעַל (yerubba'al) “Jerubbaal” - means “Let Baal contend” – found also in Judges 7:1; 8:29, 35; 9:1-2, 5, 16, 19, 24, 28, 57; 1 Samuel 12:11.

135 לָבַשָּׁה (lāvshâh) “clothed” YLT, EHV, ESV, NLT (adds “with power”), TLV, WYC; “came upon” NKJV, KJV, NAS.

136 אַבִּיעֶזֶר ('aviy'ezer) “Abiezer” KJV; “Abiezrites” NKJV, NAS = sons of Abiezer - see Joshua 17:2 and footnote.

137 יִשְׁכָּה (yeshkhâ) “you” singular

138 אַפְּכָה ('apkhâ) “your anger” - singular “your” - word for anger is the same word for nose אֶפְרָח ('apkhâ) e.g. 2 Kings 19:28 “your nose.”

139 Here the narrative, God, calls him by the same name given to him by his father, which means, “Let Baal contend.”

with him. And they camped by spring Harod.<sup>140</sup> And camp of Midian was north of him by the hill of Moreh<sup>141</sup> in the valley. [2] And Yehvah said to Gideon, “Too many are the people that are with you for me to give Midian in their hand, lest Israel boast against me saying, ‘My hand saved me.’ [3] And now, call please, in the ears of the people saying, ‘Who is fearful and trembling? Let him return and depart from the mountain of Gilead.’”<sup>142</sup> And from the people 22,000 returned and 10,000 remained.

[4] And Yehvah said to Gideon, “Still the people are many. Bring them down to the water, and I will refine him<sup>143</sup> for you there. And it shall be, when I say to you, ‘This one shall go with you,’ he shall go with you. And everyone where I say to you, ‘This one shall not go with you,’ he shall not go.” [5] And the people went down to the water. And Yehvah said to Gideon, “Everyone who laps with his tongue from the water just as the dog laps, you shall put him alone, and everyone who bows down upon his knees to drink.” [6] And the number of those who lapped in their hand to their mouth was three hundred men. And the rest of the people bowed down on their knees to drink water. [7] And Yehvah said to Gideon, “By the three hundred men who lapped I will save you, and I will give Midian in your hand. So, let all the people go each to his place.” [8] And all the people took in their hand provision and their horns. And he sent every man of Israel each to his tent, and he retained the three hundred men. And camp of Midian was below him in the valley.

[9] And it was in that night, so Yehvah said to him, “Arise, go down in the camp, for I have given him in your hand.” [10] And if you are afraid to go down, you go down, and your young man Purah,<sup>144</sup> to the camp. [11] And hear what they say. And afterwards your hands will be strong and you will go down in the camp.” And he went down, and Purah his young man, to the edge of the armed men who were in the camp. [12] And Midian and Amalek and all sons of East were lying in the valley as the locust for multitude. And for their camels, they were without number, as the sand that is upon the seashore for multitude.

[13] And Gideon came, and behold, a man was recounting to his friend a dream. And he said, “Behold, I dreamed a dream. And behold, a loaf of barley bread tumbled into Midian's camp. And it came unto the tent and struck it, and it fell, and turned it upside down. So, the tent was fallen.” [14] And his friend answered and said, “This is nothing but a sword of Gideon, son of Joash, a man of Israel. The Gods, he has given in his hand Midian and all the camp.”

[15] And it was, when Gideon heard the recounting of the dream and its interpretation, so he worshiped. And he returned to Israel's camp and said, “Arise, for Yehvah has given in your hand Midian's camp.” [16] And he divided the three hundred men into three companies.<sup>145</sup> And he gave horns in hand of all of them, and empty jars, and torches inside the jars. [17] And he said to them, “Look from me and

140 חָרֹד (charod) “Harod” - only here.

141 מוֹרֶה (moreh) “Moreh” - see footnote for Genesis 12:6.

142 This was according to the law found in Deuteronomy 20:8.

143 אֶצְרֶפְנֻ (etsrephennu) “I will refine him” - pronominal suffix is singular masculine, thus “him” referring to the people

הָעָם (hâ`âm), which is singular masculine as well. The verb here, “test”, is the same word used for “refine” e.g. in Jeremiah 9:7 (H6); Daniel 11:35; Zechariah 13:9 (NKJV “refine”), all similar context, refining (testing) people. This is also the same root word for refining silver (e.g. Zechariah 13:9).

144 פִּרְיָה (Purâh) “Purah” - only also in Judges 7:11.

145 רִאשִׁיּוֹם (râ'shiym) “companies” - more literally, “heads”

do so. And behold, I will go to the edge of the armed men. And it shall be, just as I do, so you do. [18] When I blow in the horn, I and all who are with me, so you shall blow in the horns. So, you also shall blow in the horns around all the camp. And you shall say, 'To Yehvah and to Gideon!'"

[19] And Gideon went, and a hundred men who were with him, at the edge of the camp at the beginning of the middle night watch setting up, just as they were setting up the guards. And they blew in the horns, and shattered the jars that were in their hand. [20] And the three companies<sup>146</sup> blew in the trumpets and broke the jars. And they held onto the torches with their left hand and in their right hand the horns to blow. And they cried out, "Yehvah's and Gideon's sword!" [21] And they stood each in his place around the camp. And all the camp ran. And they shouted and fled.

[22] And the three hundred blew the horns, and Yehvah set a sword each against his friend<sup>147</sup> and against all the camp. And the camp fled unto House of the Acacia<sup>148</sup> toward Zererah<sup>149</sup> as far as edge of Abel Meholah<sup>150</sup> by Tabbath.<sup>151</sup> [23] And men of Israel were summoned from Naphtali and from Asher and from all Manasseh, and they pursued after Midian. [24] And Gideon sent messengers in all Ephraim's mountain saying, "Come down to meet Midian and capture them at the waters as far as House of Barah<sup>152</sup> and the Jordan." And every man of Ephraim was summoned, and they captured the waters as far as House of Barah and the Jordan. [25] And they captured two officers<sup>153</sup> of Midian, Raven<sup>154</sup> and Wolf.<sup>155</sup> And they killed Raven at Raven's Rock, and Wolf they killed at Wolf's Wine Vat. And they pursued Midian, and they brought Raven's and Wolf's head to Gideon from across the Jordan.

**8**[1] And men of Ephraim said to him, "What is this thing you have done to us, not calling us when you went to fight against Midian?" And they contended with him in strength.<sup>156</sup> [2] And he said to them, "What have I done now like you? Is not the gleaning<sup>157</sup> of Ephraim better than the vintage<sup>158</sup> of Abiezer?<sup>159</sup> [3] In your hand, Gods, he gave officers of Midian, Raven and Wolf. And what am I able to do like

146 רִאשִׁיִּים (râ'shiyim) "companies" - more literally, "heads"

147 Similar, 1 Samuel 14:20; 2 Chronicles 20:23

148 בֵּית הַשֵּׁטָה (bêyt hashshittâh) "House of the Acacia" - CSB "Acacia House"; NKJV, etc. "Beth Acacia" - only here.

149 צֶרֶרָתָה (tserêrâtâh) "Zererah" NKJV, etc. w/locative ה (h) i.e. "towards" - only here.

150 אָבֶל מְחֹלָה (âvêl mecholâh) "Abel Meholah" NKJV, etc. - found also in 1 Kings 4:12; 19:16. For אָבֶל (âvêl) see footnote for Genesis 50:11. מְחֹלָה (mecholâh) = "dancing" (e.g. Exodus 32:19).

151 טַבַּת (tabbât) "Tabbath" - only here.

152 בֵּית בָּרָה (bêyt bârâh) "House of Barah" - only this verse. Elsewhere, בָּרָה (bârâh) is a verb meaning "eat" (2 Samuel 13:6). So, here *possibly* "House of Eating."

153 שָׂרֵי (sârêy) "officers" CEB; "princes" NKJV, KJV; "leaders" NAS - this is not a specific term, context dictates.

154 עֹרֵב ('orêv) "Raven" CEV; "Oreb" NKJV, etc. - same word for "raven" e.g. Genesis 8:7; Leviticus 11:15; Job 38:41.

155 זֶ'ֶב (ze'êv) "Wolf" CEV; "Zeeb" NKJV, etc. - same word for "wolf" e.g. Genesis 49:27; Isaiah 11:6; 65:25.

156 In other words, they strongly contended with him.

157 עֲלֻלוֹת ('ollot) "gleaning" = "going over a second time" BDB - e.g. Leviticus 19:10; Deuteronomy 24:21; Ruth 2:2.

158 בָּצִיר (bâtsiyr) "vintage" as used here = "a season's yield of grapes or wine from a vineyard" MW

159 See Judges 6:34. Abiezer was called up to war, whereas Ephraim was not, and that's their beef with Gideon.

you?” Then their spirit<sup>160</sup> relaxed<sup>161</sup> toward<sup>162</sup> him when he spoke this word. [4] And Gideon came to the Jordan, he and three hundred men with him, crossing over exhausted and pursuing.

[5] And he said to men of Huts,<sup>163</sup> “Please give loaves of bread to the people who are on foot with me,<sup>164</sup> for they are exhausted. And I am pursuing after Sacrifice<sup>165</sup> and Zalmunna,<sup>166</sup> kings of Midian.” [6] And the officers of Huts said, “Is the palm<sup>167</sup> of Sacrifice and Zalmunna now in your hand for us to give to your army bread?” [7] And Gideon said, “For this, when Yehvah gives Sacrifice and Zalmunna in my hand, so I will thresh your flesh with thorns of the wilderness and with the briers.” [8] And he went up from there to Penuel, and he spoke to them as that.<sup>168</sup> And men of Penuel answered him just as men of Huts answered. [9] And he spoke also to men of Penuel saying, “When I return in peace, I will tear down this tower.”

[10] And Sacrifice and Zalmunna were in the Karkor<sup>169</sup> and their camp with them, about 15,000, all who were left from all camp of sons of East. And those fallen were 120,000, men who drew a sword. [11] And Gideon went up the road of those who dwell in the tents East of Nobah<sup>170</sup> and Jogbehah. And he struck the camp, though the camp was secure.<sup>171</sup> [12] And Sacrifice and Zalmunna fled, and he pursued after them, and captured two kings of Midian, Sacrifice and Zalmunna, and routed<sup>172</sup> the whole camp.

[13] And Gideon, son of Joash, returned from the battle from the ascent of Heres. [14] And he captured a young man from men of Huts and asked him, and he wrote down for him officers of Huts and her elders, seventy seven men. [15] And he came to men of Huts, and said, “Behold, Sacrifice and Zalmunna, about whom you reproached me saying, ‘Is the palm of Sacrifice and Zalmunna now in your hand for us to give<sup>173</sup> to your men, who are weary, bread?’ [16] And he took the elders of the

160 רִיחָם (ruchâm) “their spirit” Green, DARBY, DRA; “their anger” NKJV, KJV, NAS; “anger” is not in the Hebrew.

161 רָפְתָהּ (râptâh) “relaxed” (BDB “sink, relax”); “subsided” NKJV, NAS; “abated” KJV

162 מֵעָלָיו (mê`âlâyv) “toward him” - more literally, “from upon him”

163 סֻכּוֹת (sukkot) “Huts” - NKJV, etc. “Succoth” - see footnote for Genesis 33:17.

164 בְּרַגְלִי (beraglây) “on foot with me” TLV; “at my feet” YLT, Green; “on foot” CEB; “following me” NKJV, KJV

165 זֶבַח (zevach) “Sacrifice” - NKJV, etc. “Zebah” - same exact word for sacrifice e.g. Numbers 6:18; 7:88; 15:3; etc. - for this man's name, found also in Judges 8:6-7, 10, 12, 15, 18, 21; Psalm 83:11(H12).

166 צַלְמוֹנָה (tsalmunnâ) “Zalmunna” - found also in Judges 8:6-7, 10, 12, 15, 18, 21; Psalm 83:11(H12).

167 כַּף (kaph) “palm” Green; “palms” DRA, WYC; “hand” YLT; “hands” NKJV, KJV, NAS

168 כְּזֹאת (kâzo't) “as that” - NKJV “in the same way”; NAS “similarly”; KJV “likewise”

169 קַרְקֹר (qarqor) “Karkor” - only here, location unknown.

170 נֹבַח (novach) “Nobah” - see Numbers 32:42.

171 בֶּטָח (vetach) “secure” KJV; “confident” YLT; “felt secure” NKJV; “unsuspecting” NAS; “at ease” Green – similar use of this term in Genesis 34:25.

172 הִחָרִיד (hecheriyd) “routed” - NKJV, etc. - “A rout is a panicked, disorderly and undisciplined retreat of troops” (Wikipedia) well describes the use of this word in this context. Elsewhere used for trembling (e.g. Zephaniah 3:13 “make . . . tremble”; “make . . . afraid” NKJV).

173 “Is the palm of Sacrifice and Zalmunna now in your hand for us to give” = Judges 8:6 exactly in the Hebrew, last part reads, “to your army bread” (in vs 6).

city, and thorns of the wilderness and the briers, and with them taught<sup>174</sup> men of Huts. [17] And he tore down tower of Penuel, and killed the men of the city.

[18] And he said to Sacrifice and Zalmunna, “Where<sup>175</sup> are the men who you killed at Tabor?” And they said, “As you, as they, each one as the form of the king's sons.”<sup>176</sup> [19] And he said, “They were my brothers, sons of my mother. Yehvah lives.”<sup>177</sup> If you had let them live, I would not have killed you.” [20] And he said to Jether his firstborn, “Arise, kill them.” And the young man did not draw out his sword, because he was afraid; for he was still a youth. [21] And Sacrifice and Zalmunna said, “Arise yourself and come<sup>178</sup> against us. For as a man is, so is his strength.” And Gideon arose and killed Sacrifice and Zalmunna. And he took the crescent ornaments that were on their camels' necks.

[22] And men of Israel said to Gideon, “Rule over us, both you, also your son, also your son's son. For you saved us from hand of Midian!” [23] And Gideon said to them, “I will not rule over you, and my son will not rule over you. Yehvah shall rule over you.” [24] And Gideon said to them, “Let me ask from you a request. So, give to me each a ring of his spoil.” For they had rings of gold, because they were Ishmaelites. [25] And they said, “Giving, we will give.” And they spread out the garment and threw there each a ring of his spoil. [26] And the weight of the gold rings which he requested was one thousand seven hundred of gold, apart from the crescent ornaments, and the pendants, and the purple robes that were on kings of Midian, and apart from the necklaces which were on their camels necks. [27] And Gideon made it into an ephod and placed it in his city in Ophrah. And all Israel played the prostitute after it there. And it was to Gideon and to his house for a snare.<sup>179</sup> [28] So, Midian was subdued before sons of Israel, and they did not again

174 יָדָע (yoda) “taught” NKJV, KJV, Green, etc.; “disciplined” NAS

175 אֵיפֹה (’èyphoh) “Where” ESV, RSV, LXX (ποῦ [pou]); “How” YLT; “What kind of” NKJV, NAS; “What manner of” KJV – this is a peculiar use. Elsewhere, always “where” (Genesis 37:16; Ruth 2:19; 1 Samuel 19:22; 2 Samuel 9:4; Job 4:7; 38:4; Isaiah 49:21; Jeremiah 3:2; 36:19; ).

176 בָּנֵי (benêy) “sons” (plural noun) YLT, CJB, etc.; “son” NKJV, NAS; “children” KJV

177 חַי־יְהוָה (chay-yehvâh) “Yehvah lives” - YLT “Jehovah liveth”; Green “As Jehovah lives”; NKJV, etc. “As the LORD lives” - same exact words as in Psalm 18:46(H47) “The LORD lives!” (NKJV). Used when taking an oath (e.g. 1 Samuel 20:3; 1 Kings 1:29). This exact phrase can also be found in Ruth 3:13; 1 Samuel 14:39, 45; 19:6; 20:21; 25:26, 34; 26:10, 16; 28:10; 29:6; 2 Samuel 4:9; 12:5; 14:11; 15:21; 22:47; 1 Kings 2:24; 17:1, 12; 18:10, 15; 22:14; 2 Kings 2:2, 4, 6; 3:14; 4:30; 5:16, 20; 2 Chronicles 18:13; Jeremiah 4:2; 5:2; 12:16; 16:14-15; 23:7-8; 38:16; Hosea 4:15. There is also חַי־אֱלֹהִים (chay-’êl) “God lives” in Job 27:2; חַי הָאֱלֹהִים (chay hâ’elohym, singular adjective, plural noun) “the Gods, He lives” in 2 Samuel 2:27; חַי־אֲדֹנָיִי יְהוָה (chay-’adonâi yehvih) “Yehvih Lords, He lives” in Jeremiah 44:26; חַי יְהוָה צְבָאוֹת (chay yehvâh tseväot) “Yehvah of armies lives” in Kings 18:15; 2 Kings 3:14; חַי הָעוֹלָם (chay hâ’olâm) “the eternal lives” in Daniel 12:7; by God Himself, חַי־אֲנִי (chay-’âniy) “I live” in Numbers 14:21, 28; Isaiah 49:18; Jeremiah 22:24; 46:18; Ezekiel 5:11; 14:16, 18, 20; 16:48; 17:16, 19; 18:3; 20:3, 31, 33; 33:11, 27; 34:8; 35:6, 11; Zephaniah 2:9; and חַי אָנֹכִי לְעוֹלָם (chay ’ânokiy le’olâm) “I live forever” in Deuteronomy 32:40.

178 פָּגַע (phega) “come against” - “attack” ISV, MEV; “kill” NKJV; “fall” YLT, KJV, NAS – not technically a word for “kill” or “fall” - basic idea of the construction here (with the preposition בְּ[be]) is to “meet” in a hostile way (e.g. Numbers 35:19, 21), thus here “come against” or “attack.”

179 מִוְקֶשׁ (moqêsh) “snare” - same word used in Psalm 106:36 for the snare of idolatry.

lift their head. And the land was quiet forty years in Gideon's days.

[29] And Jerubaal, son of Joash, went and dwelt in his house. [30] And Gideon had seventy<sup>180</sup> sons going out his loins, for he had many women.<sup>181</sup> [31] And his concubine who was in Shechem also bore to him a son, and he made his name Abimelech.<sup>182</sup> [32] And Gideon, son of Joash, died in a good old age. And he was buried in tomb of Joash his father in Ophrah of the Abi-Ezrite. [33] And it was, just as Gideon died, so sons of Israel turned and played the prostitute after the Baals. And they set up for themselves Covenant Baal<sup>183</sup> for Gods.<sup>184</sup> [34] And sons of Israel did not remember Yehvah their Gods who delivered them from hand of all their enemies roundabout. [35] And they did not deal kindly with house of Jerubaal, Gideon, for all the good which he did with Israel.

**9**[1] And Abimelech, son of Jerubaal, went to Shechem to his mother's brothers and spoke to them and to all family of house of his mother's father saying, [2] "Please speak in the ears of all lords<sup>185</sup> of Shechem, 'What is good for you, the one who rules among you, seventy men, all sons of Jerubaal, or one man rule among you? And remember that I am your bone and your flesh.'" [3] And his mother's brothers spoke for him in the ears of all lords of Shechem all these words. And their heart was inclined after Abimelech, for they said, "He is our brother." [4] And they gave to him seventy of silver from house<sup>186</sup> of Covenant Baal. And Abimelech hired with them empty<sup>187</sup> and reckless men, and they went after him.<sup>188</sup>

[5] And he went to his father's house to Ophrah and killed his brothers, sons of Jerubaal, seventy men, upon one stone. And Jotham,<sup>189</sup> son of Jerubaal, the youngest, remained, for he was hidden.<sup>190</sup> [6] And all lords of Shechem gathered together and all House of Millo.<sup>191</sup> And they went and made Abimelech king beside terebinth at the standing<sup>192</sup> that was in Shechem.

[7] And they told Jotham, and he went and stood on top of mount Gerizim. And he

180 Gideon actually had a total of 72 sons (recorded). The concubine's son in verse 31 is an additional ("also") son, and the youngest, Jotham, mentioned in Judges 9:5, is an additional son, since Abimelech killed seventy, but Jotham escaped.

181 This illustrates the blessedness of polygamy (Psalm 127:3-5; Ecclesiastes 6:3).

182 אַבִּימֶלֶךְ ('aviymelek) "Abimelech" = "My Father is King"

183 בְּעַל בְּרִית (ba'al beriyt) "Covenant Baal" - EHV "Baal of the Covenant"; GNT "Baal-of-the-Covenant"; NKJV, etc.  
"Baal-Berith" - בְּרִית (beriyt) = "covenant" (e.g. Judges 2:1-2, 20).

184 לְאֱלֹהִים (lê'lohiym) "for Gods"

185 בְּעָלִי (ba'alêy) "lords of" HCSB, ISV, LEB; "men of" NKJV, KJV; "leaders" NAS

186 בֵּית (bêyt) "house" KJV, NAS, YLT; "temple" NKJV

187 רֵיקִים (rêyqiyim) "empty" - OJB "morally empty"; NKJV, NAS, etc. "worthless"; KJV, YLT "vain" - this is the same word for the "empty" jars in Judges 7:16.

188 i.e. they followed him.

189 יוֹתָם (yotâm) "Jotham" - found also in Judges 9:7, 21; 57. There is also by this name Azariah's son in 2 Kings 15:5, 7, 30, 32, 36, 38; 16:1; 3:12; 5:17; 2 Chronicles 26:21, 23; 27:1, 6-7, 9; Isaiah 1:1; 7:1; Hosea 1:1; Micah 1:1. There is also the son of Jahdai in 1 Chronicles 2:47.

190 נִחְבֵּא (nechbâ) "he was hidden" YLT, NABRE; "he hid himself" NKJV, KJV, NAS; "he had hidden" Green – Niphal (passive) verb.

191 מִלּוֹא (millo) "Millo" - also found in Judges 9:20 for this location. There is also "House of Millo" (מִלּוֹא [millo]) in 2 Kings 12:21(H20). There is also "the Millo" (הַמִּלּוֹא [hammillo]) "citadel" BDB in 2 Samuel 5:9; 1 Kings 9:15, 24; 11:27; 1 Chronicles 11:8; 2 Chronicles 32:5 – exact meaning unknown.



lifted up his voice and cried out. And he said to them, “Listen to me, lords of Shechem. And Gods, may he listen to you. [8] Going, the trees went to anoint for themselves a king. And they said to the olive tree, ‘Reign over us.’ [9] And the olive tree said to them, ‘Shall I cease my fatness,<sup>193</sup> which in me<sup>194</sup> they honor Gods and men, and go to sway over the trees?’ [10] And the trees said to the fig tree, ‘You come reign over us.’ [11] And the fig tree said to them, ‘Shall I cease my sweetness and my good fruit and go to sway over the trees?’ [12] And the trees said to the vine, ‘You come reign over us.’ [13] And the vine said to them, ‘Shall I cease my new wine which cheers Gods and men and go to sway over the trees?’ [14] And all the trees said to the bramble,<sup>195</sup> ‘You come reign over us.’ [15] And the bramble said to the trees, ‘If in truth you anoint me to be king over you, come seek refuge in my shadow. And if not, let fire come out from the bramble and consume the cedars of Lebanon.’”

[16] “And now, if in truth and perfection you have made and caused Abimelech to reign, and you have done good with Jerubaal and with his sons, and if you have done to him as his hands deserve, [17] wherewith my father waged war for you, and cast his soul aside,<sup>196</sup> and delivered you from hand of Midian. [18] And you, you have risen up against my father's house, and killed his sons, seventy men upon one stone. And you have made Abimelech, son of his female slave, to reign over lords of Shechem, because he is your brother. [19] And if in truth and in perfection you have done with Jerubaal and with his house this day, rejoice in Abimelech, and let him also rejoice in you. [20] And if not, may fire go out from Abimelech and consume lords of Shechem and House of Millo, and may fire go out from lords of Shechem and from House of Millo and consume Abimelech.” [21] And Jotham fled and hurried and went to Well<sup>197</sup> and dwelt there from the face of<sup>198</sup> Abimelech his brother.

[22] And Abimelech ruled over Israel for three years. [23] And Gods, he sent a bad spirit<sup>199</sup> between Abimelech and lords of Shechem. And lords of Shechem dealt treacherously with Abimelech, [24] to bring the violence of the seventy sons of Jerubaal and their blood to be set upon Abimelech their brother, who killed them, and upon lords of Shechem, who strengthened his hands to kill his brothers. [25] And lords of Shechem set ambushes against him on the tops of the mountains, and they robbed all who passed by them on the way. And it was told to Abimelech. [26]

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192 מַצֵּב (mutstsâv) “the standing” - exact meaning unknown, basic idea is something fixed and standing - variously translated, NKJV, KJV, NAS, etc. “pillar”; YLT “the camp”; Green “the outpost”; DRA, WYC that “stood”; GW, NOG “still standing”; TLB “the garrison”; NLV that “had been set up”

193 דִּשְׁנִי (dishniy) “my fatness” KJV, NAS, YLT, Green, etc.; “my oil” NKJV, etc. - see footnote for Leviticus 1:16.

194 אֲשֶׁר-בִּי (’asher-biy) “which in me” - KJV, etc. “wherewith by me”; NKJV, NAS “with which”; Green, etc. “by which”

195 אֶטֶד (’âtâd) “bramble” - “any of a genus (*Rubus*) of usually prickly shrubs of the rose family including the raspberries and blackberries” MW – found also in Judges 9:15; Psalm 58:9(H10).

196 שָׁלַךְ אֶת-נַפְשׁוֹ מִנֶּגֶד (yashlêkh ’et-naphsho mineged) “cast his soul aside” - YLT “cast away his life from [him]”; NKJV, NAS, etc. “risked his life”

197 בְּאֵרָה (be’erâh) “to Well” - NKJV, etc. “Beer” - see footnote for Numbers 21:16.

198 מִפְּנֵי (mipnêy) “from the face of” YLT; “because of” NAS; “for fear of” NKJV, KJV; “away from the face of” Green.

199 רוּחַ רָעָה (ruach râ’âh) “bad spirit” NLV; “evil spirit” KJV, NAS, YLT, Green; “spirit of ill will” NKJV – found also in 1 Samuel 16:14 (“distressing spirit” NKJV; “evil spirit” KJV, NAS).

And Gaal,<sup>200</sup> son of Servant,<sup>201</sup> and his brothers, came and crossed over into Shechem, and lords of Shechem trusted in him.

[27] And they went out into the field and harvested their vineyards and trod and made merry. And they went into house of their gods<sup>202</sup> and ate and drank and cursed Abimelech. [28] And Gaal, son of Servant, said, “Who is Abimelech and who is Shechem that we should serve him? Is he not son of Jerubaal and Zebul<sup>203</sup> is his officer? Serve men of Donkey, father of Shechem. So, why should we serve him? [29] And who gives this people into my hand? So, I would remove Abimelech.” And he said to Abimelech, “Increase your army and come out.”

[30] And Zebul, leader of the city, heard the words of Gaal, son of Servant, and his anger burned. [31] And he sent messengers to Abimelech in secret saying, “Look, Gaal, son of Servant, and his brothers have come to Shechem. And look, they are fortifying the city against you. [32] And now, arise by night, you and the people who are with you and lie in wait in the field. [33] And it shall be, in the morning, as the sun rises, rise early and rush upon the city. And look, he and the people who are with him shall go out to you. And you shall do to him just as you find in your hand.” [34] And Abimelech arose, and all the people who were with him, by night. And they lay in wait against Shechem, four companies.<sup>204</sup>

[35] And Gaal, son of Servant, went out and stood at the entrance of the city gate. And Abimelech arose, and the people who were with him from the ambush. [36] And Gaal saw the people and said to Zebul, “Look, people are coming down from the tops of the mountains.” And Zebul said to him, “You are seeing a shadow of the mountains as men.” [37] And Gaal yet again spoke and said, “Look, people coming down from the center high<sup>205</sup> of the earth, and one company<sup>206</sup> comes from way of soothsayers<sup>207</sup> terebinth.” [38] And Zebul said to him, “Where then is your mouth where you said, ‘Who is Abimelech that we should serve him?’ Is this not the people who you rejected? Go out now, please, and fight against him.”

[39] And Gaal went out before lords of Shechem and fought against Abimelech. [40] And Abimelech pursued him, and he fled from his face. And many fell slain<sup>208</sup> as far as the entrance of the gate. [41] And Abimelech dwelt in Arumah.<sup>209</sup> And Zebul drove out Gaal and his brothers from dwelling in Shechem.

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200 גַּעַל (ga'al) “Gaal” - found also in Judges 9:28, 30-31, 35-37, 39, 41.

201 עֶבֶד (‘eved) “Servant” - NKJV, etc. “Ebed” - same exact word for “servant” e.g. in Judges 2:8; 1 Samuel 29:3; etc. - name for this man found also in Judges 9:28, 30-31, 35. There is also the son of Jonathan in Ezra 8:6.

202 אֱלֹהֵיהֶם (elohêyhem) “their gods” GNV, GW, NOG; “their god” NKJV, KJV, NAS, YLT, etc..

203 זִבּוּל (zebul) “Zebul” - found also in Judges 9:30, 36, 38, 41.

204 רָאשִׁימ (râ'shiym) “companies” - more literally, “heads”

205 טַבּוּר (tabbur) “center high” - YLT, Green, DARBY “high part”; NAS “highest part”; NKJV “center”; KJV “middle” - found also in Ezekiel 38:12. BDB “central and prominent in the earth”

206 רֹאשׁ (ro'sh) “company” - more literally, “head”

207 מְעוֹנְנִים (me'onniym) “soothsayers” WYC; “diviners” NKJV, NAS; “Sorcerers” Green - see footnote for Leviticus 19:26.

208 חָלָלִים (chalâliym) “slain” DRA, LEB, NABRE; “wounded” NKJV, NAS, YLT, etc. - same exact word in e.g. Numbers 23:24 (“slain” NKJV, KJV, NAS); Joshua 11:6 (“slain” NKJV, NAS, KJV); Judges 20:31, 39 (“kill” NKJV, KJV, NAS).

209 אֲרֻמָּה (rumâh) “Arumah” - only here.

[42] And it was, on the next day, so the people went out to the field and told Abimelech. [43] And he took the people and divided them into three companies,<sup>210</sup> and he lay in wait in the field. And he looked, and look, the people were going out from the city. And he arose against them and struck them. [44] And Abimelech and the companies that were with him rushed and stood at the entrance of the gate of the city, and two companies rushed upon all who were in the field and struck them. [45] And Abimelech fought against that city all that day. And he captured the city and killed the people who were in it. And he tore down the city and sowed it with salt.

[46] And all lords of Shechem's tower heard, and they went into a stronghold<sup>211</sup> of Covenant god's House. [47] And it was told to Abimelech that all lords of Shechem's tower were gathered together. [48] And Abimelech went up to mount Zalmon,<sup>212</sup> he and all the people who were with him. And Abimelech took the axes<sup>213</sup> in his hand and cut a tree branch and lifted her and put upon his shoulder. And he said to the people who were with him, "What you see me doing, quickly do like me." [49] And all the people also cut each one a branch. And they went after Abimelech and set them against the stronghold. And they set on fire the stronghold above them, and so men of Shechem's tower died, about a thousand men and women.

[50] And Abimelech went to Thebez<sup>214</sup> and encamped against Thebez and captured her. [51] And there was a strong tower in the midst of the city, and all the men and the women and the lords of the city fled there and shut themselves in. And they went up upon the top of the tower. [52] And Abimelech went unto the tower and fought against it and drew near to the entrance of the tower to burn it with fire. [53] And one woman cast an upper millstone upon Abimelech's head, and it crushed his skull. [54] And he quickly called to the young man carrying his things and said to him, "Draw your sword and kill me, lest they say about me, 'A woman killed him.'"<sup>215</sup> And his young man pierced him, and he died. [55] And men of Israel saw that Abimelech died, and they went each to his place. [56] So Gods, he brought back the bad of Abimelech which he did to his father for killing his seventy brothers. [57] And Gods, he brought back all the bad of men of Shechem on their heads. And curse<sup>216</sup> of Jotham, son of Jerubaal, came to them.

**10**[1] And after Abimelech, Tola, son of Puah<sup>217</sup> son of Dodo<sup>218</sup> a man of Issachar,

210 רָאשִׁיִּים (rā'shiym) "companies" - more literally, "heads."

211 צָרִיחַ (tsiyach) "stronghold" NKJV, etc.; "inner chamber" NAS; "hold" KJV – exact meaning unknown. Found also in Judges 9:49; 1 Samuel 13:6 ("holes" NKJV).

212 צֶלְמוֹן (tsalmon) "Zalmon" - found also in 2 Samuel 23:28; Psalm 68:14(H15).

213 קֶרְדָּמוֹת (qardummot) "axes" (plural) GNV, OJB; "ax" NKJV; "axe" KJV, NAS, YLT etc. - this is a different word for "ax" than what is found in e.g. Deuteronomy 19:5; 20:19, גִּרְזֵן (garzen).

214 תֵּבֶזַי (têvêts) "Thebez" - found also in Judges 9:50; 2 Samuel 11:21.

215 See 2 Samuel 11:21

216 "a curse without cause shall not come in" (Proverbs 26:2 TT), but here there was a cause.

217 פּוּאָה (pu'âh) "Puah" - found also in 1 Chronicles 7:1. There is also "Puah" (spelled slightly differently, פּוּעָה [pu'âh]) in Exodus 1:15. There is also פּוּחָה (puvâh), see Numbers 26:23.

218 דּוֹדוֹ (dodo) "Dodo" = either "his uncle" (e.g. 1 Samuel 10:16) or his "beloved" (e.g. Song of Songs 1:13) - found also in 2 Samuel 23:9, 24; 1 Chronicles 11:12, 26.

arose to save Israel, and he dwelt in Shamir on mount Ephraim. [2] And he judged Israel twenty three years, and he died and was buried in Shamir. [3] And after him arose Jair the Gileadite, and he judged Israel twenty two years. [4] And he had thirty sons who rode on thirty donkeys, and they had thirty cities. They have called them village<sup>219</sup> of Jair to this day which are in the land of Gilead. [5] And Jair died and was buried in Kamon.<sup>220</sup>

[6] And sons of Israel again did the bad in eyes of Yehvah, and they served the Baals, and the Ashtaroths, and gods of Aram,<sup>221</sup> and gods of Sidon, and gods of Moab, and gods of sons of Ammon, and gods of Philistines. And they forsook Yehvah and did not serve him. [7] And anger of Yehvah was hot against Israel, and he sold them into hand of Philistines and into hand of sons of Ammon. [8] And they shattered<sup>222</sup> and crushed<sup>223</sup> sons of Israel in that year, for eighteen years all sons of Israel who were beyond the Jordan in the land of the Amorite which is in the Gilead.

[9] And sons of Ammon crossed over the Jordan to fight also against Judah and against Benjamin and against house of Ephraim. And it was very distressing to Israel. [10] And sons of Israel cried out to Yehvah saying, “We have sinned against you, even because we have forsaken our Gods and served the Baals.” [11] And Yehvah said to sons of Israel, “Not from Egyptians, and from the Amorite, and from sons of Ammon, and from Philistines? [12] And Sidonians, and Amalek, and Maon, they oppressed you and you cried out to me, and I saved you from their hand. [13] And you have forsaken me and served other gods. Therefore, I am not again to save you. [14] Go and cry out to the gods you have chosen. Let them save you in time of your distress.”

[15] And sons of Israel said to Yehvah, “We have sinned. You do to us according to all the good in your eyes. Only, deliver us, please, this day.” [16] And they put away the gods of the foreigner<sup>224</sup> from their midst and served Yehvah. And his soul was short<sup>225</sup> in Israel's trouble. [17] And sons of Ammon were called together<sup>226</sup> and encamped against Gilead. And sons of Israel did also and encamped in the Lookout.<sup>227</sup> [18] And the people, leaders of Gilead, said to each his neighbor, “Who is the man who will begin to fight against sons of Ammon. He will be for a head for all inhabitants of Gilead.”

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219 חִוּת (chavvot) - “village” - this is the same word for “Eve” (Genesis 3:20; 4:1). See footnote for Numbers 32:41.

220 קָמוֹן (Qâmon) “Kamon” NAS; “Camon” NKJV, KJV – only here.

221 אֲרָם ('arâm) “Aram” YLT, NAS; “Syria” NKJV, KJV – see footnote for Genesis 10:22.

222 יִרְעָצוּ (yir'atsu) “shattered” CSB, EHV, NIV, TLV; “harassed” NKJV; “afflicted” NAS; “vexed” KJV – found also only in Exodus 15:6 (“dashed . . . in pieces” NKJV; “shatters” NAS).

223 יִרְעָצוּ (yerottsu) “crushed” CSB, NAS; “oppressed” NKJV, KJV – same word for “crushed” NKJV in Judges 9:53.

224 אֱלֹהֵי הַנֶּכֶר ('elohay hannêkâr) “gods of the foreigner” - Green “the gods of the alien”; YLT “the gods of the stranger”; “foreign gods” NKJV, NAS; “strange gods” KJV. This phrase is also found in Genesis 35:2, 4; Joshua 24:23; 1 Samuel 7:3; 2 Chronicles 33:15.

225 תִּקְצָר (tiqtsar) “was short” - NKJV “could no longer endure”; NAS “could bear” NAS; KJV “was grieved” - same word e.g. in Numbers 11:23 “been shortened” (NKJV), translated “impatient” (NKJV, NAS) in Job 21:4.

226 יִצְטָקוּ (yitsâ'aku) “were called together” Green; “are called together” YLT; “gathered together” NKJV, KJV, NAS – same root word (but here passive, Niphil) in Judges 10:12 for “cried out.”

227 מִצְפָּה (mitspâh) “Lookout”; NKJV, etc. “Mizpah” - see Genesis 31:49 and footnote.

**11**[1] And Jephthah,<sup>228</sup> the Gileadite, was a mighty man of valor, and he was son of a woman of prostitution. And Gilead begot Jephthah.<sup>229</sup> [2] And Gilead's woman bore sons, and sons of the woman grew and drove out Jephthah. And they said to him, "You have no inheritance in our father's house, because you are a son of another woman." [3] And Jephthah fled from before his brothers and dwelt in Good Land.<sup>230</sup> And empty<sup>231</sup> men gathered together to Jephthah and went out with him.

[4] And it was after some days, and sons of Ammon made war with Israel. [5] And it was, just as sons of Ammon made war with Israel, so elders of Gilead went to take Jephthah from Good Land. [6] And they said to Jephthah, "Come and be for us for a commander, so we might make war against sons of Ammon." [7] And Jephthah said to elders of Gilead, "Did you not hate me and drive me out from my father's house? And why are you coming to me now, just as you have distress?"

[8] And elders of Gilead said to Jephthah, "For this reason we have now returned to you, so you may come with us and wage war against sons of Ammon. And you shall be our head for all inhabitants of Gilead." [9] And Jephthah said to elders of Gilead, "If you bring me back to wage war against sons of Ammon and Yehvah gives them to my face, I will be your head." [10] And elders of Gilead said to Jephthah, "Yehvah hears<sup>232</sup> between us, if we do not do so, according to your word." [11] And Jephthah went with elders of Gilead, and the people put him over them for head and commander. And Jephthah spoke all his words before Yehvah in the Lookout.

[12] And Jephthah sent messengers to king of sons of Ammon saying, "What to me and to you that you come to me to wage war in my land?" [13] And king of sons of Ammon said to Jephthah's messengers, "Because Israel took, in his going up from Egypt, from Arnon and unto the Jabbok and unto the Jordan. And now, return them in peace."

[14] And Jephthah yet again sent messengers to king of sons of Ammon. [15] And he said to him, "Thus says Jephthah, 'Israel did not take land of Moab and land of sons of Ammon. [16] For in their going up from Egypt, Israel walked in the wilderness unto Sea of Reeds<sup>233</sup> and came into Kadesh.<sup>234</sup> [17] And Israel sent to king of Edom saying, 'Please let me pass in your land.' And king of Edom did not listen. And also he sent to king of Moab, and he was not willing. And Israel dwelt in Kadesh. [18] And he walked in the wilderness and went around land of Edom and land of Moab. And he came in from rising of Sun to land of Moab, and they camped beyond Arnon. And they did not enter into boarder of Moab, for Arnon is border of Moab.'"

[19] "And Israel sent messengers to Sihon, king of the Amorite, king of Heshbon.

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228 יִפְתָּח (yiphttâh) "Jephthah" - see footnote for Joshua 15:43.

229 In other words, Gilead had sex with a prostitute.

230 אֶרֶץ טוֹב ('erets tov) "Good Land" - NKJV, etc. "land of Tob" - similar thing found in 2 Samuel 10:6, 8, "Good Man," אִישׁ טוֹב ("ish tov") NKJV "Ish-tob"; KJV "Ishtob"; NAS "men of Tob."

231 רִיקִים (rêyqiym) "empty" - see footnote for Judges 9:4.

232 שָׁמַע (shomê'a) "hears" - DRA "who heareth"; ERV, EXB, ICB, NCV, NLV "is listening"; WYC "heareth"; NKJV "will be a witness"; KJV "be witness"; NAS "is witness."

233 יַם־סוּף (yam-suph) "Sea of Reeds" - see footnote for Exodus 13:18.

234 קַדְשָׁה (qâdhêshâh) "Kadesh" - see footnote for Genesis 14:7.

And Israel said to him, "Please let us pass in your land unto my place."<sup>235</sup> [20] And Sihon did not trust Israel to pass through in his border. And Sihon gathered all his people and camped in Jahaz and fought with Israel. [21] And Yehvah, Gods of Israel, gave Sihon and all his people in hand of Israel. And they struck them, and Israel possessed all the land of the Amorite, the inhabitant of that land. [22] And they possessed every border of the Amorite from Arnon and unto the Jabbok and from the wilderness and unto the Jordan."

[23] "And now, Yehvah, Gods of Israel, dispossessed the Amorite from before his people Israel. And you should possess it? [24] Is not what Chemosh your gods, he causes you to possess, it you possess? And all that Yehvah our Gods causes before us to possess, it we possess. [25] And now, are you any better than Balak, son of Bird,<sup>236</sup> king of Moab? Striving, did he strive with Israel? Waging war, did he wage war against them? [26] When Israel dwelt in Heshbon and in her daughters and in Aror<sup>237</sup> and in her daughters and in all the cities that are upon hands of Arnon three hundred years, so why did you not recover them in that time? [27] And I, I have not sinned against you. And you are dealing with me bad to wage war against me. May Yehvah the judge, judge this day between sons of Israel and sons of Ammon." [28] And king of sons of Ammon did not listen to words of Jephthah that he sent to him.

[29] And spirit of Yehvah was upon Jephthah, and he passed through the Gilead and Manasseh and passed through Lookout of Gilead; and from Lookout of Gilead he passed through to sons of Ammon. [30] And Jephthah vowed a vow to Yehvah and said, "If giving, you give sons of Ammon in my hand, [31] so it shall be, the one going out, who goes out from doors of my house to greet me in my returning in peace from sons of Ammon, so he shall be for Yehvah. And I will offer him up, a burnt offering." [32] And Jephthah passed through to sons of Ammon to wage war against them, and Yehvah gave them in his hand. [33] And he struck them from Aroer unto your going in to Minnith,<sup>238</sup> twenty cities, and unto Mourning<sup>239</sup> of Vineyards,<sup>240</sup> a very great slaughter. And they subdued sons of Ammon before sons of Israel.

[34] And Jephthah came to his house at the Lookout. And behold, his daughter was coming out to greet him with timbrels and in dancing, and she was his only one. He had no other son or daughter. [35] And it was, when he saw her, so he tore his clothes. And he said, "Ahah, my daughter, bringing low, you have brought me low, and you are among those who trouble me. And I, I have opened my mouth to Yehvah, and I am not able to turn back."

[36] And she said to him, "My father, you opened your mouth to Yehvah, do to me just as it has come out of your mouth; since Yehvah has performed for you vengeance from your enemies, from sons of Ammon." [37] And she said to her father, "Do for me this thing. Let me alone two months, and let me go and go down upon the mountains and weep over my virginity, my friends and I." [38] And he said, "Go."

235 מְקוֹמִי (meqomiy) "my place" KJV, Green, YLT; "our place" NKJV, NAS

236 צִפּוֹר (tsippor) "Bird" (same word for "bird" e.g. in Genesis 7:14); NKJV, etc. "Zippor"

237 עֲרֹר (ʿarʿor) "Aror" - this appears to be "Aroer" עֲרֹעֵר (ʿaroʿêr) spelled slightly different, see Numbers 32:34.

238 מִנִּית (minniyt) "Minnith" - found also in Ezekiel 27:17.

239 אָבֵל (ʾâvêl) "Mourning" = same word as in Genesis 50:11 for "Mourning" of Egypt. See footnote for Genesis 50:11.

240 כִּרְמִים (kerâmiym) "Vineyards" = same word as in Joshua 24:13 ("vineyards").

And he sent her off two months, and she went, and her friends, and wept over her virginity on the mountains. [39] And it was, at end of two months, so she returned to her father. And he did to her his vow that he vowed. And she did not know a man. And it was a statute in Israel. [40] From days to days daughters of Israel went to recount<sup>241</sup> for the daughter<sup>242</sup> of Jephthah the Gileadite four days in the year.

**12**[1] And men of Ephraim gathered together and crossed over to North.<sup>243</sup> And they said to Jephthah, “Why did you cross over to wage war against sons of Ammon, and you did not call us to go with you? We will burn your house over you in the fire.” [2] And Jephthah said to them, “A man of great strife I have been, my people and I, and sons of Ammon. And I cried out to you, and you did not save me from their hand. [3] And I saw that you did not save.<sup>244</sup> So, I put my soul in my palm and crossed over to sons of Ammon, and Yehvah gave them in my hand. So, why do you come up to me this day to wage war against me?”

[4] And Jephthah gathered together all men of Gilead and he waged war with Ephraim. And men of Gilead struck Ephraim, because they said, “You of Gilead are fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh.” [5] And Gilead captured the fords of the Jordan to Ephraim. And it was, when fugitives of Ephraim said, “Let me cross over.” And men of Gilead said to him, “The Ephraimite<sup>245</sup> you are.” And he said, “No.” [6] And they said to him, “Please say, ‘Shibboleth.’<sup>246</sup> And he said, “Sibboleth.” And he was not prepared to speak thus. And they would seize him and slaughter him at the fords of the Jordan. And there fell at that time from Ephraim 42,000. [7] And Jephthah judged Israel for six years. And Jephthah the Gileadite died, and he was buried among cities of Gilead.

[8] And after him, Ibzan<sup>247</sup> from House of Bread judged Israel. [9] And he had thirty sons. And thirty daughters he sent to the outside. And thirty daughters he brought in for his sons from the outside.<sup>248</sup> And he judged Israel seven years. [10] And Ibzan died and was buried in House of Bread.

[11] And after him Elon the Zebulunite judged Israel, and he judged Israel ten years. [12] And Elon the Zebulunite died and was buried in Aijalon in land of Zebulun.

[13] And after him Abdon son of Hillel<sup>249</sup> the Pirathonite<sup>250</sup> judged Israel. [14] And

241 לְתַנּוֹת (letannot) “to recount” CEB; “to tell again” Green; “to lament” NKJV, KJV; “to commemorate” NAS – same root word as is found in Judges 5:11 “recount” NKJV.

242 לְבַת (levat) “for the daughter” EHV, GNT, NLV; “to the daughter” YLT – can be translated either way. For this kind of talking to the dead, see 2 Samuel 1:26; 18:33.

243 צָפוֹנָה (tsâphon) “to North” - Green “northward”; NKJV “toward Zaphon” - see footnote for Joshua 13:27.

244 מוֹשִׁיעַ (moshiy`a) “savior”; YLT “saviour”; “would deliver” NKJV, NAS

245 אֶפְרַתִּי (‘ephraṭiy) “Ephraimite” NKJV, etc.; Ephraimite JUB - Ephraimite = Ephraimite – see e.g. 1 Samuel 12:17.

246 שִׁבּוֹלֶת (shibboleth) “Shibboleth” = either “grain” (e.g. Job 24:24) or “channel” (NKJV) of water or “flowing stream” NAS (e.g. Isaiah 27:12).

247 אִבְזָן (ivtsân) “Ibzan” - found also in Judges 12:10.

248 הַחוּץ (hachuts) “the outside”; NAS, ESV “outside”; KJV “abroad”; NKJV “elsewhere”

249 הִלֵּל (hillêl) “Hillel” = “he boasts” (e.g. Psalm 10:3) or praises (as in Judges 16:24).

250 פִּרְעָתוֹנִי (pir`âtoniy) “Pirathonite” (= from Pirathon, Judges 12:15) - found also in Judges 12:15; 2 Samuel 23:30; 1 Chronicles 11:31; 27:14.

he had forty sons and thirty grandsons who rode upon seventy donkeys. And he judged Israel eight years. [15] And Abdon son of Hillel the Pirathonite died and was buried in Pirathon<sup>251</sup> in land of Ephraim on the mountain of the Amalekite.

**13**[1] And again sons of Israel did the bad in eyes of Yehvah, and Yehvah gave them in hand of Philistines forty years. [2] And there was one man from Zorah from the family of the Danite and his name was Rest.<sup>252</sup> And his woman was barren and had not given birth. [3] And messenger of Yehvah appeared to the woman, and said to her, “Behold indeed, you are barren and have not given birth. And you shall conceive and bear a son. [4] And now, please be careful, and you shall not drink wine and strong drink. And you shall not eat anything unclean. [5] For behold, you will be pregnant and shall bear a son, and a razor shall not go up upon his head. For the boy will be a separate one<sup>253</sup> to Gods from the womb. And he will begin to save Israel from hand of Philistines.”

[6] And the woman came in and spoke to her man, saying, “The man of the Gods<sup>254</sup> came to me, and his appearance was as the appearance of the messenger of the Gods, very fearful.<sup>255</sup> And I did not ask where he was from, and he did not tell me his name. [7] And he said to me, ‘Behold, you will be pregnant and bear a son. And now, do not drink wine and strong drink, and do not eat anything unclean. For the boy will be a separate one to Gods from the womb until day of his death.’”

[8] And Rest prayed to Yehvah and said, “Oh my Lords, the man of the Gods whom you sent, please let him come again to us. And let him teach us what we shall do for the boy who will be born.” [9] And the Gods, he listened to Rest's voice. And the messenger of the Gods came again to the woman. And she was sitting in the field, and Rest, her man, was not with her. [10] And the woman hurried and ran and told her man. And she said to him, “Behold, the man who came in the day to me has appeared to me.”

[11] And Rest arose and went after his woman and came to the man. And he said to him, “Are you the man who spoke to the woman?” And he said, “I am.” [12] And Rest said, “Now, may your words come to be. What shall be the boy's judgment<sup>256</sup> and his work?” [13] And messenger of Yehvah said to Rest, “Of all that I said to the woman, let her be careful. [14] From all that goes out from a vine, the wine she shall not consume. She shall not drink wine and strong drink. And she shall not consume anything unclean. All that I have commanded her, she shall keep.”

[15] And Rest said to messenger of Yehvah, “Please let us detain you, and we will do a kid of goats before you.” [16] And messenger of Yehvah said to Rest, “If you detain me, I will not eat of your bread. And if you do a burnt offering, to Yehvah you shall offer it up.” For Rest did not know that he was messenger of Yehvah.

251 פִּרְאֶתוֹן (pir'âton) “Pirathon” - only here.

252 מְנוּחָה (mânôach) “Rest” or “Resting Place” (same word e.g. Genesis 8:9; Deuteronomy 28:65; Lamentations 1:3); NKJV, etc. “Manoah” - this name is also found in Judges 13:8-9, 11-13, 15-17, 19-22; 16:31.

253 נִזְיֵר (neziyr) “separate one”; NKJV, etc. “Nazirite” - see footnote for Genesis 49:26.

254 אִישׁ הָאֱלֹהִים (‘iysh hâ’elohiym) “The man of the Gods” - man in construct with the following definite article normally makes the first noun (“man”) definite. NKJV, Green “A Man of God”; KJV, NAS “A man of God.”

255 נֹרָא (norâ) “fearful” YLT, GNV; “terrifying” Green; “awesome” NKJV, NAS; “terrible” KJV; “scary” CEB

256 מִשְׁפָּט (mishpat) “judgment” (e.g. same word in Deuteronomy 16:18); YLT “custom”; NKJV “rule of life”; “mode of life” NAS; “we order” KJV.



[17] And Rest said to messenger of Yehvah, “What is your name? So, when your words come to be, we may honor you.” [18] And messenger of Yehvah said to him, “Why is this, you ask for my name? And it is wonderful.” [19] And Rest took the kid of the goats and the grain offering and offered upon the rock to Yehvah, and a wonder to do; and Rest and his woman saw. [20] And it was, in the flame going up from upon the altar toward the heavens, so messenger of Yehvah went up in the flame of the altar. And Rest and his woman saw, and they fell upon their faces to earth.

[21] And messenger of Yehvah did not appear again to Rest and his woman. Then, Rest knew that he was messenger of Yehvah.<sup>257</sup> [22] And Rest said to his woman, “Dying, we will die, for we have seen Gods!” [23] And his woman said to him, “If Yehvah desired to kill us, he would not have taken a burnt offering and grain offering from our hands. And he would not have shown us all these things, and at this time he would not have caused us to hear according to this.”

[24] And the woman bore a son and called his name Samson.<sup>258</sup> And the boy grew, and Yehvah blessed him. [25] And spirit of Yehvah began to move him in Camp of Dan between Zorah and Eshtaol.

**14**[1] And Samson went down to Timnah and saw a woman in Timnah from daughters of Philistines. [2] And he went up and told his father and his mother. And he said, “I saw a woman in Timnah from daughters of Philistines. And now, get her for me for a woman.” [3] And his father and his mother said to him, “There is not among daughters of your brethren and among all my people a woman that you go to take a woman from foreskinned Philistines?” And Samson said, “Get her for me, for she is right<sup>259</sup> in my eyes.” [4] And his father and his mother did not know that it was from Yehvah, for he was seeking an occasion from Philistines. And at that time Philistines were ruling in Israel.

[5] And Samson went down, and his father and his mother, to Timnah, and they came unto vineyards of Timnah, and behold, a young lion roaring to meet him. [6] And spirit of Yehvah rushed<sup>260</sup> upon him, and he tore him in two as tearing the kid;<sup>261</sup> and he had nothing in his hand. And he did not tell his father and mother what he did. [7] And he went down and spoke to the woman, and she was right<sup>262</sup> in Samson's eyes.

[8] After days, he returned to take her and turned aside to see the carcass of the lion. And behold, a congregation of bees in the corpse of the lion, and honey. [9] And he scraped it to his palms, and he went along and ate. And he went to his father and to his mother and gave to them, and they ate. And he did not tell them that from the corpse of the lion he scraped out the honey.

257 This coming to realize = realize that He was God. See following verse, and footnotes for Genesis 16:7.

258 שָׁמְשׁוֹן (shimshon) “Samson”; LXX Σαμψων (Sampsôn) - found also in Judges 14:1, 3, 5, 7, 10, 12; 15:1, 3-4, 6-7, 10-12, 16; 16:1-3, 6-7, 9-10, 12-14, 20, 23, 25-30; Hebrews 11:32 Σαμψων (Sampsôn).

259 יָשָׁרָה (yâshrâh) “right” YLT, ESV, OJB; “looks good” NAS; “pleases” NKJV – same exact word as in Ezra 8:21 (“right”); Psalm 107:7 (“right”); Ezekiel 1:7 (“straight”); Habakkuk 2:4 (“upright”).

260 תִּצְלַח (titslach) “rushed” CEB, ESV, ISV, LEB NRSV; “came mightily” NKJV, KJV – used for “rushed” into the Jordan, 2 Samuel 19:17(H18); “rush” like fire, Amos 5:6.

261 גִּדִּי (gediy) “kid” = young goat

262 תִּישָׁר (tiyshar) “right” YLT, ESV, OJB; “looked good” NAS; “pleased” NKJV – same root word as in verse 3.

[10] And his father went down to the woman. And Samson made there a feast, for thus the young men did. [11] And it was, when they saw him, so they took thirty companions; and they were with him. [12] And Samson said to them, "Please, let me pose a riddle to you. If declaring, you declare and find her to me the seven days of the feast, so I will give to you thirty linen garments and thirty changes of clothes. [13] And if you are not able to declare to me, so you shall give to me thirty linen garments and thirty changes of clothes." And they said to him, "Pose your riddle, and we shall hear her." [14] And he said to them, "From the eater came out food, and from a strong one came out sweetness." And they were not able to tell the riddle three days.

[15] And it was in the seventh day, so they said to Samson's woman, "Entice your man and have him tell us the riddle, lest we burn you and your father's house in the fire. To dispossess us you invited us? No?" [16] And Samson's wife wept upon him and said, "You only hate me and do not love me. The riddle you posed to sons of my people, and you have not told me." And he said to her, "Look, I have not told my father and my mother, and I have not told you." [17] And she wept on him the seven days which was during their feast. And it was, in the seventh day, so he told her; because she distressed him. And she told the riddle to sons of her people.

[18] And the men of the city in the seventh day said to him before the coming in of the Sun, "What is sweeter than honey, and what is stronger than a lion." And he said to them, "If you had not plowed with my heifer, you would not have found my riddle." [19] And spirit of Yehvah rushed upon him, and he went down to Ashkelon and struck from them thirty men. And he took their spoils<sup>263</sup> and gave the changes to those who declared the riddle. And his anger burned, and he went up to his father's house. [20] And Samson's woman was to his companion<sup>264</sup> who was a friend to him.

**15**[1] And it was after some days, in days of wheat harvest, so Samson visited his woman with a kid of goats. And he said, "Let me go in to my wife, to her room." And her father did not permit him to go in. [2] And her father said, "Saying, I said, that hating you hate her, so I gave her to your companion. Is not her younger sister better than her? Please, let her be yours instead of her."

[3] And Samson said to them, "This time I am blameless from Philistines, when I deal with them bad." [4] And he went and captured three hundred foxes. And he took torches and turned tail to tail. And he put one torch in the middle between two of the foxes. [5] And he set the torches on fire, and sent in standing grain of Philistines. And he burned from stacked grain and unto standing grain and unto vineyard and olive tree.

[6] And Philistines said, "Who did this?" And they said, "Samson, the son in law of the Timnite, because he took his woman and gave her to his companion." And Philistines went up and burned her and her father in the fire. [7] And Samson said to them, "Since you do as this, therefore I will take vengeance on you, and

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263 חָלִיצוֹתָם (chaliytsotâm) "their spoils" (plural noun) - NAS, KJV "their spoil"; NKJV "their apparel"; BDB "what is stripped off a person, as plunder, in war" - found also only in 2 Samuel 2:21 (NAS "spoil"; NKJV "armor").

264 In other words, another man took his wife.

afterwards I will stop.” [8] And he struck them leg<sup>265</sup> upon thigh,<sup>266</sup> a great slaughter, and went down and dwelt in a cleft of a rock<sup>267</sup> of Etam.<sup>268</sup>

[9] And Philistines went up and camped in Judah and spread out in the Jaw.<sup>269</sup>

[10] And the men of Judah said, “Why have you come up against us?” And they said, “We have come up to bind Samson, to do to him just as he did to us.” [11] And three thousand men from Judah went down to a cleft of a rock of Etam. And they said to Samson, “Do you not know that Philistines rule in us? So, what is this you are doing to us?” And he said to them, “Just as they did to me, so I did to them.” [12] And they said to him, “We have come down to bind you and to give you in hand of Philistines.” And Samson said to them, “Swear to me, lest you come against me yourselves.” [13] And they spoke to him saying, “No, for we will surely bind you and give you in their hand. We will surely not kill you.” And they bound him with two new ropes, and brought him up from the rock.

[14] He was coming unto Jaw, and Philistines came to meet him shouting. And spirit of Yehvah rushed upon him, and the ropes that were on his arms were like flax that is burned in the fire; and his bonds melted<sup>270</sup> from upon his hands. [15] And he found a fresh<sup>271</sup> jaw of a donkey, and reached out his hand and took it, and he struck with it a thousand men. [16] And Samson said, “With the jaw of the donkey, a donkey, two donkeys,<sup>272</sup> with the jaw of the donkey I have struck a thousand men.”

[17] And it was, when he finished speaking, he threw the jaw from his hand, and called that place Jaw Height.<sup>273</sup> [18] And he was very thirsty and called to Yehvah. And he said, “You gave in hand of your servant this great salvation, and now I will die in the thirst and fall in hand of the ones who have foreskin.” [19] And Gods, he

265 שׁוֹק (shoq) “leg” DRA; TLV; “hip” NKJV, KJV, YLT – same word for “leg” (YLT) e.g. in Numbers 18:18 (“thigh” NKJV).

266 שׁוֹק עַל-יָרֵךְ (shoq `al-yârêkh) “leg upon thigh” TLV; “hip and thigh” NKJV, KJV, YLT; “ruthlessly” NAS

267 Hebrews 11:38

268 עֵיטָם (‘êytâm) “Etam” - found also in Judges 15:11; 1 Chronicles 4:3, 32; 2 Chronicles 11:6.

269 בִּלְחִי (ballechiy) “in the Jaw” - NKJV “Lehi” which is a transliteration of the word for “jaw” לֶחִי (lechiy) e.g. Job 41:2 or “cheek” e.g. 1 Kings 22:24 or “jawbone” e.g. Judges 15:15-17.

270 יִמָּסוּ (yimassu) “melted” CEB, Green, EHV, etc.; “broke loose” NKJV; “loosed” KJV; “dropped” NAS; “wasted” YLT – same root word as e.g. in Exodus 16:21 “melted” NKJV.

271 טְרִיָּה (teriyyâh) “fresh” - this means that it wasn't necessarily just the jaw *bone*. Being fresh, it's possible the jaw still had flesh (meat) and skin on it. The term translated “jawbone,” לֶחִי (lechiy), does not dictate bone, per se, but rather the jaw/cheek area (see above footnote). This chapter is the only place NKJV translates it “jawbone.” WYC translates it “cheek[bone].”

272 חֲמֹר חֲמֹרָתַיִם (chamor chamorâtâyim) “a donkey, two donkeys”; YLT “an ass upon asses”; EXB, NCV “I made donkeys out of them”; Green “a heap, two heaps”; NKJV “Heaps upon heaps” - the first word, חֲמֹר (chamor), is the same exact word as the word for “donkey” (2x in this verse) in the phrase “jaw of a donkey.” The second word here is the dual (i.e. two) plural for “donkeys.” A word for “heap” phonetically close to the Hebrew word for “donkey” is חֲמֹר (chomer) e.g. Habakkuk 3:15; in plural form, חֲמֹרִים [châmârim], Exodus 8:14(H10) 2x.

273 רָמַת לֶחִי (râmat lechiy) “Jaw Height” - Green “Jawbone Height”; ISV “Jawbone Heights”; NKJV, etc. “Ramath Lehi” - for “Height” see footnote for Joshua 13:26.

split the mortar<sup>274</sup> that was in the Jaw, and water came out from it. And he drank, and his spirit returned,<sup>275</sup> and he revived. And her name was therefore called, Spring of The Crying Out,<sup>276</sup> which is in the Jaw unto this day. [20] And he judged Israel in days of Philistines twenty years.

**16**[1] And Samson went to Gaza and saw there a woman prostitute and went in to her. [2] The Gazites were told, “Samson has come here!” And they surrounded and lie in wait for him all the night in the gate of the city. And they were quiet all the night, saying, “At light of the morning, so we will kill him.” [3] And Samson lay until midnight. And he arose at midnight, and grabbed the doors of the gate of the city and with the two gateposts, he pulled them up with the bar and put upon his shoulders and brought them to the top of the mountain which is by the face of Hebron.

[4] And it was afterwards, so he loved a woman in valley of Choice Vine,<sup>277</sup> and her name was Delilah.<sup>278</sup> [5] And lords of Philistines came up to her and said to her, “Entice him and see in what is his great strength and in what we may overpower him, so we might bind him to afflict him. And each one of us will give to you eleven hundred silver.”

[6] And Delilah said to Samson, “Please tell me in what is your great strength and in what might you be bound to afflict you.” [7] And Samson said to her, “If they bind me with seven fresh strings which have not dried, so I will be weak and be as one of the Adam.”<sup>279</sup> [8] And lords of Philistines brought up to her seven fresh strings that were not dried, and she bound him with them. [9] And the one lying in wait was staying with her in the room, and she said to him, “Philistines are upon you Samson.” And he tore the strings apart, just as the thread of the tow<sup>280</sup> in its smelling<sup>281</sup> fire. And his strength was not made known.

[10] And Delilah said to Samson, “Look, you have mocked me and spoken lies to me. Now, tell me, please, in what may you be bound?” [11] And he said to her, “If binding, they bind me with new ropes that no work has been done with them, I will

274 מַכְתֵּשׁ (makhtêsh) “mortar”; NKJV, KJV, NAS, YLT “hollow place”; LXX “λάκκον” (lakkon) “pit” or “τραῦμα” (trauma) “wound” - this word for “mortar” can also be found in Proverbs 27:22 (“mortar” NKJV) & Zephaniah 1:11 (“Mortar” NAS). MW defines “mortar” as “a sturdy vessel in which material is pounded or rubbed with a pestle.” This fits Proverbs 27:22, and the possible imagery here as a hollow place in the rock. Some translations equate the “mortar” or “hollow place” with the jaw of the donkey. Thus, DRA has, “Lord opened a great tooth in the jaw of the ass”; GNV “God brake the cheek tooth, that was in the jaw”; JUB “God broke a tooth that *was* in the jaw”; WYC “Lord opened a wang tooth in the cheekbone of the ass.” Yet, end of vs 19 dictates a land location, “which is in the Jaw unto this day.”  
275 “spirit returned” - in Luke 8:55 where “her spirit returned” context is, she was dead. See also James 2:26. 1 Kings 17 the child had “no breath left in him” (vs 17) and the “soul of the child returned” (1 Kings 17:22).

276 עֵין הַקּוֹרֵא (‘ên haqqorê) “Spring of The Crying Out”; YLT “The fountain of him who is calling”; NKJV “En Hakkore.”

277 שׁוֹרֵק (shorêq) “Choice Vine”; NKJV “Sorek” - same exact word as in Isaiah 5:2 (“choicest vine” NKJV) & Jeremiah 2:21 (“noble vine” NKJV; “choice vine” NAS).

278 דִּלְיָלָה (deliylâh) “Delilah” - only found in this chapter.

279 הָאָדָם (hâ’adâm) “the Adam”; OJB “adam”; NKJV, NAS “any other man”; YLT “the human race” - See footnote for Genesis 5:2.

280 נֶעֱרֵת (ne’oret) “tow” NAS, KJV, YLT, Green; “yarn” NKJV - MW “short or broken fiber (as of flax, hemp, or synthetic material) that is used especially for yarn, twine, or stuffing” - only here.

281 בַּהֲרִיחוֹ (bahariycho) “in its smelling” YLT; “when it smells” Green; “when it smelleth” DRA; “when it touches” NKJV, etc. - same root word as e.g. in Exodus 30:38 (“smell”). See also footnote for 1 Samuel 26:19.

be weak, and be just as the Adam.” [12] And Delilah took new ropes and bound him with them and said to him, “Philistines are upon you Samson.” And the one lying in wait was staying in the room. And he tore them from upon his arms as the thread.

[13] And Delilah said to Samson, “Until here you have mocked me and spoken lies to me. Tell me in what you may be bound.” And he said to her, “If you weave seven locks of my head with the loom's web.”<sup>282</sup> [14] And she fastened with the pin, and said to him, “Philistines are upon you Samson.” And he awoke from his sleep and pulled the pin, the loom, and the loom's web. [15] And she said to him, “How do you say you love me and your heart is not with me? These three times you have mocked me and not told me in what is your great strength.”

[16] And it was, that she pressed him with her words every day and urged him and annoyed his soul to death. [17] So, he told her all his heart and said to her, “A razor has not come upon my head, for I am a separate one<sup>283</sup> of God from my mother's womb. If I am shaven, then my strength will turn away from me, and I will be weak and be as all of the Adam.” [18] And Delilah saw that he told her all his heart. And she sent and called to lords of Philistines saying, “Come up this time, for he has told her<sup>284</sup> all his heart.” And lords of Philistines went up to her, and they brought the silver in their hand.

[19] And she made him sleep upon her knees and called for the man, and she shaved seven locks of his head. And she began to afflict him, and his strength turned away from upon him. [20] And she said, “Philistines are upon you Samson.” And he awoke from his sleep and said, “I will go out as in other times and be shaken out.” And he did not know that Yehvah had turned away from upon him. [21] And Philistines seized him, and they gouged out his eyes. And they brought him down to Gaza and bound him in the bronze. And he was a grinder in the house of prisoners.<sup>285</sup>

[22] And hair of his head began to grow, since he was shaven. [23] And lords of Philistines were gathered together to sacrifice a great sacrifice to Dagon<sup>286</sup> their Gods and to rejoice. And they said, “Our Gods, he has given in our hand Samson our enemies.”<sup>287</sup> [24] And the people saw him and praised their Gods, for they said, “Our Gods, he gave in our hand our enemy and he who made our land desolate and who multiplied our slain.”

[25] And it was, when their heart was good, so they said, “Call for Samson, so he might make us laugh.” And they called for Samson from the house of prisoners. And he jested<sup>288</sup> before them. And they made him stand between the pillars. [26] And Samson said to the boy who held his hand, “Let me rest and feel the pillars where the house is established upon them and I will lean upon them.” [27] And the house was full of the men and the women and there were all lords of Philistines and upon the roof about three thousand men and women who were looking at the laughing of

282 מַסְכֶּת (masâkhet) “loom's web” VOICE; “web of the loom” NKJV; “web” NAS, KJV, YLT – found also in vs 14.

283 נִזְיָר (neziyr) “separate one” - see footnote for Numbers 6:2.

284 Written in text, לָהּ (lâh) “her,” more literally, “to her.” In the margin, לִי (liy) “to me.”

285 בֵּית הָאֲסִירִים (bevêyt hâ'asiyriym) “the house of prisoners” Green; “the prison-house” YLT, KJV; “the prison” NKJV

286 דָּגוֹן (dâgon) Found also in 1 Samuel 5:2-5, 7; 1 Chronicles 10:10.

287 אוֹיְבֵינוּ ('oyevêynu) “our enemies” - plural form (“enemies”), yet singular context.

288 יִצְחָק (yetsachêq) “jested” - from the same root as Isaac's name. See footnote for Genesis 17:19.

## Samson.

[28] And Samson called to Yehvah and said, “Lords Yehovih,<sup>289</sup> remember me, please, and strengthen me, please, only this time, the Gods. And let me avenge, one vengeance for my two eyes from Philistines.” [29] And Samson grasped the two middle pillars that the house was established upon, one with his right and one with his left. [30] And Samson said, “Let my soul die with Philistines.” And he pushed in strength and the house fell upon the lords and upon all the people who were in it. And there were surely more who died in his death than died in his life.

[31] And his brethren went down, and all house of his father, and they carried him and brought up and buried him between Zorah and Eshtaol in grave of Rest his father. And he judged Israel twenty years.

**17**[1] And there was a man from mount Ephraim, and his name was Micaiah.<sup>290</sup>

[2] And he said to his mother, “The eleven hundred of silver taken of yours and you cursed and also you said in my ears . . . , look, the silver is with me. I took it.” And his mother said, “Blessed, my son, by Yehvah.” [3] And he returned the eleven hundred of the silver to his mother. And his mother said, “Making holy, I have made holy the silver to Yehvah from my hand for my son to do a carved image and a molded image.<sup>291</sup> And now, I return it to you.” [4] And he returned the silver to his mother, and his mother took two hundred of silver and gave it to the refiner. And he made it into a carved image and molded image, and it was<sup>292</sup> in house of Micaiah.

[5] And the man Micah<sup>293</sup> had for himself a house of Gods and made an ephod<sup>294</sup> and teraphim.<sup>295</sup> And he filled the hand of one from his sons, and he was for him for a priest. [6] In those days there was no king in Israel. Each did the right in his eyes.

[7] And there was a boy from House of Bread, Judah, from family of Judah, and he was a Levite; and he was sojourning there. [8] And the man went from the city, from House of Bread, Judah, to sojourn in wherever he might find. And he came to mount Ephraim to house of Micah to do<sup>296</sup> his journey.<sup>297</sup> [9] And Micah said to him, “From where have you come?” And he said to him, “I am a Levite from House of Bread, Judah, and I am going to sojourn in wherever I may find.” [10] And Micah said to him, “Stay with me, and be for me for a father and for a priest. And I will give to you ten of silver for the days<sup>298</sup> and a suit of clothes and your sustenance.” And

289 יְהוֹוִה (yehovih) “Yehovih” - see footnote for Genesis 2:4.

290 מִיכָיָהוּ (miykhâyhu) “Micaiah”; CJB “Mikhay’hu”; NKJV, etc. “Micah” – this is his name in Judges 17:1, 4. Elsewhere in chapter 17& 18 it is מִיכָה (miykhâh) “Micah.” See footnote for Judges 17:5. “Micaiah” מִיכָיָהוּ [miykhâyhu]) is also found in 1 Kings 22:8-9, 13-15, 24-26, 28 (“Micaiah” NKJV); 2 Chronicles 13:2 (“Michaiah” NKJV); 17:7; 18:7; 8, 12-13, 23-25, 27 ; Jeremiah 36:11, 13 מִיכָיָהוּ (mikhâyhu, NKJV “Michaiah”).

291 This is similar to the deception in Exodus 32:1-5 & 1 Kings 12:26-29 in which the idols were to represent Yehvah.

292 יָהִי (yehiy) “it was” ASV, CSB, ESV, GNV, HCSB, LEB, TLB, NIV, RSV, WEB; “they were” NKJV, KJV, NAS.

293 מִיכָה (miykhâh) “Micah” - found also in Judges 17:8-10, 12-13; 18:2-4, 13, 15, 18, 22-23, 26-27, 31; 1 Chronicles 5:5; 8:34-35; 9:40-41; 23:20; 24:24-25; 2 Chronicles 18:14; 34:20; Nehemiah 11:17; Jeremiah 26:18; Micah 1:1.

294 אֶפֹּד (’êphod) “ephod” - see footnote for Exodus 25:7.

295 תְּרָפִים (terâphiym) “teraphim” (= idols) - see footnote for Genesis 31:19.

296 לַעֲשׂוֹת (la`asot) “to do” MEV; “as” NKJV, etc.; “as he made” NAS; “to work” YLT.

297 דַּרְכּוֹ (darko) “his journey” NAS; LEB; “he journeyed” NKJV; “his way” YLT.

298 לַיָּמִים (lâyâmîym) “for the days” YLT; “per year” NKJV – “days” sometimes = a “year” e.g. Exodus 13:10 (see

the Levite came.

[11] And the Levite was willing to dwell with the man, and the boy was for him as one from his sons. [12] And Micah filled the hand of the Levite, and the boy was for him for a priest; and he was in house of Micah. [13] And Micah said, "Now I know that Yehvah has been good to me, for I have the Levite for a priest.

**18**[1] In those days there was no king in Israel. And in those days the tribe of Dan sought for himself a possession to dwell in, because it had not fallen to him until that day in the midst of tribes of Israel in a possession. [2] And sons of Dan sent from their family five men from among themselves, men, sons of valor from Zorah and from Eshtaol, to spy out the land and to search it. And they said to them, "Go and search the land." And they came unto mount Ephraim unto Micah's house and lodged there.

[3] They were with Micah's house, and they recognized the voice of the Levite boy and turned aside there. And they said to him, "Who brought you here, and what are you doing in this place; and what do you have here?" [4] And he said to them, "Like this and like this Micah did for me. And he has hired me, and I am for him for a priest." [5] And they said to him, "Please ask of Gods, so we may know if we will prosper, our way on which we are going." [6] And the priest said to them, "Go in peace before Yehvah, your way that you go in it."

[7] And the five men went and came to Lion.<sup>299</sup> And they saw the people who were in it's midst dwelling securely as judgment of Sidonians, quiet and secure. And there was none humiliating a thing in the land, possessing restraint. And they were far from Sidonians, and they had not a thing with man. [8] And they came to their brethren at Zorah and Eshtaol, and their brethren said to them, "How are you?"<sup>300</sup>

[9] And they said, "Arise and let us go up against them, for we have seen the land, and behold, very good. And you are hesitating?"<sup>301</sup> Do not be sluggish to go, to enter to possess the land. [10] When you go, you will come to a people secure, and the land spacious on both hands.<sup>302</sup> For Gods, he has given it in your hand, a place where there is no lack of anything that is on the earth." [11] And they journeyed from there, from the family of Dan, from Zorah and Eshtaol, six hundred men girded with weapons of war.

[12] And they went up and camped in Town of Forests<sup>303</sup> in Judah. Therefore, they call that place Camp of Dan unto this day. Behold, it is after Town of Forests. [13] And they passed from there to mount Ephraim and came to Micah's house. [14] And

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footnote); Leviticus 25:29; Number 9:22; 1 Samuel 1:21; 2:19; 20:6; 27:7; 2 Samuel 14:26.

299 לַיִשׁ (layish) "Lion"; NKJV, etc. "Laish" - for a location, found also in Judges 18:14, 27, 29; 1 Samuel 25:44; 2 Samuel 3:15. For use for the term "Lion" (the animal), see Job 4:11; Proverbs 30:30; Isaiah 30:6.

300 מָה אַתָּם (mâh 'attem) "How are you?"; YLT "What -ye?"; KJV "What say ye?"; NAS "What do you report?"; NKJV "What is your report?" - It is more literally as YLT or "What are you?" or "How are you?"

301 מְחַשִּׂים (machsiym) "hesitating"; NABRE "hesitate"; Green "silent"; YLT "keeping silent"; NKJV "do nothing?"; NAS "sit still?"; KJV "still?" - mostly used for "silent," but context here dictates non-activity, as in 1 Kings 22:3 & Psalm 107:29 - found also in 1 Kings 22:3 ("hesitate"); 2 Kings 2:3, 5 ("keep silent"); 7:9 ("remain silent"); Nehemiah 8:11 ("quieted"); Psalm 28:1 ("silent"); 39:2(H3, "silence"); 107:29 ("still"); Ecclesiastes 3:7 ("silence"); Isaiah 42:14 ("held my peace"); 57:11 ("held my peace"); 62:1 ("hold my peace"), 6 ("silent"); 64:12(H11, "hold Your peace"); 65:6 ("silence").

302 יָדַיִם (yâdayim) "both hands" YLT, Green - NKJV, KJV, NAS do not translate.

303 קִרְיַת יְעָרִים (qiryat ye`âriym) "Town of Forests" - see footnote for Joshua 9:17.

the five men who had gone to spy out the land of Lion answered and said to their brethren, “Did you know there are in these houses an ephod and teraphim<sup>304</sup> and a carved image and molded image? And now, know what you should do.”

[15] And they turned aside there and went into the house of the Levite boy, Micah's house, and they asked him how he was doing.<sup>305</sup> [16] And the six hundred men who were from sons of Dan were girded with their weapons of war standing at the entrance of the gate. [17] And the five men who had gone to spy out the land went in there to take the carved image and the ephod and the teraphim<sup>306</sup> and the molded image. And the priest was standing at the entrance of the gate, and the six hundred men who were girded with the weapons of war. [18] And these went into Micah's house and took carved image<sup>307</sup> and the ephod and the teraphim and the molded image. And the priest said to them, “What are you doing?”

[19] And they said to him, “Be quiet. Put your hand upon your mouth and go with us, and be for us for a father and for a priest. Is it good, you being a priest for one man's house, or you being a priest for a tribe and for a family in Israel?” [20] And the priest's heart was good, and he took the ephod and the teraphim and the carved image and went in the midst of the people. [21] And they turned and went and put the children and the livestock and the valuables<sup>308</sup> before them.

[22] They were far from Micah's house, and the men in the houses who were with Micah's house assembled and overtook sons of Dan. [23] And they called out to sons of Dan. And their faces turned around, and they said to Micah, “What is to you that you have assembled?” [24] And he said, “My Gods that I made and the priest you have taken, and you have gone. And what do I still have? And what is this? You say to me, 'What is to you?’” [25] And sons of Dan said to him, “Do not let your voice be heard with us, lest bitter of soul men meet you, and you remove your soul and your house's soul.” [26] And sons of Dan went their way. And Micah saw that they were stronger than he, and he turned and returned to his house.

[27] And they took what Micah made and the priest that was his and came against Lion, a people quiet and secure. And they struck them by a sword's mouth and burned the city in the fire. [28] And there was no deliverer, for it was far from Sidon, and they had nothing with Adam.<sup>309</sup> And she<sup>310</sup> was in the valley that belonged to House of Rechob.<sup>311</sup> And they built the city and dwelt in it. [29] And they called the name of the city Dan in name of Dan their father who was born to Israel. And yet, Lion was the name of the city formerly.

[30] And sons of Dan raised up for themselves the carved image. And Jonathan,<sup>312</sup>

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304 תִּרְפִּים (terâphiym) “teraphim” (= idols) - see footnote for Genesis 31:19.

305 לִשְׁלוֹם (leshâlôm) "how he was doing" – more literally, "to peace" – see footnote for Genesis 43:27.

306 תִּרְפִּים (terâphiym) “teraphim” (= idols) - see footnote for Genesis 31:19.

307 פֶּסֶל (pesel) "carved image" with no definite article ("the"). The rest in this list have the definite article ("the").

308 כְּבוֹדָה (kevuddâh) "valuables" NAS; "baggage" YLT; "goods" NKJV; "carriage" KJV – only here.

309 אָדָם ('âdâm) "Adam" = mankind – context here dictating they had no ties with other men.

310 “she” refers to the city.

311 רֶחֱוֹב (rechov) "Rechob" – see footnote for Numbers 13:21.

312 יְהוֹנָתָן (yehonâtân) "Jonathan" means "Yah has given" – There are about 16 people with this name in the OT. It is also spelled, יֹנָתָן (yonâtân) e.g. 1 Samuel 13:2; etc..



son of Gershom, son of Manasseh, he and his sons were priests for the tribe of the Danites until the day of the captivity of the land. [31] And they set up for themselves Micah's carved image that he made all the days the house of the Gods was in Shiloh.

**19**[1] And it was in those days, so there was no king in Israel. And there was a Levite man sojourning in mount Ephraim's remote parts. And he took for himself a concubine woman from House of Bread, Judah. [2] And his concubine played the prostitute<sup>313</sup> against him and went from him to her father's house, to House of Bread, Judah. And she was there days, four months. [3] And her man arose and went after her to speak unto her heart<sup>314</sup> to bring her back, and his young man was with him and a couple donkeys. And she brought him into her father's house, and the father of the young woman saw him and was happy to meet him.

[4] And his father-in-law, the young woman's father, was strong<sup>315</sup> with him, so he stayed with him three days. And they ate and drank and lodged there. [5] And it was on the forth,<sup>316</sup> so they rose early in the morning and he arose to go. And the father of the young woman said to his son-in-law, "Please sustain your heart with a bit of bread, and afterwards you may go." [6] So, they sat, and the two of them ate and drank together. And the father of the young woman said to the man, "Please be willing and lodge and let your heart be good." [7] And the man arose to go, and his father-in-law pressed him; so he turned and lodged there.

[8] And he rose early in the morning on the fifth day to go, and the father of the young woman said, "Please sustain your heart." So, they tarried until the extent<sup>317</sup> of the day, and the two of them ate. [9] And the man arose to go, he and his concubine and his young man, and his father-in-law, the young woman's father, said to him, "Look, please, relax. The day is to evening. Lodge, please. Look, the day is declining. Lodge here, and let your heart be good. And you may rise early tomorrow to your way and go to your tent." [10] And the man was not willing to lodge. So, he arose and went and came unto opposite of Jebus (she is Jerusalem). And with him were a couple of saddled donkeys and his concubine with him.

[11] They were near Jebus, and the day had gone down much. And the young man said to his lords,<sup>318</sup> "Please go and let us turn aside to this Jebusite city and lodge in it." [12] And his lords said to him, "We shall not turn aside to a foreign city that is not from sons of Israel here. So, we shall pass on to Hill.<sup>319</sup> [13] And he said to his young man, "Go, and let us draw near in one of the places and lodge in the Hill or in the Height.<sup>320</sup> [14] And they passed on and went, and the Sun came in on them near the Hill which belongs to Benjamin.

313 תִּזְנֶה (tizneh) "played the prostitute" – interesting context here. She leaves him and goes to her father's house. No record of any adultery committed, other than saying she acted like a harlot.

314 לְדַבֵּר עַל-לֵבָה (ledabbêr `al) "to speak unto her heart" YLT; "to speak to her heart" Green, [EXB]; "to appeal to her heart" EHV; "to speak kindly to her" NKJV; "to speak tenderly to her" NAS; "to speak friendly unto her" KJV.

315 יָחֹזֵק (yechezaq) "was strong"; NKJV, etc. "detained"; ESV, etc. "made him stay"

316 "day" is implied by the context.

317 נְטוֹת הַיּוֹם (netot) "the extent of the day" = "afternoon" NKJV, KJV, NAS – verb translated "extent" basic idea is to stretch, e.g. Exodus 8:6 ("stretched").

318 אֲדֹנָיו ('adonâyv) "his lords" – plural form

319 גִּבְעָה (giv`âh) "Hill"; NKJV, etc. Gibeah – see footnote for Joshua 15:57.

320 רָמָה (râmâh) "Height"; NKJV, etc. "Ramah" – see footnote for Joshua 18:25.

[15] And they turned aside there to come in to lodge in the Hill, and they came in and sat in the open square of the city. And there was not a man who would take them in to the house to lodge. [16] And behold, in the evening an old man came in from the field from his work, and the man was from mount Ephraim. And he was a sojourner in the Hill, and the men of the place were Benjamites.

[17] And he lifted his eyes and saw the traveling man in the open square of the city, and the old man said, "Where are you going and from where have you come?" [18] And he said to him, "We are passing from House of Bread, Judah, unto remote parts of mount Ephraim. I am from there. And I went to House of Bread, Judah, and I am going to house of Yehvah. And there is no man who will take me in to the house. [19] And also there is straw and also fodder for our donkeys, and also I have bread and wine. And for your maid and for the young man and with your servant there is no need of anything." [20] And the old man said, "Peace to you. Only, all your need is upon me. Only, you shall not lodge in the open square." [21] And he brought him into his house, and he gave fodder to the donkeys. And they washed their feet and ate and drank.

[22] And they were doing good with their hearts. And behold, the men of the city, sons of Belial<sup>321</sup> men, surrounded the house pounding on the door. And they spoke to the old man, owner of the house, saying, "Bring out the man who came to your house, and we will know him!" [23] And the man, the owner of the house, came out to them and said to them, "No my brethren! Please do not do bad, after this man has come into my house. Do not do this folly!<sup>322</sup> [24] Look, my virgin daughter and his concubine, please let me bring them out and humble them and do to them what is good in your eyes. And to this man, do not do this thing of folly!"

[25] And the men were unwilling to listen to him. And the man grabbed and brought out his concubine out to them. And they knew her and abused her all the night until the morning. And they sent her away in the going up<sup>323</sup> of the dawn. [26] And the woman came at the turning of the morning, and she fell at the door of the man's house where her lords<sup>324</sup> was, there until the light.

[27] And her lords, he arose in the morning and opened the doors of the house and went out to go on his way. And behold, the woman, his concubine, was fallen at the door of the house, and her hands were upon the threshold. [28] And he said to her, "Get up, and let's go." And there was no answer. And he took her upon the donkey, and the man arose and went to his place.

[29] And he came to his house and took the knife and grabbed his concubine and cut her in pieces, to her bones, to twelve pieces. And he sent her into every territory of Israel. [30] And it was, everyone who saw, so he said, "Not been done and not seen as this, since the day sons of Israel went up from land of Egypt until this day. Put yourselves on her! Take counsel and speak!"

**20**[1] And all sons of Israel went out, and the congregation assembled as one man from Dan and unto Beersheba, and the land of Gilead, to Yehvah at the

321 בְּנֵי־בְלִיָּעַל (benêy-veliyya'al) "sons of Belial" KJV; "perverted men" NKJV; "worthless fellows" NAS – see footnote for Deuteronomy 13:13.

322 נְבִלָה (nevâlâh) "folly" KJV, NAS, YLT; "outrage" - See footnote for Genesis 34:7.

323 בַּעֲלוֹת (ba'alot) "in the going up" - written; כַּעֲלוֹת (ka'alot) "as the going up" - read

324 אֲדוֹנֶיהָ ('adoneyhâ) "her lords" – plural noun

Lookout. [2] And the corners<sup>325</sup> of all the people of all tribes of Israel in the assembly of the people of the Gods was four hundred thousand, each on foot drawing a sword. [3] And sons of Benjamin heard that sons of Israel went up to the Lookout.

And sons of Israel said, "Speak. How did this bad happen?" [4] And the Levite man, the man of the woman who was killed, answered and said, "I and my concubine went into the Hill which belongs to Benjamin to lodge. [5] And the owners of the Hill arose against me and surrounded the house against me at night. They intended to kill me, and they humbled my concubine and she died. [6] And I grabbed onto my concubine and cut her and sent her to every field of Israel's inheritance, because they did wickedness and folly in Israel. [7] Look, all of you sons of Israel, give your word and advice here."

[8] And all the people arose as one man saying, "We will not go each to his tent and we will not turn aside each to his house. [9] And now, this is the thing that we will do to the Hill against her by lot. [10] So, we will take ten men to the hundred to all tribes of Israel, and a hundred to the thousand, and a thousand to the ten thousand to take provision for the people to make for their going to Geba in Benjamin, for all the folly which he<sup>326</sup> did in Israel." [11] And every man of Israel was<sup>327</sup> gathered together to the city united as one man.

[12] And tribes of Israel sent men in all tribes of Benjamin saying, "What is this bad that was done among you? [13] And now, give up the men, sons of Belial, who are in the Hill, and we will put them to death. And we will burn<sup>328</sup> bad from Israel." And Benjamin,<sup>329</sup> they were unwilling to listen to their brethren's voice, sons of Israel. [14] And sons of Benjamin were gathered together from the cities to the Hill to go out to the war with sons of Israel.

[15] And sons of Benjamin mustered on that day from the cities twenty six thousand men drawing a sword, besides from tribes of the Hill they mustered seven hundred chosen men. [16] From all this people, seven hundred chosen men, his right hand bound,<sup>330</sup> every one a slinger with the stone to the hair and not miss.<sup>331</sup> [17] And men of Israel mustered besides from Benjamin were four hundred thousand men drawing a sword, all these men of war.

[18] And they arose and went up to House of God, and they asked of Gods. And sons of Israel said, "Who shall go up for us in the beginning to the war with sons of Benjamin?" And Yehvah said, "Judah, in the beginning." [19] And sons of Israel arose in the morning and camped against the Hill. [20] And sons of Israel went out to the war with Benjamin, and men of Israel set themselves in order for war to the Hill. [21] And sons of Benjamin went out from the Hill, and destroyed in Israel on

325 פְּנוֹת (pinnot) "corners" WYC; "chiefs" YLT, NAS; "chief" KJV; "leaders" NKJV – used for "leaders" or "chiefs" also in 1 Samuel 14:38; Isaiah 19:13 (singular); Zechariah 10:4(? , singular). Used for "corners" in 1 Kings 7:34; Job 1:19; Ezekiel 43:20; 45:19. This is the same word (in the singular) as in Psalm 118:22 translated "cornerstone" speaking of Christ (Matthew 21:42; Acts 4:11; Ephesians 2:20; 1 Peter 2:6-7), likewise Isaiah 28:16.

326 עָשָׂה (ʾâsâh) "he did" – "he" referring to Geba, another name for Hill (Gibeah).

327 יָאֵסֵף (yê'âsêph) "was gathered together" – singular masculine verb

328 נִבְעַרָה (neva`arâh) "burn" MSG; "put away" KJV, YLT; "remove" NKJV, NAS – see footnote for Deuteronomy 17:7, see also verses 6-7, 12; 19:13, 19. This is what was to be done according to the law (Leviticus 20:10a).

329 No "sons" in this verse. Some read "sons."

330 "his right hand bound" = "left-handed" – see footnote Judges 3:15.

331 יָחַטָּא (yachati) "miss" - this is the same verb for "sin" e.g. Ecclesiastes 7:20.

that day twenty two thousand men to earth. [22] And the people, men of Israel, strengthened themselves and again set in order for war in the place where they set in order there on the first day.

[23] And sons of Israel went up and wept before Yehvah until the evening. And they asked of Yehvah saying, "Should I again draw near for the battle with sons of Benjamin my brother?" And Yehvah said, "Go up to him." [24] And sons of Israel drew near to sons of Benjamin on the second day. [25] And Benjamin went out to meet them from the Hill on the second day and destroyed sons of Israel again eighteen thousand men to earth, all these drawing a sword.

[26] And all sons of Israel went up, and all the people, and they came to House of God and wept. And they sat there before Yehvah and fasted on that day until the evening. And they offered burnt offerings and peace offerings before Yehvah. [27] And sons of Israel asked of Yehvah (and the ark of the covenant of the Gods was there in those days, [28] and Phinehas, son of Eleazar son of Aaron, stood before him in those days), saying, "Shall I yet again go out to the battle with sons of Benjamin my brother, or shall I stop?" And Yehvah said, "Go up, for tomorrow I give him in your hand."

[29] And Israel put ambushers to the Hill roundabout. [30] And sons of Israel went up to sons of Benjamin on the third day, and set in order to the Hill as in other times. [31] And sons of Benjamin went out to meet the people, being drawn away from the city. And they began to strike from the people slaying as in other times on the highways (where one goes up to House of God and one to Hill), in the field, about thirty men in Israel.

[32] And sons of Benjamin said, "They are being struck before us as in the beginning." And sons of Israel said, "Let us flee and draw him away from the city to the highways." [33] And all men of Israel arose from his place and set in order in Baal Tamar.<sup>332</sup> And ambush of Israel burst forth from his place from an open area<sup>333</sup> of Geba. [34] And they came in from opposite to the Hill, ten thousand chosen men from all Israel. And the battle was heavy, and they did not know the bad that was striking against them.

[35] And Yehvah struck Benjamin before Israel. And sons of Israel destroyed in Benjamin that day twenty five thousand one hundred men, all these drawing a sword. [36] And sons of Benjamin saw that they were smitten, and men of Israel gave place to Benjamin, because they trusted the ambush whom they set to the Hill. [37] And the ambushers made haste and rushed to the Hill, and the ambush deployed and struck all the city by a sword's mouth.

[38] And the signal for men of Israel with the ambush was for them to cause much going up of a rising of the smoke from the city, [39] and men of Israel turned in the battle. And Benjamin began to strike slaying in men of Israel about thirty men. For they said, "Indeed, he is surely stricken before us as the first battle." [40] And the rising began to go up from the city, a pillar of smoke. And Benjamin turned after him and behold, the whole city was going up to the heavens. [41] And men of Israel turned back, and men of Benjamin panicked; for he saw that the bad was striking against him. [42] And they turned before men of Israel toward the way of the wilderness, and the battle clung to him. And who was from the cities they destroyed

332 בַּעַל תָּמָר (ba'al tâmâr) "Baal Tamar" - only here.

333 מַעְרֵה (ma'arêh) "open area"; "plain" NKJV; "meadows" KJV, DARBY; "meadow" YLT, Green; "Maareh" NAS; "bare (open) space" BDB – same root word found also in 1 Kings 7:36 ("clear space"); Nahum 3:5 ("nakedness").

him in his midst.

[43] And they surrounded Benjamin and chased him, easily trampling him unto the front of the Hill from rising of Sun. [44] And eighteen thousand men fell from Benjamin, all of these men of valor. [45] And they turned and fled to the wilderness to the Rock of the Pomegranate<sup>334</sup> and cut him down on the highways, five thousand men. And they pursued after him unto Gidom<sup>335</sup> and struck from him two thousand men. [46] And all those fallen from Benjamin were twenty five thousand men drawing a sword. On that day all these were men of valor.

[47] And six hundred men turned and fled to the wilderness to the Rock of the Pomegranate and dwelt in rock of Pomegranate four months. [48] And men of Israel turned to sons of Benjamin and struck them by a sword's mouth from every city unto beast unto all who were found. Also, all the cities that were found they set on fire.

**21**[1] And men of Israel swore in the Lookout saying, "Each from us will not give his daughter to Benjamin for a woman." [2] And the people came to House of God and stayed there until the evening before the Gods. And they lifted up their voice and wept weeping greatly. [3] And they said, "Why, Yehvah Gods of Israel, was this in Israel, one tribe to be lacking today from Israel?"

[4] And it was on the next day, and the people rose early and built an altar and offered burnt offerings and peace offerings. [5] And sons of Israel said, "Who did not go up in the assembly from all tribes of Israel to Yehvah?" For the great oath was to him who did not go up to Yehvah at Lookout saying, "Dying he shall die." [6] And sons of Israel were sorry for Benjamin his brother and said, "One tribe from Israel today was cut down."

[7] "What shall we do for them for those remaining for woman, and we have sworn in Yehvah not to give to them from our daughters for women?" [8] And they said, "What one from tribes of Israel that did not go up to Yehvah at Lookout?" And behold, no man came to the camp from Jabesh Gilead<sup>336</sup> to the assembly. [9] And the people were counted, and behold, there was no man from inhabitants of Jabesh Gilead.

[10] And the congregation sent there twelve thousand men, from the sons of valor, and commanded them saying, "Go and strike the inhabitants of Jabesh Gilead by a sword's mouth, and the women and the children. [11] And they found from inhabitants of Jabesh Gilead four hundred young virgins who had not known a man by lying with a male.<sup>337</sup> And they brought them to the camp at Shiloh, which is in land of Canaan.

[13] And all the congregation sent and spoke to sons of Benjamin who were in rock of Pomegranate and announced peace to them. [14] And Benjamin returned at that time, and they gave to them women whom they had kept alive from women of Jabesh Gilead. And they did not find enough for them. [15] And the people were

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334 רִמּוֹן (rimon) "Pomegranate" - NKJV, etc. "Rimmon" - see footnote for Joshua 15:32.

335 גִּדּוֹם (gid'om) "Gidom" - only here.

336 יָבֵשׁ גִּלְעָד (yâvêsh gil'âd) "Jabesh Gilead" - found also in Judges 21:9-10, 12, 14; 1 Samuel 11:1, 9; 31:11; 2 Samuel 2:4-5; 21:12; 1 Chronicles 10:11.

337 לְמִשְׁכָּב זָכָר (lemishkav zâkhâr) "by lying with a male" KJV, Green; "by the lying of a male" YLT; "by lying with him" NAS; "intimately" NKJV - see also Numbers 31:17.

sorry for Benjamin, because Yehvah made a breach<sup>338</sup> in tribes of Israel.

[16] And the elders of the congregation said, “What shall we do for those remaining for women, since a woman from Benjamin has been exterminated?” [17] And they said, “A possession of an escapee for Benjamin, and a tribe from Israel shall not be wiped out. [18] And we are not able to give to them women from our daughters, because sons of Israel swore saying, 'Cursed is he who gives a woman to Benjamin.'”

[19] And they said, “Behold, a feast of Yehvah is in Shiloh from days to days<sup>339</sup> which is north of House of God towards the rising of the Sun to the highway going up from House of God to Shechem and south of Frankincense.”<sup>340</sup> [20] And they commanded sons of Benjamin saying, “Go and lie in wait in the vineyards [21] and watch. And behold, when daughters of Shiloh go out to dance in the dances, so go out from the vineyards and grab for yourselves each his woman from daughters of Shiloh and go to land of Benjamin. [22] And it shall be, when their fathers or their brothers come to contend with us, so we shall say to them, 'Favor us with them, because we did not take each his woman in the war; for you did not give to them at the time, you becoming guilty.’”

[23] And sons of Benjamin did thus, and they carried women to their number from the dancers whom they stole.<sup>341</sup> And they went and returned to their inheritance and built the cities and dwelt in them. [24] And sons of Israel went from there at that time each to his tribe and to his family. And they went from there each to his inheritance. [25] In those days there was no king in Israel. Each did the right in his eyes.

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338 פָּרַץ (perets) “breach” Green, YLT, KJV, NAS; “void” NKJV – this is the same word for “Perez,” see Genesis 38:29.

339 מִיָּמִים יָמִימָה (miyyâmiym yâmiymâh) “from days to days”; YLT “from time to time”; Green “from year to year”; NKJV “yearly” - see footnote for Judges 17:10.

340 לְבוֹנָה (levonâh) “Frankincense”; NKJV, etc. “Lebonah” - same word for “frankincense” e.g. in Exodus 30:34.

341 גָּזְלוּ (gâzâlu) “stole” - CEB, NRSV “abducted”; YLT “taken violently away”; NKJV, KJV “caught”; NAS “carried away” - same word as “robbed” (NKJV) e.g. in Judges 9:25.

# Ruth<sup>1</sup>

**1**[1] And it was in the days of the judging<sup>2</sup> of the judges, so a famine was in all the land. And a man from the House of Bread in Judah went to sojourn in the fields of Moab, he and his woman and his two sons. [2] And the name of the man was Elimelech,<sup>3</sup> and his woman's name was Naomi,<sup>4</sup> and name of his two sons, Mahlon<sup>5</sup> and Chilion<sup>6</sup> Ephraimites from the House of Bread, Judah. And they came in to the fields of Moab and were there.

[3] And Elimelech, Naomi's man, died, and she was left and her two sons. [4] And they took for themselves Moabite women,<sup>7</sup> the name of the one, Orpah, and the name of the second, Ruth.<sup>8</sup> And they dwelt there about ten years. [5] And also two of them, Mahlon and Chilion, died, and the woman was left from her two children and from her man.

[6] And she arose (and her daughter-in-laws) and returned from the fields of Moab, because she heard in the fields of Moab that Yehvah had visited his people to give bread to them.<sup>9</sup> [7] And she went out from the place where she was there, and her two daughter-in-laws with her, and they went on the way to return to land of Judah.

[8] And Naomi said to her two daughter-in-laws, "Go, return, each to her mother's house. Yehvah deal with you kindly, just as you have dealt with the dead and with me. [9] Yehvah give to you and find rest, each her man's house." And she kissed them, and they lifted up their voice and wept.

[10] And they said to her, "Surely, we shall return with you to your people." [11]

1 This is both the Hebrew, רוּת (Rut), and Greek, ΛXX Ρουθ (Routh), title. Up until this point, Genesis through Judges are all in the same order in the Hebrew and English Bibles. Ruth, on the other hand, is the eighth book in the English Bible and the twenty eighth book in the Hebrew Bible, just after Proverbs.

2 שָׁפַט (shephot) "judging" YLT, CJB; "judged" Green, ASV, WEB; "ruled" NKJV, KJV, etc.; "governed" NAS.

3 אֱלִימֶלֶךְ ('eliymelech) "Elimelech" = "my God is king" - found also in Ruth 1:3; 2:1, 3; 4:3, 9.

4 נָעֻמִּי (nā'āmiy) "Naomi" - found also in Ruth 1:3, 8, 11, 19-22, 2:1-2, 6, 20, 22; 3:1; 4:3, 5, 9, 14, 16-17.

5 מַחֲלֹן (machlon) "Mahlon" - found also in Ruth 1:5; 4:9-10.

6 כִּלְיוֹן (khilon) "Chilion" - found also in Ruth 1:5; 4:9.

7 Moabites are descendents of Lot (Genesis 19:37 see footnote). The Israelites committed sexual immorality and idolatry with Moabite women in Numbers 25:1-5. The Moabites are *not* in the list of forbidden marriages in Deuteronomy 7. Yet, Nehemiah condemns the Jews for marrying Moabite women in Nehemiah 13. Why? The concern given is their pagan faith. See Nehemiah 13:23-27. This concern is along the lines of Proverbs 12:26; 13:20; 1 Corinthians 15:33; 2

Corinthians 6:14-7:1. Likewise, Ezra 9:1 ("Moabites") reveals it was "concerning their abominations," כְּתוּעַבְתֵּיהֶם (keto'avotêyhem), of the people to whom Israel had made marital unions (Ezra 9:2). Ezra 9:14 reiterates, "the peoples of these abominations." Ezra 10 records their repentance of their marital unions in which they divorced their pagan wives, sending both their pagan spouses, and the children born to them, away (Ezra 10:3, 10-11 ["do His will"], 19). Moreover, the word for "pagan" wives in Nehemiah and Ezra is a plural word meaning female "foreigners," נְכַרְיֹת (nākriyyot), e.g. Genesis 31:15 (NAS). This same word in the singular is used in Proverbs for the "seductress" (NKJV, i.e. "pagan woman") in 2:16; 5:20; 6:24; 7:5; 23:27; 27:13.

8 רוּת (rut) "Ruth" - found also in Ruth 1:14, 16, 22; 2:2, 8, 21-22; 3:9; 4:5,10, 13.

9 לָהֶם לֶחֶם (lāhem lāhem) "bread to them" - same words here – "bread" is one word, and "to them" is the other.

And Naomi said, "Return my daughters. Why go with me? Do I still have sons in my womb, and they be for you for men? [12] Return, my daughters, go, for I am too old to belong to a man. If I say, 'I have hope. Also, tonight I belong to a man and also bear sons, [13] would you therefore wait until when they grow up? Would you therefore be restrained to not belong to a man? No, my daughters, for it is much more bitter to me than for you that the hand of Yehvah has gone out against me." [14] And they lifted up their voice and wept again, and Orpah kissed her mother-in-law; and Ruth clung to her.

[15] And she said to her, "Behold, your sister-in-law has returned to her people and to her Gods. Return after your sister-in-law." [16] And Ruth said, "Do not entreat me to leave you to return from after you. For, to where you go, I will go, and in where you lodge, I will lodge. Your people are my people, and your Gods, my Gods. [17] In where you die, I will die, and there I will be buried. Thus Yehvah do to me, and thus do again, if the death divides between me and you."<sup>10</sup> [18] And she saw that she was determined to go with her, so she stopped speaking to her.

[19] And the two of them went until coming to the House of Bread. And it was, when coming to the House of Bread, so all the city was stirred up because of them; and they said,<sup>11</sup> "Is this Naomi?" [20] And she said to them, "Do not call me Naomi. Call me Bitter, for the Almighty has dealt very bitterly with me. [21] I went full and Yehvah brought me back empty. Why do you call me Naomi, and Yehvah has answered against me; and the Almighty has done bad to me?"

[22] And Naomi returned and Ruth the Moabite her daughter-in-law with her, who returned from the fields of Moab. And they came to the House of Bread at beginning of barely harvest.

**2**[1] And Naomi had an acquaintance<sup>12</sup> to her man, a man of strong wealth, from family of Elimelech, whose name was Boaz.<sup>13</sup> [2] And Ruth the Moabite said to Naomi, "Please let me go to the field and let me glean<sup>14</sup> in the heads of grain after whom I may find favor in his eyes." And she said to her, "Go, my daughter."

[3] And she went and came and gleaned in the field after the reapers. And her chance happened<sup>15</sup> to be on the portion of the field belonging to Boaz who was from Elimelech's family. [4] And behold, Boaz came from the House of Bread and said to the reapers, "Yehvah be with you." And they said to him, "Yehvah bless you." [5] And Boaz said to his young man who was standing over the reapers, "To whom is this young woman?" [6] And the young man standing over the reapers answered and said, "She is a Moabite young woman who came back with Naomi from the field of Moab. [7] And she said, 'Please let me glean and I will gather among sheaves after the reapers.' And she came and remained from that time of the morning and until now. Though, she sat in the house a little."

[8] And Boaz said to Ruth, "Will you not listen, my daughter. Do not go to glean in

<sup>10</sup> With Ruth saying she will be buried where Naomi is buried, she declares death won't even separate them!

<sup>11</sup> תֹּאמְרָנָה (to'marnâh) "they said" KJV - feminine plural "they," thus NKJV, NAS "the women said."

<sup>12</sup> מִיֵּדָע (meyuddâ') written "acquaintance" YLT; read מוֹדַע (moda') "relative" NKJV; "kinsmen" NAS, KJV.

<sup>13</sup> בּוֹאֵז (bo'az) "Boaz" - found also in Ruth 2:3-5, 8, 11, 14-15, 19, 23; 3:2, 7; 4:1, 5, 8-9, 13, 21; 1 Kings 7:21; 1

Chronicles 2:11-12; 2 Chronicles 3:17. See Matthew 1:5 footnote for Boaz' mother possibly being Rachab.

<sup>14</sup> This was a law in Israel, to allow the poor to glean the fields. See Leviticus 19:9-10; 23:22.

<sup>15</sup> יָקַר מִקְרָהָ (yiqer miqrehâ) "her chance happened" Green; "her chance happeneth" YLT; "her hap was to light" KJV; "she happened" NKJV, NAS.



another field. And also, do not pass on from this. And so, cling with my young women. [9] Let your eyes be on the field that they are reaping and go after them. Have I not commanded the young men to not touch you? And you are thirsty, so go to the vessels and drink from what the young men have drawn.”

[10] And she fell on her face and bowed to earth and said to him, “Why have I found grace in your eyes to notice me, and I am a foreigner?” [11] And Boaz answered and said to her, “Telling, it has been told to me all that you have done with your mother-in-law after your man died. And you left your father and your mother and land of your birth, and you went to a people that you did not know in time past. [12] May Yehvah reward your work and may your wages be complete from Yehvah, Gods of Israel, whom you have come to seek refuge under his wings.”<sup>16</sup> [13] And she said, “May I find favor in your eyes, my lord, for you have comforted me, and because you have spoken upon your maidservant's heart; and I am not like one of your maidservants.”

[14] And Boaz said to her at time of the food, “Draw near here and eat from the bread and dip your morsel in the vinegar.” So, she sat beside the reapers and he passed to her roasted grain. And she ate and was satisfied and she had some left. [15] And she arose to glean, and Boaz commanded his young men saying, “Let her also glean between the sheaves and do not dishonor her. [16] And also, pulling out, you shall pull out for her from the bundles of grain and leave and let her glean, and do not rebuke her.”

[17] And she gleaned in the field until the evening. And she beat out what she gleaned, and it was about an ephah of barley. [18] And she carried and went into the city, and her mother-in-law saw what she gleaned. And she brought out and gave to her what was left after she was satisfied.

[19] And her mother-in-law said to her, “Where did you glean today, and where did you work? Blessed be he who took notice of you.” And she told her mother-in-law with whom she worked. And she said, “The man's name who I worked with today is Boaz.” [20] And Naomi said to her daughter-in-law, “Blessed is he of Yehvah, who has not forsaken his lovingkindness with the living and with the dead!” And Naomi said to her, “The man is near to us. He is from our redeemer.”<sup>17</sup>

[21] And Ruth the Moabite said, “For he also said to me, ‘Cling with the young men’<sup>18</sup> who are mine until when all of the harvest that is mine is finished.” [22] And Naomi said to Ruth her daughter-in-law, “Good, my daughter, that you go out with his young women, and they not come against<sup>19</sup> you in another field.” [23] So, she clung with Boaz' young women to glean until the finishing of the barley harvest and

16 כְּנָפָיו (kenâphâyn) “his wings” - “wing” in Ruth 3:9 is clearly used as a figure of speech for Boaz. See also Isaiah 8:7-8 for the “wings” of the king of Assyria. Furthermore, there is nothing in Scripture demanding God does *not* have wings. Believers in the future will have wings (Isaiah 40:31), and it says, “**when He is revealed, we shall be like Him, for we shall see Him as He is**” (1 John 3:2). See also Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32. For further mention of God's wings, see Psalm 17:8; 36:7; 57:1; 61:4; 63:7; 91:4 (“His feathers” & “wings”); Malachi 4:2. For mention of God flying, see 2 Samuel 22:11; Psalm 18:10; Jeremiah 49:22. See also Zechariah 5:9 for two women with wings.

17 מִגְאֲלֵנוּ (miggo'alênu) “from our redeemer” (singular “redeemer”) - the idea is he is of those relatives who can “redeem” as in Leviticus 25:25 (Naomi had become poor and sold her land, Ruth 4:3). See footnote at Leviticus 25:25.

18 נְעָרִים (ne'âriym) “young men” - the masculine plural can include the young women as well.

19 יִפְגְּעוּ-בְךָ (yiphgge'u-bâkh) “come against you” - YLT “come . . . against thee”; Green “attack you”; NKJV “meet you”; NAS “fall upon you” - basic idea of the construction here (with the preposition בְּ [be]) is to “meet” in a hostile way (e.g. Numbers 35:19, 21), thus here “come against” or “attack.” See likewise e.g. in Judges 8:21.

the wheat harvest. And she dwelt with her mother-in-law.

**3**[1] And Naomi her mother-in-law said to her, “My daughter, shall I not seek for you rest, that it may be good for you? [2] And now, is not Boaz, who you are with his young women, our relative? Behold, he is winnowing the barley at the threshing floor tonight. [3] So, wash and anoint and put your garment on you and go down to the threshing floor. Do not be known to the man until he finishes eating and drinking. [4] And it shall be, in his lying down, so know the place where he lies there. And come in and uncover his feet and lie down. And he will tell you what you should do.” [5] And she said to her, “All that you have said, I will do.”

[6] So, she went down to the threshing floor and did according to all that her mother-in-law commanded her. [7] And Boaz ate and drank and his heart was good. And he went in to lie down at the edge of the heap. And she came in the secret and uncovered his feet and laid down. [8] And it was at midnight, and the man was startled and turned and behold, a woman lying at his feet.

[9] And he said, “Who are you?” And she said, “I am Ruth, your maidservant, so spread out your wing over your maidservant, for you are a redeemer.” [10] And he said, “Blessed are you to Yehvah, my daughter. Your lovingkindness is better at the latter than at the beginning, to not go after the young men, whether poor or rich. [11] And now, my daughter, do not fear. All that you say, I will do for you. For everyone at the gate of my people know that you are a virtuous<sup>20</sup> woman. [12] And now, that is indeed true. I am a redeemer. And also, there is a redeemer closer than I. [13] Lodge tonight, and if he redeems you, good. He will redeem. And if he does not want to redeem you, so I will redeem you. Yehvah lives.<sup>21</sup> Lie down until the morning.”

[14] And she lay down at his feet until the morning. And she arose before each recognized his neighbor. And he said, “Do not let it be known that the woman came to the threshing floor.” [15] And he said, “Give the cloak that is upon you and hold onto her.” And she held onto her, and he measured six barley and put upon her. And he went<sup>22</sup> into the city.

[16] And she came in to her mother-in-law, and she said, “Who are you,<sup>23</sup> my daughter?” And she told her all that the man did to her. [17] And she said, “These six of barley he gave to me, for he said, ‘Do not go empty to your mother-in-law.’” [18] And she said, “Sit, my daughter, until you know how the matter falls. For the man will not be quiet until the matter is finished today.”

**4**[1] And Boaz went up to the gate and sat there. And behold, the redeemer, of whom Boaz spoke, passed by. And he said, “Turn aside. Sit here, so and so.”<sup>24</sup> And

20 חַיִּיל (chayil) “virtuous” - same word for the “virtuous” woman of Proverbs 31:10, and for the men of “valor” e.g. Judges 20:46. Basic idea of the word is strength.

21 חַיִּי־יְהוָה (chay-yehvâh) “Yehvah lives” - see footnote for Judges 8:19.

22 יָבָא (yâvo') “he went” ASV, CJB, DARBY, ERV, NET, NIV, WEB; “he goeth” YLT; “she went” Green, NKJV, KJV, NAS, etc. - this is a masculine verb, “he went.”

23 מִי־אַתָּה (miy-'at) “Who are you” Green, CJB; “Who art thou” KJV; “Who [art] thou” YLT; “Is that you” NKJV; “How did it go” NAS.

24 פֶּלֶנִי אֶלְמֹנִי (peloniy 'almoniy) “so and so” BDB (p. 48); “such a one” KJV, YLT; Green; “friend” NKJV, NAS – These terms found together also in 1 Samuel 21:3 & 2 Kings 6:8 (“such and such” a place NKJV). The first term, פֶּלֶנִי (peloniy), is also found in 1 Chronicles 11:27, 36; 27:10 for a “Pelonite.”

he turned aside and sat down. [2] And he took ten men from the elders of the city and said, “Sit here.” And they sat down. [3] And he said to the redeemer, “The portion of the field that belonged to our brother, to Elimelech, Naomi, who has returned from the field of Moab, has sold. [4] And I said I would uncover your ear<sup>25</sup> saying, ‘Before the inhabitants and before elders of my people, buy, if you will redeem, redeem. And if no redemption,<sup>26</sup> tell me, and I will know. For there is none except you to redeem, and I am after you.’” And he said, “I will redeem.”

[5] And Boaz said, “On the day you buy the field from hand of Naomi, so I would buy<sup>27</sup> from Ruth the Moabitess, the woman of the dead, to raise up the name of the dead over his inheritance.”<sup>28</sup> [6] And the redeemer said, “I am not able for myself to redeem, lest I ruin my inheritance. You redeem for yourself my redemption, for I am not able to redeem.”

[7] And this was before in Israel over the redemption and over the exchange to confirm anything each took off his sandal and gave to his neighbor, and this was the attestation<sup>29</sup> in Israel. [8] And the redeemer said to Boaz, “Buy for yourself.” And he took off his sandal. [9] And Boaz said to the elders and all the people, “You are witnesses today, that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's from hand of Naomi. [10] And also Ruth the Moabitess, woman of Mahlon, I have acquired for myself for a woman to raise up the name of the dead over his inheritance, and the name of the dead shall not be cut off from his brethren and from his place at the gate. You are witnesses today.”

[11] And all the people who were at the gate, and the elders, said, “Witnesses. May Yehvah give the woman coming to your house as Rachel and as Leah, two who built the house of Israel, and make prosper in Ephrath<sup>30</sup> and have a name in the House of Bread. [12] And may your house be as the house of Perez whom Tamar bore to Judah from the seed that Yehvah gives to you from this young woman.” [13] And Boaz took Ruth, and she was to him for a woman. And he went into her, and Yehvah gave her conception; and she bore a son.

[14] And the women said to Naomi, “Blessed be Yehvah who has not lacked for you a redeemer today, and may his name be called in Israel. [15] And may he be for you for turning back a soul, and for support with your old age. For your daughter-

25 אָנִי אֶמְרָתִי אֶגְלֶה אָזְנְךָ ('aniy 'âmartiy 'egleh 'âznehâ) “I said I would uncover your ear” Green; “I said, I uncover thine ear” YLT; “I thought to inform you” NKJV, NAS; “I thought to advertise thee” KJV. To uncover the ear is a figure of speech meaning to inform or make known to someone something. This figure of speech is found also in 1 Samuel 9:15, 20:2, 20:12-13, 22:8(2x), 22:17; 2 Samuel 7:27; 1 Chronicles 17:25; Job 33:16, 36:10, 36:15.

26 יִגְאַל (yig'al) “redemption” - this is literally, “he redeems,” reading more literally, “if he does not redeem.” YLT translates, “if none doth redeem,” NKJV, etc. “if you will not redeem,” but the “you” is not there.

27 קָנִיתִי (qâniyiti) “I would buy” kethib; “I will acquire” EHV; קָנִיתָהּ (qâniytâh) “you buy” qere; “you must . . . buy” NKJV; “thou must buy” KJV; “you have bought” Green; “thou hast bought” YLT. “I would buy” fits the reality of Deuteronomy 25:5-10, in which he could choose not to, though he bear the shame thereof.

28 This is in the spirit of Deuteronomy 25:5-6 (“If brothers dwell together”). In Ruth 4:3 Boaz calls Elimelech “our brother” אֶחָיוֹנוּ ('âchiynu), to the closer than he relative. In addition to a literal “brother” (a fellow sibling, e.g. Genesis 10:21), “brother” is used in Scripture, as here, for a relative (e.g. Genesis 14:14 of Lot, Abraham's nephew Genesis 11:27) and even simply fellow human (e.g. Genesis 9:5). Also, raising up one for the dead was a concept *before* the law (Genesis 38:8).

29 תְּעוּדָה (te'udâh) “attestation” (MW “a proving of the existence of something through evidence”) NAS; “testimony” KJV; “confirmation” NKJV.

30 אֶפְרָתָה (eph'râtâh) “Ephrath” = House of Bread (Bethlehem), see Genesis 35:19.

in-law who loves you, who is better to you than seven sons, has borne him.” [16] And Naomi took the child and set him in her bosom; and she was to him for a nurse. [17] And the neighbor women gave him a name saying, “A son has been born to Naomi.” And they called his name Obed.<sup>31</sup> He is father of Jesse,<sup>32</sup> father of David.<sup>33</sup>

[18] And these are the generations of Perez. Perez begot Hezron, [19] and Hezron begot Ram,<sup>34</sup> and Ram begot Amminadab; [20] and Amminadab begot Nahshon, and Nahshon begot Garment;<sup>35</sup> [21] and Salmon<sup>36</sup> begot Boaz, and Boaz begot Obed; [22] and Obed begot Jesse, and Jesse begot David.

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31 עֹבֵד (‘ovêd) “Obed” - this man also found in Ruth 4:21-22; 1 Chronicles 2:12; also name of a mighty man of David, 1 Chronicles 11:47; also name of others, 1 Chronicles 2:37-38; 1 Chronicles 26:7; 2 Chronicles 23:1.

32 יֵשַׁי (yishay) “Jesse” - found also in Ruth 4:17, 22; 1 Samuel 16:1, 3, 5, 8-11, 18-20, 22; 17:12-13, 17, 20, 58 20:27, 30-31; 22:7-9, 13; 25:10; 2 Samuel 20:1; 23:1; 1 Kings 12:16; 1 Chronicles 2:12-13; 10:14; 12:18; 29:26; 2 Chronicles 10:16; 11:18; Psalm 72:20; Isaiah 11:1, 10.

33 דָּוִד (dāvid) “David” - found over 1000 times.

34 רָם (rām) “Ram” - found also in 1 Chronicles 2:9-10, 25, 27. There is also Job 32:2, Elihu’s family.

35 שַׁלְמָה (salmâh) “Garment” - NKJV, etc. “Salmon” - only here. Elsewhere = “garment” e.g. in Exodus 22:8, 26(H25); 1 Kings 11:29.

36 שַׁלְמוֹן (salmon) “Salmon” - only here.

# 1 Samuel<sup>1</sup>

**1**[1] And there was one man from the Heights of Watchmen<sup>2</sup> from mount Ephraim, and his name was Elkanah, son of Jeroham,<sup>3</sup> son of Elihu,<sup>4</sup> son of Tohu,<sup>5</sup> son of Zuph,<sup>6</sup> an Ephramite. [2] And he had two women, name of one Hannah,<sup>7</sup> and the name of the second, Peninnah.<sup>8</sup> And Peninnah had children, and Hannah had no children.

[3] And this man went up from his city from days to days<sup>9</sup> to worship<sup>10</sup> and to sacrifice to Yehvah of hosts<sup>11</sup> in Shiloh. And there were two sons of Eli,<sup>12</sup> Hophni<sup>13</sup> and Phinehas, priests to Yehvah. [4] And it was the day, and Elkanah sacrificed and gave portions to Peninnah his woman and to all her sons and her daughters. [5] And to Hannah he gave one double portion, for he loved Hannah. And Yehvah had closed her womb.

[6] And her rival<sup>14</sup> provoked her, indeed provocation in order to cause her to

1 This is the Hebrew title. The Greek (LXX) title is “1 Kings.”

2 צופים (tsophiym) “Watchmen” - NKJV, etc. “Zophim” - see footnote for Numbers 23:14.

3 יֶרֶחָם (yerochâm) “Jeroham” - found also in 1 Chronicles 6:27(H12), 34(H19); 8:27; 9:8, 12; 12:7(H8); 27:2; 2 Chronicles 23:1; Nehemiah 11:12

4 אֱלִיהוּ (‘eliyhu’) [= “He is my God”] “Elihu” - found also in 1 Chronicles 12:20; 26:7 אֱלִיהוּ (‘eliyhu’); 27:18 אֱלִיהוּ (‘eliyhu’); Job 32:2, 4 אֱלִיהוּ (‘eliyhu’), 5-6; 34:1; 35:1 אֱלִיהוּ (‘eliyhu’); 36:1.

5 תָּחוּ (tochu) “Tohu” - only here

6 צוּף (tsuph) “Zuph” - found also in 1 Samuel 9:5 (land of Zuph); 1 Chronicles 6:35(H20). Zuph as a noun = “honeycomb” (e.g. Proverbs 16:24; Psalm 19:10[H11]), as a verb = “flow” (e.g. Deuteronomy 11:4 TT).

7 חַנָּה (channâh) “Hannah” - found also in 1 Samuel 1:5, 8-9, 13, 15, 19-20, 22; 2:1, 21.

8 פְּנִינָה (peninnâh) “Peninnah” - found also in 1 Samuel 1:4.

9 מִיָּמִים יָמִימָה (miyyâmiym yâmiymâh) “from days to days”; YLT “from time to time”; DRA “the appointed days”; WYC “the days that were ordained”; NKJV, KJV, NAS “yearly” - see footnote for Exodus 13:10.

10 לְהִשְׁתַּחֲוֹת (lehishttachaot) “to worship” = “to bow down” e.g. same exact word in Genesis 37:10; Leviticus 26:1.

11 צְבָאוֹת (tsevâ’ot) “hosts” - this is the same word for “armies” (e.g. Deuteronomy 20:9) or the “host” (singular form, צֶבֶא [tsevâ]) or “multitude” of the heavens (i.e. stars, etc., e.g. Deuteronomy 4:19). Yehvah is the God of armies. He is a Man of war (Exodus 15:3). And He is the God of all and everything (the hosts/multitudes) in existence (Colossians 1:16). “Yehvah of hosts” is found about 245 times in the OT. Here is the first appearance.

12 עֲלִי (‘êliy) “Eli” - found also in 1 Samuel 1:9, 12-14, 17, 25; 2:11-12, 20, 22, 27; 3:1-2, 5-6, 8-9, 12, 14-16; 4:4, 11, 13-16, 18; 14:3; 1 Kings 2:27. This is *not* the same “Eli” as in Matthew 27:46 “Eli,” Greek Ἐλί (êli), Hebrew אֱלִי (‘êliy) = “my God” (Psalm 22:1).

13 חֹפְנִי (châphniy) “Chophni”; NKJV, etc. “Hophni” - found also in 1 Samuel 2:34; 4:4, 11, 17.

14 צָרָתָהּ (tsârâtâh) “her rival” - this concept of a rival wife can also be found in Leviticus 18:18 & Genesis 30.

thunder,<sup>15</sup> because Yehvah had closed away her womb. [7] And so he did<sup>16</sup> year by year as often as she went up to the house of Yehvah, so she provoked her. And she wept and did not eat. [8] And Elkanah her man said to her, “Hannah, why are you weeping? And why do you not eat? And why is your heart bad? Am I not better to you than ten sons?” [9] And Hannah arose after eating and drinking in Shiloh.<sup>17</sup>

And Eli the priest was sitting upon the chair by the doorpost of the temple<sup>18</sup> of Yehvah. [10] And she was bitter of soul and prayed to Yehvah, and weeping, she wept. [11] And she made a vow and said, “Yehvah of hosts, if seeing, you look on the affliction of your maidservant and remember me and do not forget your maidservant and give to your maidservant a seed of men, so I will give him to Yehvah all the days of his life and a razor shall not go up upon his head.”

[12] And it was, that she made much prayer before Yehvah, and Eli was watching her mouth. [13] And Hannah, she was speaking in her heart, only her lips were quivering,<sup>19</sup> and her voice was not heard. And Eli thought she was drunk. [14] And Eli said to her, “How long will you be drunk? Put your wine away from you.”

[15] And Hannah answered and said, “No my lord, I am a woman of difficult spirit, and wine and strong drink I have not drank. And I have poured out my soul before Yehvah. Do not put your maidservant with a daughter of Belial, for from the abundance of my complaint and my grief I have spoken unto here.” [17] And Eli answered and said, “Go in peace, and Gods of Israel give your request that you have asked from him.” [18] And she said, “Let your maidservant find grace in your eyes.” And the woman went her way and ate, and her face was no longer sad.<sup>20</sup>

[19] And they rose early in the morning and worshiped Yehvah. And returned and went to their house, to Height. And Elkanah knew Hannah his woman, and Yehvah remembered her. [20] And it was to the circuit of the days, so Hannah conceived and bore a son. And she called his name Samuel,<sup>21</sup> because she asked for him from Yehvah.

[21] And the man Elkanah went up and all his house to sacrifice to Yehvah the sacrifice of the days and his vow. [22] And Hannah did not go up, because she said to her man, “Until the boy is weaned, and I bring him and appear before Yehvah; and he will stay there forever.” [23] And Elkanah her man said to her, “Do the good in your eyes. Stay until you wean him. Only, let Yehvah establish his word.” And the

15 הִרְעִמָּה (harr'imâh) “to cause her to thunder” Hiphal (causal form) infinitive w/suffix – YLT, Green “to make her tremble”; NKJV “to make her miserable”; NAS “to irritate her”; KJV “to make her fret” - this is the verb for “thunder” in 1 Samuel 2:10; 7:10; 2 Samuel 22:14; Job 37:4-5; 40:9; Psalm 18:13(H14); 29:3; 81:7(H8), used also for the roaring (or thundering) of the sea in 1 Chronicles 16:32; Psalm 96:11; 98:7, used one other time for human reaction in Ezekiel 27:35 for more literally, “faces will thunder” (context dictates great fear). The related noun (“thunder”) is found in Job 26:14; 39:25; Psalm 77:18(H19); 104:7; Isaiah 29:6.

16 יַעֲשֶׂה (ya'aseh) “he did” KJV, Green, ASV, CJB, etc.; “he doth” YLT; “it was” NKJV; “it happened” NAS.

17 Looks like a very submissive woman. Though distressed, she ate and drank after her husband talked to her about it. Yet, she is still distressed, as the story shows.

18 הֵיכָל (hêykhal) “temple” KJV, NAS, Green, YLT; “tabernacle” NKJV – same word for Solomon's “temple” (e.g. 1 Kings 6:5). Yet, here in Shiloh the house of God was still in “tent” form (e.g. Joshua 19:51).

19 נָעוּת (nâ'ot) “were quivering” NASB, ISV; “moved” NKJV, KJV; “were moving” NAS – translated “trembled” e.g. in Exodus 20:18 NKJV, NAS; “sway” over trees in Judges 9:9 NKJV; “disturb” (NAS) or “move” (NKJV) bones in 2 Kings 23:18; etc..

20 No word for sad here, but it is implied.

21 שְׁמוּאֵל (shemu'el) “Samuel” = “His name is God” - found also throughout 1 Samuel and also in 1 Chronicles 6:28, 33; 9:22; 11:3; 26:28; 29:29; 2 Chronicles 35:18; Psalm 99:6; Jeremiah 15:1.

woman stayed and nursed her son until she weaned him.

[24] And she brought him up with her just as she weaned him, with three bulls and one ephah of meal and a skin of wine. And she brought him to the house of Yehvah, Shiloh. And the boy was young. [25] And they slaughtered the bull and brought the boy to Eli. [26] And she said, “Oh my lord, your soul lives, my lord, I am the woman who was standing by you here praying to Yehvah. [27] For this boy I prayed, and Yehvah gave to me my request that I asked from him. [28] And also I have lent him to Yehvah all the days that he is, he is lent to Yehvah.” And they worshiped Yehvah there.

**2**[1] And Hannah prayed and said, “My heart rejoices in Yehvah. My horn is raised up in Yehvah. My mouth is wide<sup>22</sup> over my enemies, because I rejoice in your salvation.<sup>23</sup> [2] There is none holy like Yehvah,<sup>24</sup> for there is none besides you. And there is no rock like our Gods. [3] Let you not multiply speaking proud, proud, letting arrogance go out from your mouth. For a God of knowledge is Yehvah, and actions are not<sup>25</sup> right. [4] Bows of mighty men are shattered, and those who stumbled are girded with strength. [5] Those full have hired themselves out for bread, and the hungry have ceased being so. Even the barren has borne seven, and she of many sons has become feeble. [6] Yehvah kills and makes alive, brings down to sheol,<sup>26</sup> and he brings up.<sup>27</sup> [7] Yehvah dispossesses and makes rich, brings low, also exalts, [8] raises poor from dust. He raises needy from ash to dwell with nobles and makes them inherit a throne of glory. For fixtures<sup>28</sup> of earth are Yehvah's, and he sets the world upon them. [9] He guards the feet of his kind ones,<sup>29</sup> and the wicked in darkness are silenced. For not by strength is a man strong.<sup>30</sup> [10] Yehvah, his opponent,<sup>31</sup> they shall be shattered. Over him in the heavens he will thunder

22 רָחַב (râchav) “wide”; DARBY, EHV, OJB “opened wide”; TLV “smile wide”; KJV “enlarged”; YLT, Green “been large”; NAS “speaks boldly”; NKJV “smile”

23 “salvation” - context? Being delivered (saved) from barrenness and the reproach thereof.

24 Revelation 15:4

25 לֹא (lo) “not” kethib; לוֹ (lo) “by him” qere – TT “actions are not right”; NKJV, etc., “by Him actions are weighed” - the translations follow the qere (reading) not the kethib (written). Yet, every other time this verb (“right” or “weighed”) is found in the Niphal form (passive form), it is used as here translated (“not right”). See Ezekiel 18:25(3x), 29(3x); 33:17(2x), 20.

26 שְׁאוֹל (she'ol) “sheol”; YLT, Green, NAS, etc. “Sheol”; NKJV, KJV, etc. “grave” - this can equal the grave, hell, or both. See footnote for Genesis 37:35.

27 Does God bring up from hell? He will in the future. See Revelation 20:11-15.

28 מַצְעָקִי (metsuqêy) “fixtures” YLT, “pillars” NKJV, KJV, NAS, etc., “foundations” CSB, CEV, etc.; BDB “molten support, pillar” - also only found in 1 Samuel 14:5 “fixed” YLT; “faced” NKJV; “rose” NAS; “situate” KJV; “pillar” Green – related to a verb for “smelted” (Job 28:2, יָצוּק [yâtsuq]) or “poured out” Job 29:6. The word for “pillar” is usually מַצְבֵּה (matstsêvâh) e.g. Genesis 28:18, 22; 31:13, 45, 51-52, or עַמּוּד (‘ammud) e.g. Exodus 13:21-22; 26:32; Job 9:6 (earth's pillars); Psalm 75:3 (earth's pillars). Neither Job 9:6 nor Psalm 75:3 mention pillars as foundation. If “molten support” (BDB) is accurate, then it may refer to the molten core of the earth.

29 kethib חַסִּידָיו (chasiydâv) “his kind ones”; NKJV, KJV, YLT “saints”; NAS “godly ones” - this is the adjective for “kind” or “merciful” (e.g. 2 Samuel 22:26; Psalm 145:17; Jeremiah 3:12) which is a term used for believers (2 Chronicles 6:41; Psalm 4:3[H4]; 12:1 “godly man”; 16:10 “Holy One”; 30:4; 31:23[H24]; 32:6; 37:28; 43:1; 50:5; 52:9[H11]; 79:2; 85:8[H9]; 86:2; 89:19[H20]; 97:10; 116:15; 132:9, 16; 145:10; 148:14; 149:1, 5, 9; Proverbs 2:8; Micah 7:2). “Saint” is the adjective for “holy” קְדוֹשׁ (qedosh) meaning “holy one” e.g. Psalm 106:16.

30 Psalm 33:16-17

31 kethib מְרִיבּוֹ (meriyvo) “his opponent”; qere מְרִיבָיו (meriyvâyv) “his opponents”; CSB “those who oppose”; YLT “his

them. Yehvah will judge ends of earth and give strength to his king and lift up the horn of his anointed.” [11] And Elkanah went to the Height unto his house, and the boy served Yehvah and before Eli the priest.

[12] And sons of Eli were sons of Belial. They did not know Yehvah. [13] And the judgment of the priests with the people was: every man who sacrificed, so the young man of the priest would come in as the flesh was boiling and with the three toothed fork in his hand. [14] And he would strike in the basin or in the kettle or in the caldron or in the pot whatever the fork brought up the priest took for himself. Thus they did to all Israel, those coming in there to Shiloh.

[15] Also, before they caused the fat to smoke as incense,<sup>32</sup> so the young man of the priest would come in and say to the man sacrificing, “Give flesh to roast to the priest, and he will not take from you boiled flesh, but raw.”<sup>33</sup> [16] And the man would say to him, “Surely let the fat smoke as incense as of today,<sup>34</sup> then take for yourself just as your soul desires.” And he would say to him,<sup>35</sup> “For now you shall give, and if not, I will take by force.” [17] And the sin of the young men was very great before Yehvah, because the men despised the offering of Yehvah.

[18] And Samuel was serving before Yehvah, a boy girded with a linen ephod. [19] And his mother made for him a small robe and brought to him from days to days<sup>36</sup> in her going up with her man to sacrifice the sacrifice of the days. [20] And Eli blessed Elkanah and his woman and said, “May Yehvah place for you a seed from this woman for the petition which he asked<sup>37</sup> for Yehvah.” And they went to his place.

[21] So Yehvah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew up with Yehvah. [22] And Eli was very old, and he heard all that his sons were doing to all Israel, and that they lay with the women who served<sup>38</sup> at the door of tent of meeting. [23] And he said to them, “Why do you do according to these things that I am hearing, bad things from all these people? [24] No, my sons, for the report that I am hearing is not good, causing people of Yehvah to trespass. [25] If a man sins against a man, Gods, he will intercede for him. And if a man sins against Yehvah, who will intercede for him?” And they did not listen to the voice of their father, because Yehvah desired<sup>39</sup> to kill them.

[26] And the boy Samuel was going and growing and good, both with Yehvah and also with men. [27] And a man of Gods came in to Eli and said to him, “Thus says Yehvah, ‘Was I not surely revealed to the house of your father in their being in Egypt

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adversaries”; NKJV, KJV “The adversaries”; NAS “Those who contend”; Green “They who strive” - same root (and meaning) as in Isaiah 45:9, “Woe to him who **strives** with his Maker!”

32 יַקְטִירֻן (yaqtirun) Hiphil (causal) “they caused . . . to smoke as incense”; Green “they made . . . to smoke”; NKJV, NAS “they burned”; YLT “they make perfume” - see footnote for Exodus 29:13.

33 חָי (chây) “raw” - same word for “alive” e.g. Joshua 8:23.

34 כִּיּוֹם (kayyom) “as of today”; JUB, WYC “today”; YLT “as to-day”; NKJV, NAS “first”; KJV “presently”

35 kethib לּוֹ (lo) “to him” YLT; qere לֹא (lo) “No” NAS – NKJV & KJV translate both.

36 See footnote for Exodus 13:10.

37 שָׁאַל (shâ'al) “he asked”; NKJV, etc. “she asked”; ASV “was asked”

38 הַצִּבּוֹת (hatsov'ot) “who served” NAS; “who assembled” NKJV – see Exodus 38:8 and footnote.

39 חָפֵץ (châphêts) “desired” NKJV, NAS; “delighted” YLT – used in same sense as here in Judges 13:23 (“desired” to kill), elsewhere used in the sense of “delight” e.g. Genesis 34:19; Numbers 14:8; Deuteronomy 21:14; 1 Samuel 18:22, and “want” or “desire” e.g. Deuteronomy 25:7-8; Ruth 3:13; 1 Samuel 18:25.



to Pharaoh's house, [28] and choosing him from all tribes of Israel for myself for priest to go up upon my altar, to burn incense, to carry an ephod before me; and I gave to the house of your father all fire offerings of sons of Israel? [29] Why do you<sup>40</sup> kick at my sacrifice and at my offering that I have commanded for the dwelling, and you honor your sons more than me, to make yourselves fat<sup>41</sup> from the first part of every offering of my people Israel?"

[30] "Therefore, Yehvah Gods of Israel says, 'I surely said your house and the house of your father would walk before me forever. And now Yehvah says, far be it for me. He who honors me, I will honor. And he who despises me, they shall be slighted.'<sup>42</sup> [31] Behold, days are coming, and I will cut off your arm and arm of your father's house from there being an old man in your house. [32] And you will see a foe at the dwelling in all that he does good with Israel. And there will not be an old man in your house all the days. [33] And a man that I do not cut off to you from my altar shall be to finish your eyes and to grieve your soul. And all the increase of your house shall die men.<sup>43</sup> [34] And this shall be the sign for you that will come to your two sons, to Hophni and Phinehas: in one day the two of them shall die. [35] And I will raise up for myself a faithful priest. He shall do just as is in my heart and in my soul. And I will build for him a faithful house. And he shall walk before my anointed all the days. [36] And it shall be, all who are left in your house shall come to bow to him for a payment of silver and a loaf of bread. And he shall say, "Please attach me to one of the priests' positions to eat a morsel of bread."

**3**[1] And the boy Samuel served Yehvah before Eli. And word of Yehvah was rare in those days. There was no vision spread forth. [2] And it was, in that day, so Eli was lying down in his place, and his eyes had begun to grow dim. He was not able to see. [3] And the lamp<sup>44</sup> of Gods was not yet gone out, and Samuel was lying down in the temple of Yehvah where there was the ark of Gods.

[4] And Yehvah called to Samuel and he said, "Here I am." [5] And he ran to Eli and said, "Here I am, for you called for me." And he said, "I did not call. Return. Lie down." And he went and lie down. [6] And again, Yehvah called Samuel again. And Samuel arose and went to Eli and said, "Here I am, for you called for me." And he said, "I did not call, my son. Return. Lie down." [7] And Samuel did not yet know Yehvah. The word of Yehvah was not yet revealed to him.

[8] And Yehvah again called Samuel for the third time. And he arose and went to Eli and said, "Here I am, for you called for me." And Eli understood that Yehvah was calling for the boy. [9] And Eli said to Samuel, "Go, lie down. And it shall be, if he calls to you, so you shall say, 'Speak, Yehvah, for your servant is listening.'" And Samuel went and lie down in his place.

[10] And Yehvah came and stood and called as in other times, "Samuel, Samuel." And Samuel said, "Speak, for your servant is listening." [11] And Yehvah said to Samuel, "Behold, I am doing a thing in Israel that everyone who hears it his ears

40 תִּבְעֲטוּ (tiv'atu) "you kick" - plural "you"

41 Eli was "was old and heavy" (1 Samuel 4:18).

42 יִקְלְּוּ (yêqâllu) "they shall be slighted"; NKJV, KJV, NAS, YLT "lightly esteemed" - see Genesis 16:4 footnote.

43 אֲנָשִׁים (anâshiyim) "men" YLT; "young men" Green; "in the flower of their age" NKJV, KJV; "in the prime of life" NAS

44 Exodus 27:20; 30:8

shall tingle.<sup>45</sup> [12] In that day, I will raise up to Eli all that I have spoken to his house, beginning and finishing. [13] And I have declared to him that I am judging his house forever in the iniquity that he knows, for his sons cursed themselves; and he did not restrain<sup>46</sup> them. [14] And therefore, I swore to the house of Eli, the iniquity of the house of Eli shall not be atoned for by sacrifice or by offering forever.”

[15] And Samuel lay down until the morning and opened the doors of the house of Yehvah. And Samuel was afraid to declare the vision to Eli. [16] And Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.” [17] And he said, “What was the word that he spoke to you? Please do not hide from me. So Gods, may he do to you and so again, if you hide from me a word from everything that he spoke to you.” [18] And Samuel told him all the words and did not hide from him. And he said, “He is Yehvah. He shall do the good in his eyes.”

[19] And Samuel grew and Yehvah was with him. And he let none from all his words fall to the earth. [20] And all Israel knew, from Dan to Beersheba, that Samuel was confirmed for a prophet for Yehvah. [21] And Yehvah appeared again in Shiloh, for Yehvah was revealed to Samuel in Shiloh in the word of Yehvah.

**4**[1] And the word of Samuel was to all Israel. And Israel went out to meet Philistines for the battle and encamped by the Help Stone,<sup>47</sup> and Philistines encamped in Aphek. [2] And Philistines set in order to meet Israel. And the battle spread, and Israel was smitten before Philistines. And they struck in the battle line in the field about four thousand men.

[3] And the people came in to the camp, and the elders of Israel said, “Why has Yehvah struck us today before Philistines? Let us take to us from Shiloh the ark of the covenant of Yehvah, and let him come in our midst and save us from palm of our enemies.” [4] And the people sent to Shiloh and carried from there the ark of the covenant of Yehvah of hosts inhabiting the cherubs.<sup>48</sup> And there were two sons of Eli with the ark of the covenant of the Gods, Hophni and Phinehas.

[5] And it was, as the ark of the covenant of Yehvah came into the camp that all Israel shouted a great shout, and the earth echoed.<sup>49</sup> [6] And Philistines heard the sound of the shout, and said, “What sound is this great shout in the camp of the Hebrews?” And they knew that the ark of Yehvah had come into the camp. [7] And the Philistines feared, for they said, “Gods, he came into the camp!” And they said, “Woe to us, for it has never been like this before.<sup>50</sup> [8] Woe to us! Who shall deliver

45 תַּצִּלְיָנָה (tetsilleynâh) “tingle” NKJV, etc. - i.e. in fear – used this same way in 2 Kings 21:12; Jeremiah 19:3, and in Habakkuk 3:16 for lips “quivered.”

46 כָּהָה (kihâh) “restrain” NKJV, YLT; “restrained” KJV; “rebuke” NAS – Piel form, used only here in this way. Elsewhere, same root used for “faint” e.g. Ezekiel 21:7(H12, Piel); or “dim” e.g. Genesis 27:1 (Qal).

47 הָאֶבֶן הַעֲזָרָה (hâ'even hâ'êzer) “the Help Stone”; NKJV, etc. “Ebenezer”; YLT “Eben-Ezer” - found also in 1 Samuel 5:1; 7:12 both without the article before “Stone” (“Eben”), thus there translated “the Stone of Help.” עֲזָרָה (êzer) “help” e.g. same word as “helper” in Genesis 2:18, 20; and “help” Exodus 18:4. See 1 Samuel 7:12 and context for the reason for this name.

48 יוֹשֵׁב הַכְּרֻבִּים (yoshêv hakerubiym) “inhabiting the cherubs” YLT; “who dwells *between* the cherubim” NKJV, Green; “who sits *above* the cherubim” NAS; “who is enthroned on the cherubim” ESV. This same exact phrase is also found in 2 Samuel 6:2; 2 Kings 19:15; Isaiah 37:16. See also Exodus 25:19-22; Numbers 7:89.

49 תִּהְיוּ (têhom) “echoed”; BDB “re-echoing”; KJV “rang again”; NAS “resounded”; NKJV, Green “shook” - same exact word as in Ruth 1:19 where the city was “stirred up” (TT), “excited” (NKJV).

50 אֶתְמוֹל שִׁלְשֹׁם ('etmol shilshom) “before” - see footnote for Genesis 31:2.

us from the hand of these majestic Gods. These are the Gods who struck Egyptians with every plague in the wilderness.” [9] “Strengthen yourselves and be men, Philistines, lest you be servants to the Hebrews, just as they have served you. Be men and fight!”

[10] And Philistines fought and Israel was struck, and they fled each to his tent. And the slaughter was very great, and thirty thousand on foot fell from Israel. [11] And the ark of Gods was taken, and two sons of Eli, Hophni and Phinehas, died. [12] And a man from Benjamin ran from the battle line and came into Shiloh that day, and his clothes were torn and dirt was on his head. [13] And he came, and Eli was sitting on the seat, struck,<sup>51</sup> watching a road, for his heart was trembling over the ark of the Gods. And the man came to declare in the city, and all the city cried out.

[14] And Eli heard the sound of the outcry, and he said, “What is the sound of this multitude?” And the man hurried and came in and declared to Eli. [15] And Eli was a son of ninety eight years, and his eyes stood still;<sup>52</sup> and he was not able to see. [16] And the man said to Eli, “I am he who has come in from the battle line, and today I fled from the battle line.” And he said, “What was the matter, my son.” [17] And the bearer of news answered and said, “Israel fled before Philistines, and also there was a great slaughter among the people. And also your two sons died, Hophni and Phinehas. And the ark of the Gods was taken.” [18] And it was, at his mentioning the ark of the Gods that he fell from upon the seat backwards by the side of the gate, and his neck was broken. And he died as the old man and heavy. And he judged Israel forty years.

[19] And his daughter-in-law, woman of Phinehas, was pregnant giving birth. And she heard the report of the taking of the ark of the Gods, and her father-in-law died, and her man. And she bowed down and gave birth, for her pain turned upon her. [20] And at time of her death, those standing by her said, “Do not fear, for you have born a son.” And she did not answer, and her heart gave no regard. [21] And she called the boy Ichabod,<sup>53</sup> saying, “Glory is removed from Israel,” to the taking of the ark of the Gods and to her father-in-law and her man. [22] And she said, “Glory is removed from Israel, for the ark of the Gods was taken.”

**5**[1] And Philistines took the ark of the Gods, and they brought him<sup>54</sup> from the Stone of Help to Ashdod. [2] And Philistines took the ark of the Gods and brought him in to the house of Dagon and placed him by Dagon. [3] And the Ashdodites rose early on the next day, and behold, Dagon was fallen before him to the earth before the ark of Yehvah. And they took Dagon and set him to his place.

[4] And they rose early in the morning on the next day, and behold, Dagon was fallen before him to the earth before the ark of Yehvah. And Dagon's head and the two palms of his hands were cut off at the threshold. Only Dagon was left on it. [5] Therefore, the priests of Dagon, and all those who come in to the house of Dagon, do not tread upon the threshold of Dagon in Ashdod unto this day.

51 written יָד (yakh) “struck”; read יָד (yad) lit. “hand,” NKJV, KJV “side” in “wayside” combined with “way” דֶּרֶךְ (derekh); YLT “side” (of the way); NAS “by” (the road). 1 Samuel 4:18 יָד (yad) is used for “side” of the gate.

52 קָמָה (qâmâh) “stood still”; OJB “kamah (set, stiff, fixed motionless)”; YLT “stood”; NAS “set”; NKJV, KJV “dim”

53 אִי־כָבוֹד (‘iy-khâvôd) “Ichabod” = either “No Glory” (e.g. Job 22:30 אִי־נָאִיִּי [‘iy-nâqiy] “not innocent”) or “Woe Glory!” (e.g. אִי־לָךְ אֶרֶץ [‘iy-lâkh ‘erets] “Woe to you, land”)

54 בָּאֵהוּ (yevi’uhu) “brought him”; NKJV, KJV, NAS “brought it” - this is literally him. There is no neuter in Hebrew.

[6] And the hand of Yehvah was heavy to the Ashdodites, and he made desolate and struck them with tumors<sup>55</sup> at Ashdod and at her borders. [7] And men of Ashdod saw that it was so and said, “The ark of the Gods of Israel is not dwelling with us, for his hand is severe against us and against Dagon our Gods.” [8] And they sent and gathered all the lords of the Philistines to them and said, “What shall we do to the ark of the Gods of Israel?” And they said, “Let the ark of the Gods of Israel go around Winepress.”<sup>56</sup> And they brought the ark of the Gods of Israel around.

[9] And it was, after they had brought him around, so the hand of Yehvah was in the city, a very great turmoil.<sup>57</sup> And he struck the men of the city from small and unto great, and tumors broke out to them. [10] And they sent the ark of the Gods to Ekron.

And it was, as the ark of the Gods came in to Ekron, so the Ekronites cried out saying, “They have brought around to me<sup>58</sup> the ark of the Gods of Israel to kill me<sup>59</sup> and my people!”<sup>60</sup> [11] And they sent and gathered all lords of Philistines. And they said, “Send the ark of Gods of Israel and return to his place, and he will not kill me and my people.”<sup>61</sup> For the hand of Gods was very heavy there, a deadly turmoil<sup>62</sup> in all the city. [12] And the men who did not die were struck with tumors, and the cry of the city for help went up to the heavens.

**6**[1] And the ark of Yehvah was in a field of Philistines for seven months. [2] And Philistines called for the priests and for the diviners, saying, “What shall we do to the ark of Yehvah? Let us know how we should send to his place.” [3] And they said, “If sending the ark of Gods of Israel away, do not send him empty, for returning, you shall return to him a guilt offering. Then you shall be healed, and he will make known to you why his hand was not turned aside from you.”

[4] And they said, “What is the guilt offering that we should return to him.” And they said, “The number of lords of Philistines, five gold tumors and five gold mice, for one plague was to all of them<sup>63</sup> and to your lords. [5] And you shall make images of your tumors and images of your mice who ruined the land, and you shall give glory to the Gods of Israel. Perhaps, he will lighten his hand from upon you and

55 Kethib עֲפָלִים ('âphâliym) “tumors”; qere טַחְרִים (techoriym) NKJV, NAS “tumors,” BDB, Green, DARBY, JUB “hemorrhoids”; KJV, YLT “emerods” - both Hebrew words appear to be the same or very similar in meaning. What is here as “read” (qere), טַחְרִים (techoriym), is in the written (kethib) only in 1 Samuel 6:11, 17 speaking of images of the same thing.

56 גַּת (gath) “Winepress”; NKJV, etc. “Gath” - see footnote for Joshua 11:22.

57 מְהוּמָה (mehumâ) “turmoil”; NAS “confusion”; NKJV, KJV, YLT, Green “destruction” – see footnotes for Deuteronomy 7:23.

58 אֵלַי ('êlay) “to me” Green; “to us” NKJV, KJV, NAS; “unto us” YLT

59 לְהַמִּיתֵנִי (lahamiytênî) “to kill me” JUB; “to put me to death” Green; “to kill us” NKJV, NAS; “to slay us” KJV; “to put us to death” YLT

60 עַמִּי ('ammi) “my people” JUB, Green; “our people” NKJV, YLT, KJV, etc.

61 אֹתִי וְאֶת-עַמִּי ('otî ve'et-'immi) “me and my people” JUB, MEV; “me . . . my people” Green; “us and our people” NKJV, NAS

62 מְהוּמַת-מוֹת (mehumat-mâvet) “deadly turmoil”; NAS, LEB “deadly confusion”; NKJV, KJV, YLT “deadly destruction”

63 לְכֻלָּם (lekhulâm) “to all of them”; “upon them all” DARBY; “on all of you” NKJV, NAS; “to you all” YLT

from upon your Gods and from upon your land. [6] And why do you make your heart heavy<sup>64</sup> just as Egyptians and Pharaoh made their heart heavy? Did they not, when he abused<sup>65</sup> them, send them away and they went? [7] And now, take and make one new cart and two nursing<sup>66</sup> cows that a yoke has not gone up upon them, and hitch the cows on the cart. And return their sons from after them to the house. [8] And take the ark of Yehvah and give him to the cart, and the gold vessels that you are returning to him, a guilt offering. Put in the box by his side. And send him away, and let him go. [9] And see, if he goes up the way of his border, House of Sun,<sup>67</sup> he did this great harm to us. And if not, so we will know that not his hand struck against us. It was an accident to us.”

[10] And the men did so, and took two nursing cows and hitched them on the cart. And their two sons they shut in the house. [11] And they put the ark of Yehvah to the cart and the box and the gold mice and images of their tumors.<sup>68</sup> [12] And the cows went straight on the road upon the road to House of Sun. On one highway they went, walking and lowing, and they did not turn aside right or left. And lords of Philistines were walking after them unto the border of House of Sun.

[13] And House of Sun was harvesting a harvest of wheat in the valley, and they lifted their eyes and saw the ark; and they rejoiced to see. [14] And the cart came in to the field of Joshua, the House of the Sunite,<sup>69</sup> and stood there. And a great stone was there, and they cut up the wood of the cart and the cows. They offered a burnt offering to Yehvah. [15] And the Levites brought down the ark of Yehvah and the box which was with him in which was vessels of gold. And they set to the great rock, and men of House of Sun offered a burnt offering. And they sacrificed sacrifices on that day to Yehvah. [16] And five lords of Philistines saw and returned to Ekron on that day.

[17] And these are the gold tumors that Philistines returned, a guilt offering to Yehvah: one for Ashdod, one for Gaza, one for Ashkelon, one for Wine Press, one for Ekron. [18] And the gold mice number was all cities of Philistines for the five lords from a fortified city and unto the village of the hamlet<sup>70</sup> and unto the Great Mourning<sup>71</sup> where they rested upon her the ark of Yehvah unto this day in the field

64 תַּכְבְּדוּ (tekhabbehu) “you make . . . heavy”; WYC “make ye heavy”; NKJV, etc. “you harden” - “harden” is e.g. in Exodus 4:21 אֶחָזֵק (’achazzêq), “I will harden,” whereas here the root is from the same term for “glory” e.g. in verse 5.

65 הִתְעַלָּל (hit’ allêl) “he abused”; YLT “He hath rolled Himself”; NKJV “He did mighty things”; NAS “He had severely dealt” - see Exodus 10:2 and footnote.

66 עֹלֹת (’âlôt) “nursing”; YLT “suckling”; NKJV “milk”; KJV, NAS “milch”; WYC “having calves” - same exact word as in Genesis 33:13 “nursing” (NKJV); “with young” (NAS).

67 בֵּית שֶׁמֶשׁ (bêyt shemesh) “House of Sun” - see footnote for Joshua 15:10

68 טַחְרֵיָהֶם (techorêyhem) “their tumors” NKJV, NAS; “their emerods” KJV, YLT; “hemorrhoids” Green - see footnote for 1 Samuel 5:6.

69 בֵּית־הַשְּׁמֶשֶׁת (bêyt-hashshimshiy) “the House of the Sunite”; YLT “the Beth-Shemeshite”; NKJV “of Beth Shemesh”; KJV “a Bethshemite” - see footnote for Joshua 15:10.

70 כְּפַר הַפְּרָזִי (kopher happerâziy) “the village of the hamlet dweller”; YLT “the hamlet of the villages”; NKJV, KJV, NAS “country villages” - for “hamlet dweller” (פְּרָזִי) ([perâziy]) see Deuteronomy 3:5 footnote.

71 אָבֶל הַגְּדֹלָה (’âvêl haggedolâh) “the Great Mourning”; CJB “the great mourning”; NKJV “the large stone of Abel”; NAS “The large stone”; YLT “the great meadow” - see footnote for Judges 11:33 regarding “Abel” (אָבֶל) [’âvêl] =

of Joshua the House of the Sunite.

[19] And he struck the men of House of Sun, because they looked in the ark of Yehvah. And he struck among the people fifty thousand and seventy men. And the people mourned because Yehvah struck a great strike among the people. [20] And the men of House of Sun said, “Who is able to stand before Yehvah, this holy God?<sup>72</sup> And to whom shall he go up from upon us?” [21] And they sent messengers to the inhabitants of Town of Forests<sup>73</sup> saying, “Philistines brought back the ark of Yehvah. Come down. Bring him to yourselves.”<sup>74</sup>

**7**[1] And the men of Town of Forests came and brought up the ark of Yehvah. And they brought him to the house of Abinadab<sup>75</sup> on the hill. And Eleazer his son they set apart<sup>76</sup> to keep the ark of Yehvah. [2] And it was, from the day of the sitting of the ark in Town of Forests, so the days were many. And they were twenty years. And all the house of Israel lamented after Yehvah.

[3] And Samuel spoke to all the house of Israel, saying, “If in all your heart you return to Yehvah and put away the gods of the foreigner from your midst, and the Ashtaroths,<sup>77</sup> and prepare your heart to Yehvah and serve him only, so he will deliver you from the hand of Philistines.” [4] And the sons of Israel put away the Baals and the Ashtaroths and served Yehvah only.

[5] And Samuel said, “Gather all Israel to the Lookout,<sup>78</sup> and I will pray for you to Yehvah. [6] And they gathered to the Lookout, and drew water, and poured out before Yehvah, and fasted on that day. And they said, “We have sinned against Yehvah.” And Samuel judged the sons of Israel at the Lookout. [7] And Philistines heard that the sons of Israel had gathered to the Lookout. And the lords of Philistines went up to Israel. And the sons of Israel heard and were afraid of Philistines.

[8] And the sons of Israel said to Samuel, “Do not be silent from crying out to Yehvah our Gods for us, so he may save us from the hand of Philistines!” [9] And Samuel took one milk lamb<sup>79</sup> and offered a whole burnt offering to Yehvah, and Samuel cried out to Yehvah for Israel; and Yehvah answered him.

[10] And it was, Samuel was offering the burnt offering, and Philistines drew near to battle against Israel. And Yehvah thundered in a great voice on that day upon Philistines and troubled and struck them before Israel. [11] And men of Israel went out from the Lookout and pursued Philistines and struck them as far as below

“mourning;” also from the same root is the “mourning” of verse 19.

72 הַזֶּה הַקֹּדֶשׁ הָאֱלֹהִים (hâ'elohiym haqqâdosh hazzeh) “this holy God” - “God” is plural, but “holy” and “this” are singular.

73 קִרְיַת יְעָרִים (qiryat ye`âriym) “Town of Forests”; NKJV, etc. “Kirjath Jearim” - see footnote for Joshua 9:17.

74 See Joshua 9:1-17. These people to whom they called to get the ark were “Hivites” (Joshua 9:7) who were Israel's servants. “Town of Forests” was one of their cities (Joshua 9:17).

75 אֲבִינָדָב ('aviynâdâv) “Abinadab” = my father is noble – this name for this man is found also in 2 Samuel 6:3-4; 1 Chronicles 13:7. There is also a son of Jesse in 1 Samuel 16:8; 17:13; 1 Chronicles 2:13, and a son of Saul in 1 Samuel 31:2; 1 Chronicles 8:33; 9:39; 10:2. There is also a “son of Abinadab” in 1 Kings 4:11.

76 קִדְּשׁוּ (qiddeshu) “set apart” NLV, OJB ; “sanctified” YLT, KJV; “consecrated” NKJV, NAS

77 עֲשִׁתָּרוֹת ('ashttârot) “Ashtaroths” - see footnote for Deuteronomy 1:4.

78 “Lookout”; NKJV, etc. “Mizpah” - see Genesis 31:49 and footnote.

79 טֵלֶה חֵלָב (telêh châlâv) “milk lamb” Green; “suckling lamb” NKJV, KJV, NAS. It is the word for milk (e.g. Judges 5:25 “milk” חֵלָב [châlâv]).

House of Kar.<sup>80</sup>

[12] And Samuel took one stone and set it between the Lookout and the Tooth<sup>81</sup> and called her name “The Stone of Help.”<sup>82</sup> And he said, “Until here Yehvah has helped us.” [13] And the Philistines were subdued and did not yet again enter Israel's border. And the hand of Yehvah was against the Philistines all of Samuel's days.

[14] And the cities returned to Israel that Philistines had taken from Israel were from Ekron unto Winepress. And their<sup>83</sup> border Israel snatched from Philistines' hand. And there was peace between Israel and the Amorite.

[15] And Samuel judged Israel all days of his life. [16] And he went from year to year and went around House of God and the Gilgal and the Lookout. And he judged Israel at all those places. [17] And his return was to the Height, because his house was there. And there he judged Israel. And he built there an altar to Yehvah.

**8**[1] And it was, when Samuel was old, so he put his sons to judging Israel. [2] And the name of his firstborn son was Joel<sup>84</sup> and the name of his second Abijah,<sup>85</sup> judges in Beersheba. [3] And his sons did not walk in his way<sup>86</sup> and turned aside after the dishonest gain and took a bribe and turned aside judgment.

[4] And all elders of Israel gathered together and came to Samuel at the Height. [5] And they said to him, “Behold, you are old and your sons do not walk in your ways. Now, set for us a king to judge us as all the nations.” [6] And the matter was bad in Samuel's eyes when they said, “Give to us a king to judge us.” And Samuel prayed to Yehvah.

[7] And Yehvah said to Samuel, “Listen to the voice of the people to all that they said to you. For they have not rejected you, but me they have rejected from king over them. [8] According to all the doings which they have done from the day I brought them up from Egypt and unto this day. And they have forsaken me and served other gods. Thus, they are doing also to you. [9] And now, listen to their voice. However, testifying you shall testify among them and declare to them the judgment of the king how he shall rule over them.” [10] And Samuel spoke all the words of Yehvah to the people who asked from him a king.

[11] And he said, “This shall be the judgment of the king who will reign over you. Your sons he will take and put for himself among his chariot and among his horsemen, and they shall run before his chariot [12] and to set for himself captains of thousands and captains of fifties and to plow his plowing and to harvest his harvest and to make instruments of his war and instruments of his chariot. [13] And your daughters he shall take for perfumers and for cooks and for bakers. [14] And your fields and your vineyards and your olive groves, the good ones he shall take

80 בֵּית כָּר (bêyt kâr) “House of Kar”; NKJV, etc. “Beth Car” - only found here.

81 שֵׁן (shên) “Tooth” (e.g. “tooth” in Exodus 21:24); NKJV, etc. “Shen”

82 This is where the name came from for this location. See 1 Samuel 4:1 and footnote.

83 גְּבוּלָן (gevulân) “their boarder” - “their” is plural feminine referring to the cities (cities are feminine).

84 יוֹאֵל (yo'êl) “Joel” - found also in 1 Chronicles 4:35; 5:4, 8, 12; 6:33, 36; 7:3; 11:38; 15:7, 11, 17; 23:8; 26:22; 27:20; 2 Chronicles 29:12; Ezra 10:43; Nehemiah 11:9; Joel 1:1.

85 אֲבִיָּיָה (aviyyâh) “Abijah” (Yah is my father) – found also in 1 Kings 14:1; 1 Chronicles 2:24; 3:10; 6:28; 7:8; 24:10; 2 Chronicles 11:20, 22; 12:16; 13:1-4, 15, 17, 19-22; 14:1; 29:1; Nehemiah 10:7; 12:4, 17

86 Kethib בִּדְרָכָיו (bidrâkhâv) “his way”; qere בִּדְרָכָיו (bidrâkhâyv) “his ways”

and give to his servants. [15] And your seeds and your vineyards he shall tithe and give to his officers and to his servants. [16] And your servants and your maid-servants and your young men, the good ones, and your donkeys he will take and make for his work. [17] And he will tithe your flock, and you will be for him for servants. [18] And you will cry out in that day from before your king that you chose for yourselves, and Yehvah will not answer you in that day.”

[19] And the people refused to listen to the voice of Samuel and said, “No, for indeed a king shall be over us. [20] And we shall also be as all the nations, and our king shall judge us and go out before us and fight our battles.” [21] And Samuel heard all the words of the people, and he spoke them in the ears of Yehvah. [22] And Yehvah said to Samuel, “Listen to their voice and make a king reign for them.” And Samuel said to the men of Israel, “Go, each to his city.”

**9**[1] And there was a man from Benjamin, and his name was Kish,<sup>87</sup> son of Abiel,<sup>88</sup> son of Zeror,<sup>89</sup> son of Bechorath,<sup>90</sup> son of Aphiah,<sup>91</sup> son of a Jaminite man,<sup>92</sup> a mighty man of valor. [2] And to him was a son, and his name was Saul,<sup>93</sup> a young man and good. And there was not a man from sons of Israel as good as him from his shoulder and upwards, taller than all the people.

[3] And the female donkeys were lost to Kish, Saul's father, and Kish said to Saul his son, “Please take with you one from the boys and arise and go, seek for the female donkeys.” [4] And he passed over on mount Ephraim and passed over in the land of Shalisha,<sup>94</sup> and they did not find. And they passed over in the land of Shaalim,<sup>95</sup> and there was nothing. And they passed over in the land of the Jaminite, and they did not find.

[5] And they came in to the land of Zuph, and Saul said to his young man that was with him, “Come and let's return, lest my father cease from the female donkeys and be anxious for us.” [6] And he said to him, “Look, please, a man of Gods is in this city, and the man is honored. All that he says surely comes. Now, let's go there. Perhaps, he shall declare to us our way upon which we should go.” [7] And Saul said to his boy, “So look, we go, and what shall we bring to the man? For the bread is gone from our vessels, and there is no gift to bring to the man of the Gods. What is with us?”

[8] And the boy again answered Saul and said, “Look, it is found in my hand four shekels of silver, and I shall give to the man of the Gods; and he will declare to us

87 קִישׁ (qiysh) “Kish” - found also in 1 Samuel 9:3; 10:11, 21; 14:51; 2 Samuel 21:14; 1 Chronicles 8:30, 33; 9:36, 39; 12:1; 23:21-22; 24:29; 26:28; 2 Chronicles 29:12; Esther 2:5.

88 אֲבִיאל ('aviy'el) “Abiel” (God is my father) – found also in 1 Samuel 14:51; 1 Chronicles 11:32.

89 צֶרֶר (tseror) “Zeror” - only here as a name. Used elsewhere for a “small stone” (2 Samuel 17:13 BDB “pebble”) or “kernel” (NAS Amos 9:9).

90 בְּכוֹרַת (bekhorat) “Bechorath” - only here

91 אֲפִיחַ ('aphiyach) “Aphiah” - only here

92 בֶּן-אִישׁ יְמִינִי (ben-'iysh yemiyniy) “son of a Jaminite man” = son of a Benjaminite. See also 1 Samuel 9:4; 2 Samuel 20:1; Esther 2:5.

93 שָׁאוּל (shâul) “Saul”; LXX Σαουλ (Saoul) – see footnote for Genesis 36:37.

94 שָׁלִישָׁה (shâlîshâh) “Shalisha” - only here. There is also “Baal Shalisha” in 2 Kings 4:42.

95 שְׁעָלִים (sha'alim) “Shaalim” - only here.



our way.” [9] Before in Israel, thus the man in going to inquire of Gods he would say, “Come and let us go unto the Seer.” For the prophet of today was before called the Seer. [10] And Saul said to his boy, “Your word is good. Come and let's go.” And they went to the city where the man of the Gods was.

[11] They were going up on the ascent of the city, and they found girls going out to draw water. And they said to them, “Is there in this the Seer?” [12] And they answered them and said, “There is. Behold, before you. Hurry now, for today he came to the city, for he will sacrifice today for the people at the high place. [13] As you come in the city, thus you will find him before he goes up to the high place to eat. For the people will not eat until he comes, for he shall bless the sacrifice. Afterwards, those invited will eat. So now, go up, for him, even today,<sup>96</sup> you shall find him.”

[14] And they went up the city.<sup>97</sup> They were coming in the midst of the city and behold, Samuel was going out to meet them to go up to the high place. [15] And Yehvah had revealed in Samuel's ear one day before the coming of Saul, saying, [16] “At this time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him for a ruler over my people, Israel. And he shall save my people from the hand of Philistines. For I have seen my people, for their outcry has come to me.” [17] And Samuel saw Saul, and Yehvah answered him, “Behold, the man that I mentioned to you. This one will rule over my people.”

[18] And Saul drew near Samuel in the midst of the gate and said, “Please tell me, where is this Seer's house?” [19] And Samuel answered Saul and said, “I am the Seer. Go up before me to the high place, and you will eat<sup>98</sup> with me today. And I will send you away in the morning, and all that is in your heart I will declare to you. [20] And for the female donkeys lost to you today, three days ago, so do not set your heart to them, for they were found. And to whom is all the desire of Israel? Is it not to you and to all your father's house?”

[21] And Saul answered and said, “Am I not a Benjamite from the smallest tribes of Israel, and my family the least of all the families of the tribes of Benjamin? So, why do you speak to me as this word?” [22] And Samuel took Saul and his boy and brought them in a room and gave to them a place at the head of those invited. And there were about thirty men. [23] And Samuel said to the cook, “Give the portion that I gave to you that I said to you, 'Put it with you.'”

[24] So, the cook took the leg and its upper part and set before Saul. And he said, “Here is what was left. Set before you and eat, for to this appointed time it was kept for you, saying, I invited the people.” And Saul ate with Samuel on that day. [25] And they came down from the high place of the city,<sup>99</sup> and he spoke with Saul on the roof.

[26] And they rose early. And it was, as the dawn was coming up, so Samuel called to Saul on the roof,<sup>100</sup> saying, “Arise, and let me send you away.” And Saul arose, and the two of them, he and Samuel, went out to the outside. [27] And they

96 כִּי־אֵתוֹ כְּהַיּוֹם (kiy-'oto khhayyom) “for him, even today”; “for at this time” YLT; “for about this time” NKJV; “at once” NAS – more literally, “for him, at today”

97 No “to” i.e. just “the city”, no “to the city” - this wording goes along with verse 11, “the ascent of the city,” the ascent being considered part of the city.

98 אֶכְלֶתֶם ('akhaltem) “you will eat” - plural “you,” thus the boy with Saul is included in this.

99 מִהַבְּמָה הָעִיר (mêhabbâmâh hâ'iyir) “from the high place of the city” - most translations have “to the city” or “into the city,” but there is no “to” or “into.”

went down by the edge of the city, and Samuel said to Saul, “Tell the boy to pass on before us.” And he passed on. “And you, stand at the day,<sup>101</sup> and I will cause you to hear the word of Gods.”

**10**[1] And Samuel took the flask of the oil and poured upon his head and kissed him and said, “Is it not because Yehvah has anointed you over his inheritance for a ruler? [2] In your going from me today, so you will find two men by the grave of Rachel in the border of Benjamin in Zelzah, and they will say to you, ‘We found the donkeys that you went to seek. And behold, your father has left the matters of the donkeys and is anxious for you,<sup>102</sup> saying, “What shall I do for my son?”’”

[3] “And you will pass on from there and onward and go unto the terebinth tree of Tabor. And three men going up to the Gods, House of God, will find you there, one carrying three kids, and one carrying three loaves of bread, and one carrying a skin of wine. [4] And they will ask you how you are doing<sup>103</sup> and will give you two bread, and you shall take from their hand. [5] Afterwards, you shall go to the hill of the Gods where there are Philistine garrisons. And it shall be, as your coming in there of the city, so you shall meet a group of prophets going down from the high place, and before them a harp,<sup>104</sup> and tambourine, and flute, and lyre.<sup>105</sup> And they shall be prophesying. [6] And Yehvah's spirit will rush<sup>106</sup> upon you, and you shall prophesy with them. And you will be turned into another man. [7] And it shall be, when these signs come to you, do for yourself what you find in your hand, for the Gods are with you.”<sup>107</sup>

[8] “And you shall go down before me to the Gilgal, and behold, I will come down to you to offer up a burnt offering to sacrifice sacrifices of peace. Seven days you shall wait for my coming to you. And I will make known to you what you shall do.” [9] And it was, as he turned his shoulder to go from with Samuel, so Gods, he turned over to him another heart. And all these signs came on that day. [10] And they came there to the Hill, and behold, a group of prophets to meet him. And Gods' spirit rushed upon him, and he prophesied in their midst.

[11] And it was, everyone who knew him from time past<sup>108</sup> and saw, and behold, prophesying with prophets, so the people said each to his neighbor, “What is this

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100 Kethib הַגֵּג (haggâg) “the roof”; qere הַגְּגָה (haggâgâh) “to the roof”

101 כַּיּוֹם (kayyom) “at the day”; YLT “at this time”; NKJV “here awhile” - evidently a figure of speech, this could be “at,” “as,” “like,” “according to,” etc. “the day.”

102 לָכֶם (lâkhem) “for you” - plural “you”

103 לְשָׁלוֹם (leshâlôm) “how you are doing” - more literally, “to peace” - see footnote for Genesis 43:27.

104 נֶבֶל (nêvel) “harp” NAS; “psaltery” KJV, YLT (“psaltery” is from LXX ψαλτήριον [psaltêrion, not found in this passage, but used for נֶבֶל (nêvel) in e.g. Psalm 56:8(H9, LXX9), etc.]); “stringed instrument” NKJV – נֶבֶל (nêvel) used for a ten stringed instrument in Psalm 33:2; 144:9. This same exact word is also used for a “skin” of wine (e.g. 1 Samuel 1:24; 10:3; etc.).

105 כִּנּוֹר (khinnor) “lyre” - “a stringed instrument like a small U-shaped harp with strings fixed to a crossbar” (Oxford)

106 צָלַחָה (tsâlchâh) “rush” - see Judges 14:6 and footnote.

107 הָאֱלֹהִים עִמָּךְ (hâ'elohiym `immâkh) “the Gods are with you” - the copula “are” is understood/implicit, thus it could also be translated “is.”

108 מֵאֶתְמֹל שִׁלְשׁוֹם (mê'ittemdol shilshom) “before” - see Genesis 31:2 footnote.

that has happened to Kish's son? Is Saul also among the prophets?"<sup>109</sup> [12] And a man from there answered and said, "And who is their father?" Therefore, it was for a proverb, "Is Saul also among the prophets?" [13] And he finished from prophesying, and went to the high place.

[14] And Saul's uncle said to him and to his boy, "Where did you go?" And he said, "To seek the female donkeys, and we saw that they were not. And we went to Samuel." [15] And Saul's uncle said, "Tell me, please, what did Samuel say to you?" [16] And Saul said to his uncle, "Declaring, he declared to us that the female donkeys were found." And the matter of the kingship<sup>110</sup> he did not declare to him what Samuel said.

[17] And Samuel called the people together to Yehvah to the Lookout. [18] And he said to sons of Israel, "Thus says Yehvah, Gods of Israel, 'I brought Israel up from Egypt and delivered you from the hand of Egypt and from the hand of all the kingdoms who oppressed you. [19] And you today have rejected your Gods, he who saved you from all your bad things and your distresses. And you have said to him that, "You should set over us a king." And now, stand before Yehvah by your tribes and by your thousands.'"

[20] And Samuel brought near all tribes of Israel, and tribe of Benjamin was caught.<sup>111</sup> [21] And he brought near tribe of Benjamin according to his family,<sup>112</sup> and the Matri<sup>113</sup> family was caught. And Saul, son of Kish, was caught. And they sought him, and he was not found. [22] And they asked further in Yehvah, "Has the man come here yet?" And Yehvah said, "Behold, he is hiding by the vessels."<sup>114</sup> [23] And they ran and took him from there. And he stood in the midst of the people, and he was taller than all the people from his shoulder and upwards. [24] And Samuel said to all the people, "Do you see him whom Yehvah has chosen? For there is none like him in all the people." And all the people shouted and said, "May the king live!"

[25] And Samuel spoke to the people the judgment of the kingship and wrote in the book and set it before Yehvah. And Samuel sent all the people each to his house. [26] And Saul also went to his house at Hill, and the valiant, whom Gods, he touched in their heart, went with him. [27] And sons of Belial said, "What, this one will save us?" And they despised him and did not bring to him a gift. And he was as one deaf.<sup>115</sup>

**11**[1] And Serpent,<sup>116</sup> the Ammonite, went up and encamped above Jabesh Gilead. And all the men of Jabesh said to Serpent, "Cut for us a covenant, and we will serve you." [2] And Serpent the Ammonite said to them, "In this I will cut for

109 Same question in 1 Samuel 19:24 (19:9-24).

110 מְלֹכָה (melukhâh) "kingship" CSB, etc.; "kingdom" YLT, NKJV, KJV, NAS - "kingdom" is מַמְלָכָה (mamlâkhâh) e.g. 1 Samuel 10:18; 13:13-14; 28:17.

111 יָלִיד (yillâkhêd) "caught" - see Joshua 7:14 and footnote.

112 Kethib מִשְׁפַּחְתּוֹ (mishpachâtô) "his family"; qere מִשְׁפַּחְתָּיו (mishpechotâyv)

113 מַטְרִי (matri) "Matri" - only here.

114 כֵּלִיִּם (kêliym) "vessels" YLT; "equipment" NKJV; "baggage" NAS; "stuff" KJV - plural form, not a specific term.

115 כֶּמַּחְרִישׁ (kemachariysh) "as one deaf" YLT, DARBY; "he kept silent" NAS; "he held his peace" NKJV, KJV - here is the verb form. The related adjective form for "deaf" is חֵרֵשׁ (chêrêsh) e.g. Exodus 4:11; Leviticus 19:14.

116 נָחָשׁ (nâchâsh) "Serpent"; NKJV, etc. "Nahash" - same exact term for "serpent" in Genesis 3:1. Used for a name also in 1 Samuel 11:2; 12:12; 2 Samuel 10:2; 17:25, 27; 1 Chronicles 19:1-2.

you, in gouging out for you every right eye and put her,<sup>117</sup> reproach, upon all Israel.” [3] And elders of Jabesh said to him, “Leave us be for seven days, and let us send messengers in all the borders of Israel, and if there is no savior with us, so we will come out to you.”

[4] And the messengers came to the Saul's Hill and spoke the words in the ears of the people, and all the people lifted up their voice and wept. [5] And behold, Saul came in behind cattle from the field, and Saul said, “What is to the people that they are crying?” And they recounted to him words of men of Jabesh. [6] And Gods' spirit rushed upon Saul when he heard these words, and his anger burned greatly. [7] And he took a pair of cattle and cut him<sup>118</sup> in pieces and sent in every border of Israel in the hand of the messengers, saying that, “He who does not go out after Saul and after Samuel, thus shall be done to his cattle.” And the dread of Yehvah fell upon the people, and they went out as one man.

[8] And they numbered them in Bezek, and there were three hundred thousand sons of Israel, and men of Judah were thirty thousand. [9] And they said to the messengers who came, “Thus you shall say to men of Jabesh Gilead, 'Tomorrow you shall have salvation in the heat of the Sun.’” And the messengers went and declared to men of Jabesh, and they rejoiced. [10] And men of Jabesh said, “Tomorrow we will come out to you, and you may do to us according to all the good in your eyes.”

[11] And it was, on the next day, so Saul set the people into companies and in the morning watch they came into the midst of the camp and struck Ammon until the heat of the day. And it was, those left, so they scattered and no two of them remained together.

[12] And the people said to Samuel, “Who is the one who said, 'Saul shall reign over us?’<sup>119</sup> Give up the men and we will kill them.” [13] And Saul said, “A man shall not be put to death this day, for today Yehvah did salvation in Israel.” [14] And Samuel said to the people, “Come, and lets go to the Gilgal and renew there the kingship.” [15] And all the people went to the Gilgal, and they made Saul king there before Yehvah in the Gilgal. And they sacrificed there sacrifices of peace before Yehvah, and Saul rejoiced there and all men of Israel greatly.

**12**[1] And Samuel said to all Israel, “Behold, I have listened to your voice to all that you have said to me, and I have caused a king to reign over you. [2] And now, behold, the king is walking before you, and I am old and grey-haired.<sup>120</sup> And look, my sons are with you. And I, I have walked before you from my youth unto this day. [3] Here I am. Testify against me in front of Yehvah and in front of his anointed. Whose ox have I taken, or whose donkey have I taken? And I have extorted<sup>121</sup> who? And I have crushed<sup>122</sup> who? And from whose hand have I taken a ransom<sup>123</sup> and

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117 שְׁמַתֶּיהָ (samtiyhâ) “put her” - the following “reproach” is feminine; “her” refers to the reproach.

118 יִנְתַּחֲהוּ (yenattechahu) “cut him in pieces”

119 1 Samuel 10:27

120 שָׁבֵטִי (savtiy) “grey-haired” - this verb is also found in Job 15:10. For the noun, see also Leviticus 19:32 (and footnote); Proverbs 16:31; 20:29.

121 עֲשָׂקִיתִי (ʾâshaqtiy) “extorted” - see Leviticus 6:2(H5:21) and footnote.

122 רָצוּתִי (ratstsotiy) “crushed” - same verb as in e.g. Deuteronomy 28:33 “crushed” (NKJV, NAS, KJV).

123 כֶּפֶר (khopher) “ransom” (e.g. same word in Exodus 21:30 “ransom” NAS), BDB “a price for ransom of a life”

hidden my eyes against him? So, I will return to you.”<sup>124</sup> [4] And they said, “You have not extorted us nor crushed us nor taken anything from a hand of a man.” [5] And he said, “Yehvah is witness against you, and his anointed is witness this day. For you have not found anything in my hand.” And they said,<sup>125</sup> “Witness.”

[6] And Samuel said to the people, “Yehvah, who made<sup>126</sup> Moses and Aaron, and who brought up our fathers from the land of Egypt, [7] and now, stand, and let me judge you before Yehvah with all the righteousnesses of Yehvah that he did with you and your fathers. [8] When Jacob came in to Egypt and your fathers cried out to Yehvah, so Yehvah sent Moses and Aaron, and they brought your fathers out from Egypt and caused them to dwell in this place. [9] And they forgot Yehvah their Gods, and he sold them into Sisera's hand, leader of Hazor's army, and into Philistines' hand, and into king of Moab's hand; and they fought against them. [10] And they cried out to Yehvah and said, 'We have sinned, for we have forsaken Yehvah and served the Baals and the Ashtoreths. And now, deliver us from our enemies hand, and we will serve you.' [11] And Yehvah sent Jerubbaal, and Bedan,<sup>127</sup> and Jephthah, and Samuel, and delivered you from your enemies' hand roundabout. And you dwelt safely.”

[12] “And you saw when Serpent, king of sons of Ammon, came upon you, so you said to me, 'No, a king shall reign over us.' And Yehvah your Gods was your king.”<sup>128</sup> [13] And now, behold, the king whom you chose and for whom you asked. So behold, Yehvah gave over you a king. [14] If you fear Yehvah and serve him and listen to his voice and do not rebel against Yehvah's mouth, so both you and also the king who reigns over you, will be after Yehvah your Gods. [15] And if you do not listen to Yehvah's voice, and you rebel against Yehvah's mouth, so Yehvah's hand will be against you as against your fathers.”<sup>129</sup>

[16] “Also now, stand and see this great thing that Yehvah will do before your eyes. [17] Is it not wheat harvest today? I will call to Yehvah, and he will give sounds<sup>130</sup> and rain. And you will know and see that your bad is much that you have done in Yehvah's eyes to ask for yourselves a king.” [18] And Samuel called to Yehvah, and Yehvah gave sounds and rain on that day. And all the people were very afraid of Yehvah and Samuel.

[19] And the people said to Samuel, “Pray on behalf of your servants to Yehvah your Gods, and do not let us die. For we have added upon all our sins the bad to ask

124 לָכֶם (lākhem) plural “you”

125 יֵאָמְרוּ (yo'met) “they said,” more literally, “he said” - “people” sometimes are referred to in the third masculine singular (e.g. footnote Judges 7:4).

126 אֲשֶׁר עָשָׂה ('asher) “who made” YLT

127 בִּדְאָן (bedân) “Bedan”; LXX Βαρακ (Barak) “Barak” - Order of names in this verse is Jerubbaal (Gideon, Judges 6); Bedan (Barak?, Barak is Judges 4); Jephthah (Judges 11); Samuel (1 Samuel 1).

128 ? Numbers 23:21; Deuteronomy 33:4-5; 1 Samuel 2:10; Yehvah IS King, Isaiah 6:5; 33:14-17, 22 (Lawgiver, James 4:12; 43:15; Jeremiah 10:7, 10; Zechariah 14:1-9 (Matthew 25:31) – 12-16-17; Malachi 1:14; Matthew 27:37 (true!); John 18:33-38; John 19:6-12a, 14-15 (“Shall I crucify your King!”); 1 Timothy 1:17; 2 Timothy 6:14-15; Revelation 17:14; 19:16.

129 וּבְאֵפְתֵיכֶם (uva'avotêykhem) “as against your fathers” DARBY; “and against your fathers” YLT; “as *it was* against your fathers” NKJV, KJV, NAS.

130 קִלּוֹת (qolot) “sounds” (see footnote for Genesis 3:8); YLT “voices”; NKJV, KJV, NAS “thunder” - the word for “thunder” is רָעַם (ra'am) e.g. Job 26:14; Psalm 104:7.

for us a king.” [20] And Samuel said to the people, “Do not fear. You have done all this bad. Yet, do not turn aside from after Yehvah and serve Yehvah in all your heart. [21] And do not turn aside for after the emptiness which they do not profit and do not deliver, for they are empty. [22] For Yehvah will not forsake his people on account of his great name. For Yehvah is pleased to make you his people for himself. [23] Also, I, far be it for me to sin against Yehvah from ceasing to pray for you, and I will teach you in the good and the right way. [24] Only, fear Yehvah and serve him in truth and in all your heart, for see what great things he has done with you. [25] And if doing bad, you do bad, both you and also your king shall be swept away.”

**13**[1] Saul was a son of a year in his reign, and his second year reigning over Israel, [2] so Saul chose for himself three thousand from Israel. And two thousand were with Saul in Michmas<sup>131</sup> and in mountain of House of God, and a thousand were with Jonathan in Hill of Benjamin. And the rest of the people he sent each to his tent.

[3] And Jonathan struck a garrison of Philistines that was in Geba, and Philistines heard. And Saul blew in the horn in all the land, saying, “Let the Hebrews hear.” [4] And all Israel heard, saying, “Saul has struck a garrison of Philistines, and also Israel has become a stench<sup>132</sup> among Philistines.” And the people were called together after Saul at the Gilgal.

[5] And Philistines were gathered together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as sand that is upon the seashore for multitude. And they went up and camped in Michmas, east of House of Iniquity. [6] And men of Israel saw that it was dire<sup>133</sup> to them, for the people were distressed. And they hid themselves in the caves and in the thickets and in the rocks and in the strongholds<sup>134</sup> and in the pits. [7] And Hebrews crossed over to land of Gad and Gilead, and Saul was yet in the Gilgal; and all the people trembled after him.

[8] And he waited seven days according to the appointed time, that by Samuel. And Samuel did not come to the Gilgal, and the people were scattered from him. [9] And Saul said, “Bring to me the burnt offering and the peace offerings.” And he offered up the burnt offering. [10] And it was, as he finished offering the burnt offering, so behold, Samuel came; and Saul went out to meet him to bless him. [11] And Samuel said, “What have you done?” And Saul said, “Because I saw that the people were scattering from me, and you had not come according to the appointed time of the days; and Philistines were gathering at Michmas. [12] And I said, ‘Now, Philistines will come down to me at the Gilead, and the face of Yehvah I did not entreat.’ So, I forced myself, and I offered the burnt offering.”

[13] And Samuel said to Saul, “You have done foolishly. You did not keep Yehvah your Gods’ commandment that he commanded you.<sup>135</sup> For now Yehvah would have

131; מִכְמָשׁ (mikhmas) “Michmas” TLV; “Michmash” NKJV, etc.; Μαχεμας (Machemas) LXX - the “sh” in “Michmash” does not match either the Hebrew or Greek spelling. There is no “sh” in Greek – found also in 1 Samuel 13:5, 11, 16, 23; 14:5, 31; Ezra 2:27 מִכְמָס (mikhmas); Nehemiah 7:31 מִכְמָס (mikhmas); 11:31; Isaiah 10:28

132 נִבְאֵשׁ (niv'ash) “stench” CJB, EHV, ESV, JUB, LEB, TLV; “stink” Green; “abhorred” YLT; “abomination” NKJV, KJV; “odious” (= “extremely unpleasant; repulsive” [Oxford]) NAS – see footnote for Genesis 34:30.

133 צָר־לָו (tsar-lo) “dire to them” (more lit., “dire to him”); NKJV “they were in danger”; YLT “they are distressed”; NAS, KJV “they were in a strait”

134 צִרְחִים (tserichiym) “strongholds” - see footnote for Judges 9:46.

135 1 Samuel 10:8.

established your kingdom to Israel forever. [14] And now, your kingdom shall not arise.<sup>136</sup> Yehvah has sought for himself a man as his heart. And Yehvah has commanded him for a leader over his people, because you did not keep what Yehvah commanded you.”

[15] And Samuel arose, and went up from the Gilgal to the Hill of Benjamin. And Saul numbered the people, those found with him, about six hundred men. [16] And Saul and Jonathan his son and the people found with them were dwelling in Geba<sup>137</sup> of Benjamin, and Philistines were camped in Michmas. [17] And the destroyer<sup>138</sup> went out from Philistines camp, three companies, the one company turned to the way of Ophrah to land of Fox.<sup>139</sup> [18] And the one company turned to the way of House of Horon, and the one company turned to the way of the border that looks down upon the valley of Zeboim<sup>140</sup> toward the wilderness.

[19] And a blacksmith was not found in all Israel's land, for Philistines said, “Lest the Hebrews make a sword or a spear.” [20] And all Israel went down to the Philistines to sharpen each his plowshare, and his coulter,<sup>141</sup> and his axe, and his hoe.<sup>142</sup> [21] And the sharpening<sup>143</sup> was a pim<sup>144</sup> for the plowshares, and for the coulters, and for a three-pronged fork,<sup>145</sup> and for the axes, and to cause the goad to stand.<sup>146</sup> [22] And it was, on battle day, so there was not found a sword or a spear in any hand of the people that were with Saul and Jonathan. And for Saul and Jonathan, his son, she was found.<sup>147</sup> [23] And Philistines' garrison went out to Michmas' pass.

**14**[1] And it was the day, and Jonathan, son of Saul, said to his young man who was carrying his equipment<sup>148</sup> “Come, and let's go over to Philistines' garrison that is

136 תָּקוּם (tâqum) “arise”; WYC “rise further”; YLT “stand”; NKJV, KJV “continue”; NAS “endure”

137 גֶּבֶעַ (geva) “Geba” NAS; “Gibeah” YLT, NKJV, KJV – for “Gibeah” see Joshua 15:57 footnote. For “Geba” see footnote in Joshua 18:24.

138 הַמְשַׁחִיט (hammashchiyt) “the destroyer” YLT; “raiders” NKJV; “the spoilers” KJV – same word as “the destroyer” (NKJV) in Exodus 12:23, found also in 2 Samuel 24:16//1 Chronicles 21:15 (angel “who was destroying” NKJV); 2 Kings 23:13 (“destruction” NAS); Jeremiah 51:25 (2x “destroying”; “who destroys”); Ezekiel 9:8 (“destroying” NKJV).

139 שׁוּעַל (shu`âl) “Fox” - see footnote for Joshua 15:28.

140 צִבּוֹיִם (tsevo'iym) “Zeboim” - also found in Nehemiah 11:34. See also footnote for “Zeboim” in Genesis 10:19.

141 אֵתוֹ (êto) “coulter” (“a vertical cutting blade fixed in front of a plowshare” Oxford) YLT, KJV; “mattock” NKJV, NAS – found also in 1 Samuel 13:21; Isaiah 2:4//Micah 4:3; Joel 3:10(H4:10).

142 מַחֲרֶשֶׁתוֹ (macharêshâto) “hoe” NAS; “mattock” YLT, KJV; “sickle” NKJV – same word spelled slightly different for “plowshare” מַחֲרָשְׁתּוֹ (macharashto) earlier in the verse.

143 פִּצְיָרָה (petsiyrah) “sharpening” noun, only here, related to the verb to “press” or “urge” פָּצַר (pâtsar) e.g. Genesis 19:3; 33:11; 2 Samuel 13:25.

144 פִּים (piym) “pim” (= “1/4 oz.” Holladay) NKJV; “two-thirds of a shekel” NAS

145 שְׁלֹשׁ קִלְשֹׁן (shelosh qilleshon) “three-pronged fork” singular noun; YLT “three-pronged rakes”; NKJV, KJV, NAS “forks”; Holladay “trident” - this is “three” שְׁלֹשׁ (shelosh) with an uncertain term only found here, קִלְשֹׁן (qilleshon).

146 לְהַצִּיב (lehatstsiyv) “to cause . . . to stand”; YLT “to set up” the goads; NKJV “to set the points” of the goads; NAS “top fix” the hoes; KJV “to sharpen” the goads.

147 תִּמְצָא (timmâtsê) “she was found” - feminine verb referring to the feminine noun “sword” חֶרֶב (cherev).

148 כְּלָיוֹ (kêlâyv) “his equipment”; YLT “his weapons”; NKJV “his armor” - plural noun, very general term, not specific.

across this.” And to his father he did not declare. [2] And Saul was sitting at the end of the Hill under the pomegranate tree which is in Migron,<sup>149</sup> and the people that were with him were about six hundred men. [3] And Ahijah,<sup>150</sup> son of Ahitub,<sup>151</sup> brother of Ichabod son of Phinehas, son of Eli, priest of Yehvah in Shiloh, was bearing an ephod. And the people did not know that Jonathan had gone.

[4] And between the passes that Jonathan was seeking to cross over to Philistines' garrison was the tooth of the rock on this side and the tooth of the rock on this side. And the name of the one was Bozez,<sup>152</sup> and the name of the one Seneh.<sup>153</sup> [5] The one tooth fixture was on the north and in front of Michmas, and the one tooth was on the south in front of Geba.<sup>154</sup>

[6] And Jonathan said to his young man carrying his equipment, “Come, and let's cross over to the garrison of these foreskinned. Perhaps, Yehvah will do for us, for there is no restraint to Yehvah to save in much or in little.” [7] And his equipment bearer said to him, “Do all that is in your heart inclined to you. Behold, I am with you as your heart.” [8] And Jonathan said, “Behold, we are crossing over to the men, and we will reveal ourselves to them. [9] And if thus they say to us, 'Be still until we reach you,' so we will stand in our place and not go up to them. [10] And if thus they say, 'Come up to us,' so we will go up; for Yehvah has given them in our hand. And this will be for us the sign.”

[11] And the two of them revealed themselves to Philistines' garrison, and Philistines said, “Look, Hebrews are coming out from the holes where they were hiding.” [12] And the men of the garrison answered Jonathan and his equipment bearer and said, “Come up to us, and we will make known to you something.” And Jonathan said to his equipment bearer, “Come up after me, for Yehvah has given them in Israel's hand.” [13] And Jonathan went up upon his hands and upon his feet and his equipment bearer after him, and they fell before Jonathan; and his equipment bearer was killing after him. [14] And the first slaughter that Jonathan and his equipment bearer struck was about twenty men in about half a furrow<sup>155</sup> of a pair of a field.

[15] And there was a trembling in the camp, in the field, and among all the people.

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“Armor” (NAS) e.g. is שָׁרְיוֹן (shiryon) found in 1 Samuel 17:5, 38 (“armor” NAS); 1 Kings 22:34//2 Chronicles 18:33 (“armor” NKJV); 26:14 (“body armor” NKJV); Nehemiah 4:16(H10 “armor” NKJV); Isaiah 59:17 (“breastplate” NKJV).

149 מִגְרֹן (migron) “Migron”; LXX Μαγδών (Magdôn) – found also in Isaiah 10:28 (LXX Μαγέδω [Magedô]).

150 אַחִיָּה (‘achiyyâh) “Ahijah” = “brother of Yah” or “my brother is Yah” - for this man also found in 1 Samuel 14:18.

Others by this name, a scribe 1 Kings 4:3; a prophet 1 Kings 11:29-30; 12:15; 14:2, 4 (both אַחִיָּה [‘achiyyâh] & אַחִיָּהוּ [‘achiyyâhu]), 5-6 אַחִיָּהוּ [‘achiyyâhu]), 18 אַחִיָּהוּ [‘achiyyâhu]); 2 Chronicles 9:29; 10:15 (אַחִיָּהוּ [‘achiyyâhu]); a father, 1 Kings 15:27, 29, 33; 21:22; 2 Kings 9:9; in list of sons, 1 Chronicles 2:25; son of Ehud, 1 Chronicles 8:7; one of David's mighty men, 1 Chronicles 11:36; a Levite, 1 Chronicles 26:20; a leader, Nehemiah 10:26.

151 אַחִיטוב (‘achituv) “Ahitub” = my brother is goodness or brother of goodness – this name also found in 1 Samuel 22:9, 11-12, 20; 2 Samuel 8:17; 1 Chronicles 6:7-8, 11-12, 52; 9:11; 18:16; Ezra 7:2; Nehemiah 11:11.

152 בֹּזֶז (botsêts) “Bozez” - only here

153 סֵנֶה (senneh) “Senneh”; CEV “Thornbush”; BDB “(= thorny)” - only here – same root word as “bush” in Exodus 3:2.

154 גֶּבַע (gāva) “Geba” NAS; “Gibeah” YLT, NKJV, KJV – see footnote for 1 Samuel 13:16.

155 מַעְנָה (ma`anâh) “furrow” YLT, NAS – only also found in Psalm 129:3 in the plural “furrows” (NKJV).



The garrison and the destroyer,<sup>156</sup> they also trembled. And the earth quaked, and it was to a trembling of Gods.<sup>157</sup> [16] And the watchers to Saul at Hill of Benjamin saw, and behold, the multitude was melting away and went here and there.<sup>158</sup> [17] And Saul said to the people who were with him, "Number, please, and see who has gone from with us." And they numbered, and behold, Jonathan and his equipment bearer were not there. [18] And Saul said to Ahijah, "Bring near the ark of the Gods." For the ark of the Gods was on that day with sons of Israel.

[19] And it was, while Saul was speaking to the priest, so the noise that was in Philistines' camp, so it went going and becoming great. And Saul said to the priest, "Withdraw your hand." [20] And Saul and all the people who were with him assembled and came unto the battle. And behold, each man's sword was against his neighbor, very great confusion. [21] And the Hebrews, who were for the Philistines before that time, who went up with them in the camp roundabout, so also they became with Israel who were with Saul and Jonathan. [22] And all the men of Israel who were hiding in mount Ephraim heard that Philistines fled, and they joined, they also, after them in the battle. [23] And Yehvah saved Israel on that day, and the battle passed over to House of Iniquity.

[24] And men of Israel were hard-pressed on that day. And Saul put the people under an oath, saying, "Cursed is the man who eats bread until the evening, and I avenge myself from my enemy." And all the people did not taste bread. [25] And all the land came in the forest, and there was honey upon the face of the field. [26] And the people came into the forest, and behold honey was flowing, and no one reached his hand to his mouth; for the people feared the oath.

[27] And Jonathan had not heard about the oath of his father with the people. And he sent out the end of the staff that was in his hand and dipped her in the comb of the honey and brought his hand to his mouth, and his eyes saw.<sup>159</sup> [28] And a man from the people answered and said, "Your father surely put the people under an oath saying, 'Cursed is the man who eats bread today.'" And the people were faint. [29] And Jonathan said, "My father has troubled the land. See, please, my eyes have brightened, because I tasted a little of this honey. [30] How much more if the people really ate today from the spoil of their enemies that were found? For now, there will be no great slaughter among the Philistines."

[31] And they struck on that day among the Philistines from Michmas to Aijalon, and the people were very faint. [32] And the people made<sup>160</sup> to spoil and took sheep and cattle and sons of cattle and slaughtered on the earth, and the people ate upon the blood. [33] And they declared to Saul, saying, "Behold, the people are sinning to Yehvah to eat upon the blood." And he said, "You have acted treacherously. Roll to me today a great stone." [34] And Saul said, "Scatter in the people and say to them, 'Bring near to me each his ox and each his sheep and slaughter on this, and do not

156 See footnote for 1 Samuel 13:17.

157 אֱלֹהִים ('elohiym) "Gods"; YLT, etc. "God"; NKJV, KJV "very great"

158 וַיֵּלֶךְ וַיָּחַלֵם (vayyêlech vahalom) "and went here and there" - more literally, "and went and here"; LXX ἔνθεν καὶ ἐνθεν (enthen kai enthen) "from here and from here"; KJV "and they went on beating down one another," apparently taking הָלַם (halom) to be הָלַם (châlom) to "beat" or "strike" down (e.g. Judges 5:26 "She pounded" Sisera, NKJV).

159 written: תָּרָאָה (târ'onâh) "saw"; YLT "see"; read: תִּאֲרָנָה (tâ'ornâh) "brightened" NKJV

160 Written יָעַשׂ (ya'as) "made"; YLT "make"; read יָעַט (ya'at) "rushed" NKJV, NAS; "flew" KJV - this "read" verb is found in 1 Samuel 15:19.

sin to Yehvah to eat to the blood.” And all the people brought near each his ox in his hand that night, and they slaughtered there. [35] And Saul built an altar to Yehvah. With it he began to build an altar to Yehvah.<sup>161</sup>

[36] And Saul said, “Let's go down after Philistines at night and plunder them until the morning light, and we shall not leave among them a man.” And they said, “Do all the good in your eyes.” And the priest said, “Let's draw near here to the Gods.” [37] And Saul asked in Gods, “Shall I go down after Philistines? Will you give them in Israel's hand?” And he did not answer him on that day.

[38] And Saul said, “Draw near here, all the corners<sup>162</sup> of the people, and know and see. In what was this sin today? [39] For Yehvah lives, who saves Israel, for if it is in Jonathan my son, so dying he shall die.” And no one answered him from all the people. [40] And he said to all Israel, “You be to one side, and I and Jonathan my son shall be to one side. And the people said to Saul, “Do the good in your eyes.” [41] And Saul said to Yehvah, Gods of Israel, “Give perfection.” And Jonathan and Saul were captured, and the people went out.

[42] And Saul said, “Cast between me and Jonathan my son.” And Jonathan was captured. [43] And Saul said to Jonathan, “Declare to me what you have done.” And Jonathan declared to him and said, “Tasting I tasted with the end of the staff in my hand a little honey. Behold, I shall die.” [44] And Saul said, “Thus, Gods, shall he do and thus do again, for dying you shall die, Jonathan.”

[45] And the people said to Saul, “Shall Jonathan die who has done this great salvation in Israel? Far be it, Yehvah lives, if from a hair of his head falls to earth, for he worked with Gods this day.” And the people redeemed Jonathan, and he did not die.

[46] And Saul went up from after Philistines, and Philistines went to their place. [47] And Saul captured the kingship over Israel and waged war roundabout against all his enemies, against Moab, and against sons of Ammon, and against Edom, and against kings of Zobah,<sup>163</sup> and against Philistines. And wherever he turned, he condemned.<sup>164</sup> [48] And he made an army and struck Amalek, and delivered Israel from his plunderer's hand.

[49] And sons of Saul were Jonathan, and Jishui, and Melchi-Shua,<sup>165</sup> and the name of his two daughters, the name of his firstborn Merab,<sup>166</sup> and the name of the younger Michal.<sup>167</sup> [50] And the name of Saul's woman was Ahinoam,<sup>168</sup> daughter of

161 See e.g. Green, “With it he began to build an altar to Jehovah.” This is how it reads.

162 פְּנוֹת (pinnot) “corners” - see footnote for Judges 20:2.

163 צוֹבָה (tsovâh) “Zobah” - found also in 2 Samuel 8:3, 5, 12; 10:6 & 8 “Zoba” (צוֹבָא [tsovâ]); 23:36; 1 Kings 11:23; 1 Chronicles 18:3; 5, 9; 19:6; 2 Chronicles 8:3; Psalm 60:1.

164 יָרֵשׁ (yarshiy'a) “he condemned” VOICE; “vex” YLT; “harassed” NKJV; “inflicted punishment” NAS – same word as in e.g. Proverbs 12:2 “condemn,” can also be translated “do wickedly” (e.g. Job 34:12) depending on context.

165 מַלְכִי-שׁוּעַ (malkiy-shu'a) “Melchi-Shua” YLT; “Malchishua” NKJV = “my king is opulence” (“great wealth or luxuriousness” Oxford) – found also in 1 Samuel 31:2; 1 Chronicles 8:33; 9:39; 10:2.

166 מֶרַב (mêrav) “Merab” - found also in 1 Samuel 18:17, 19.

167 מִיכָל (mikhal) “Michal” (same word for “stream” in 2 Samuel 17:20 [NKJV “brook”]) – found also in 1 Samuel 18:20, 27-28; 19:11-13, 17; 25:44; 2 Samuel 3:13-14; 6:16, 20-21, 23; 21:8; 1 Chronicles 15:29. See also footnote in 1 Samuel 18:19 for Adriel.

168 אַחִינֹעַם (achiyno'am) “Ahinoam” (= “my brother is pleasant” e.g. Proverbs 3:17 “pleasant” NAS נֹעַם [no'am]) – found also for another woman, David's wife, in 1 Samuel 25:43; 27:3; 30:5; 2 Samuel 2:2; 3:2; 1 Chronicles 3:1.

Ahimaaz.<sup>169</sup> And the name of the leader of his army was Abiner,<sup>170</sup> son of Lamp,<sup>171</sup> Saul's uncle. [51] And Kish was Saul's father, and Lamp, Abner's father, was Abiel's son.

[52] And the war was severe against Philistines all of Saul's days. And Saul saw every mighty man and every son of valor, and he gathered him to himself.

**15**[1] And Samuel said to Saul, “Yehvah sent me to anoint you for king over his people, over Israel. And now, listen to the voice of Yehvah's words. [2] Thus says Yehvah of hosts, 'I will visit Amalek for what he did to Israel when he was set<sup>172</sup> for him on the way in his coming up from Egypt.<sup>173</sup> [3] Now go, and strike Amalek and you shall utterly destroy<sup>174</sup> all that is his and do not have pity on him, and kill from man to woman, from child and to infant, from ox and to sheep, from camel and to donkey.”

[4] And Saul summoned the people and numbered them in Telaim,<sup>175</sup> two hundred thousand on foot, and ten thousand men of Judah. [5] And Saul came unto a city of Amalek and lay in wait in the valley. [6] And Saul said to the Kenites, “Go, turn aside, go down from among the Amalekite, lest I remove you with him. So, you did kindness with all sons of Israel in their going up from Egypt. So, turn aside from among Amalek.”

[7] And Saul struck Amalek from Havilah, in your going to Shur, which is on the face of Egypt. [8] And he caught Agag, king of Amalek, alive, and all the people he utterly destroyed by a sword's mouth. [9] And Saul and the people had pity on Agag and on the best of the flock and the cattle and the seconds and upon the lambs and upon all the good ones, and they were unwilling to utterly destroy them. And everything despised and worthless, it they utterly destroyed.

[10] And Yehvah's word was to Samuel, saying, [11] “I am sorry that I made reign Saul for king, for he has turned back from after me; and my word he has not caused to stand.”<sup>176</sup> And Samuel was angry,<sup>177</sup> and cried out to Yehvah all the night. [12] And Samuel arose early to meet Saul in the morning, and it was told to Samuel, saying, “Saul has come in to Carmel. And behold, he is setting up for himself a

169 אַחִימָעַץ ('achiyâm'ats) “Ahimaaz” - found also for a son of Zadok in 2 Samuel 15:27, 36; 17:17, 20; 18:19, 22-23, 27-29; 1 Chronicles 6:8-9, 53, and a “governor” (NKJV) of Solomon's, in 1 Kings 4:15 (if not the same man).

170 אַבִּינֵר ('aviynêr) “Abiner” (= “my father is lamp”) only here; elsewhere אַבְנֵר ('avnêr) “Abner” - found about 63 times.

171 נֵר (nêr) “Lamp” (e.g. Exodus 27:20); “Ner” NKJV, etc. - found also in 1 Samuel 14:51; 26:5, 14; 2 Samuel 2:8, 12; 3:23, 25, 28, 37; 1 Kings 2:5, 32; 1 Chronicles 26:28; also for Saul's grandfather, father of Kish, 1 Chronicles 8:33; 9:36, 39.

172 שָׁם (sâm) “set” NAS; “ambushed” NKJV; “laid wait” KJV; “laid” YLT

173 Deuteronomy 25:17-19

174 הַחֲרַמְתֶּם (hacharamtem) “you shall utterly destroy” - plural “you”

175 תֵּלַאִים (telâ'iyim) “Telaim”; LXX Γαλγαλοῖς (Galgalois) “Gilgal” - only here.

176 הִקְיָם (hêqiyim) “cause to stand”; NKJV, KJV, YLT “performed”; NAS “carried out” - same exact word as e.g. in Numbers 30:15 where a husband “confirms” (NKJV) or causes “to stand” (TT) a wife's vow.

177 יָחַר לִשְׁמוּאֵל (yichar lishmuêl) “Samuel was angry” Green, WYC, etc.; “grieved” NKJV, KJV; “displeasing” YLT; “distressed” NAS; more literally, “it was burning to Samuel” - same exact verb and syntax as e.g. in Genesis 31:36 where “Jacob was angry” (NKJV).

monument.<sup>178</sup> And he has gone around and crossed over and gone down to the Gilgal.

[13] And Samuel came to Saul, and Saul said to him, “Blessed are you to Yehvah. I have caused to stand<sup>179</sup> Yehvah's word.” [14] And Samuel said, “And what is the sound of this flock in my ears and the sound of cattle that I am hearing?” [15] And Saul said, “From an Amalekite they brought them which the people had pity<sup>180</sup> on from the best of the flock and the cattle, in order to sacrifice to Yehvah your Gods; and the rest we utterly destroyed.”

[16] And Samuel said to Saul, “Be still, and I will declare to you what Yehvah spoke to me last night.” And they said<sup>181</sup> to him, “Speak.” [17] And Samuel said, “When you were little in your eyes, were you not head of the tribes of Israel? And Yehvah anointed you to king over Israel. [18] And Yehvah sent you on a way and said, ‘Go and utterly destroy the sinners, Amalek, and wage war against him until they finish them.’<sup>182</sup> [19] So, why have you not listened to Yehvah's voice and screamed<sup>183</sup> to the spoil<sup>184</sup> and did the bad in Yehvah's eyes?”

[20] And Saul said to Samuel, “Which I did listen to Yehvah's voice, and I did go in the way that he sent me. And I brought Agag, king of Amalek, and Amalek I utterly destroyed. [21] And the people took from the spoil sheep and cattle, the first of that devoted to destruction, to sacrifice to Yehvah your Gods in the Gilgal.” [22] And Samuel said, “Does Yehvah delight in burnt offerings and sacrifices as in listening to Yehvah's voice? Behold, listening is better than sacrifice, to heed than fat of rams. [23] For rebellion is a sin of divination,<sup>185</sup> and the insubordination<sup>186</sup> is iniquity and teraphim.<sup>187</sup> Because you have rejected Yehvah's word, so he has rejected you from being king.”

[24] And Saul said to Samuel, “I have sinned, for I have passed over Yehvah's mouth and your words; for I feared the people<sup>188</sup> and listened to their voice. [25] And now, bear<sup>189</sup> my sin and return with me, and I will worship Yehvah.” [26] And

178 יָד (yâd) “monument” - more literally, “hand” - used in this same way in 2 Samuel 18:18 “Yad Absalom” or

“Absalom's Monument” (NKJV) יָד אַבְשָׁלֹם (yad 'avshâlôm), like in modern Israel e.g. “Yad Mordecai.”

179 הִקְיַמְתִּי (haqiymoti) “I have caused to stand” - same root word and form (hiphil) as in vs 11. Using the same basic term, Saul claims to have done the exact thing Yehvah said he did *not* do.

180 חָמַל (châmal) “had pity” - same term used in vs 3 in which Saul was commanded *not* to have pity.

181 written יֹאמְרוּ (yo'mru) “they said”; read יֹאמֶר (yo'mer) “he said” - no reason it can not be plural.

182 כָּלֹתָם אֹתָם (kallotâm 'otâm) “they finish them” Green; “they are completely finished” ERV; “they are consumed” YLT, NKJV; “they are exterminated” NAS

183 תָּעַט (ta'at) “screamed”; NKJV “swoop down”; NAS “rushed”; YLT, KJV “fly” - see footnote for 1 Samuel 25:14.

184 תָּעַט אֶל-הַשָּׁלָל (ta'at 'el-hashâlâl) “screamed to the spoil” - this is how 1 Samuel 14:32 is in the “read.” “Written” is “made to spoil” (TT) יַעַשׂ אֶל-שָׁלָל (ya'as 'el-shâlâl).

185 קְסָם (qesem) “divination” YLT, NAS; “witchcraft” NKJV, KJV - see footnote for Numbers 22:7.

186 הִפְצָר (haptsar) “the insubordination”; NAS “insubordination” (= “defiance of authority; refusal to obey orders” Oxford); NKJV, KJV, YLT “stubbornness” - Hiphil infinitive w/definite article, only here in Hiphil. Elsewhere, Qal for press in the sense of “urge” (e.g. 1 Samuel 28:23).

187 תְּרַפִּים (terâphim) “teraphim”

188 Proverbs 29:25

189 שָׂא (sâ) “bear” YLT; “pardon” NKJV - “bear” in similar use e.g. Leviticus 19:17, תִּשָּׂא (tissâ) “bear” (NKJV)

Samuel said to Saul, “I will not return with you, for you have rejected Yehvah's word; and Yehvah has rejected you from being king over Israel.” [27] And Samuel turned around to go, and Saul grabbed an edge of his robe; and it tore. [28] And Samuel said to him, “Yehvah has torn Israel's kingdom from upon you today and given her to your neighbor better than you. [29] And also, Israel's eternal one<sup>190</sup> will not lie and will not repent,<sup>191</sup> for he is not a man to repent.”

[30] And he said, “I have sinned. Now, honor me, please, before my people's elders and before Israel, and return with me; and I will worship Yehvah your Gods.” [31] And Samuel returned after Saul, and Saul worshipped Yehvah.

[32] And Samuel said, “Bring near to me Agag, king of Amalek.” And Agag came to him in fetters.<sup>192</sup> And Agag said, “Surely, the bitterness of death has turned aside.”

[33] And Samuel said, “Just as your sword has made women childless, so shall your mother be childless among women.” And Samuel hacked Agag in pieces before Yehvah in the Gilgal.

[34] And Samuel went to the Height, and Saul went up to his house, Saul's Hill.

[35] And Samuel did not again go to see Saul until the day of his death, for Samuel mourned for Saul. And Yehvah was sorry that he had made Saul reign over Israel.

**16**[1] And Yehvah said to Samuel, “How long will you mourn for Saul? And I, I have rejected him from being king over Israel. Fill your horn with oil and go. I am sending you to Jesse, a Bethlehemite,<sup>193</sup> for I have seen<sup>194</sup> for me a king among his sons.” [2] And Samuel said, “How do I go? So, Saul will hear, and he will kill me.”<sup>195</sup> And Yehvah said, “Take a heifer of cattle in your hand and say, ‘I have come to sacrifice to Yehvah.’ [3] And invite Jesse for the sacrifice, and I will let you know what you shall do; and you shall anoint for me who I say to you.”

[4] And Samuel did what Yehvah spoke, and went to House of Bread, and the elders of the city trembled to meet him.<sup>196</sup> And he said,<sup>197</sup> “Peace is your coming?” [5] And he said, “Peace, I have come to sacrifice to Yehvah. Sanctify yourselves and come with me in the sacrifice.” And he sanctified Jesse and his sons and called them to the sacrifice.

[6] And it was, in their coming, so he saw Eliab.<sup>198</sup> And he said, “Surely, before Yehvah is his anointed.” [7] And Yehvah said to Samuel, “Do not look to his

190 נֶצַח (nêtsach) “eternal one”; CSB, CJB, EXB, ICB, NCV, OJB “Eternal One”; NKJV, KJV “Strength”; YLT “Pre-eminence”; NAS “Glory” - mostly used for everlastingness, e.g. used 2x in Isaiah 34:10 “forever and ever” (NKJV) לְנֶצַח נֶצָחִים (lenêtsach netsâchiym); 2 Samuel 2:26 for, Shall the sword devour “forever”?; Lamentations 3:18 BDB “my endurance,” NKJV “My strength.”

191 יָנַחַם (yinnâchêm) “repent” - same root as “sorry” in vs 11 & 35.

192 מַעְדָּנֹת (ma`adannot) “in fetters” ISV; “in chains” CEB, EXB, etc.; “cautiously” NKJV; “daintily” YLT – only also found in Job 38:31 “chains” (NAS), “cluster” (NKJV), “sweet influences” (YLT, KJV) of Pleiades.

193 בֵּית־הַלְחָמִי (bêyt-hallachmiy) “Bethlehemite” - found also in 1 Samuel 16:18; 17:58; 2 Samuel 21:19.

194 רָאִיתִי (râ'iytiy) “I have seen” YLT; “I have provided” NKJV – same exact word for “I have seen” (NKJV) in vs 16.

195 Wow! How did he have such insight that Saul was so evil now that he would kill him?

196 לִקְרָאתוֹ (liqrâ'to) “to meet him” YLT, NAS; “at his coming” NKJV, KJV

197 וַיֹּאמֶר (vayyo'mer) “And he said”; YLT “and one said”; NKJV, KJV, NAS “and said” (as if plural from “elders,” but verb is singular)

198 אֵלִיָּאב (eliy'av) “Eliab” = “My God is father” - see footnote for Numbers 1:9

appearance and to his exalted height, for I have rejected him. For it is not what man sees, for man sees to the eyes, and Yehvah sees to the heart.”

[8] And Jesse called to Abinadab, and he caused him to pass by Samuel, and he said, “Also, in this Yehvah has not chosen.” [9] And Jesse caused Sammah to pass by, and he said, “Also, in this Yehvah has not chosen.” [10] And Jesse caused seven of his sons to pass by before Samuel, and Samuel said to Jesse, “Yehvah has not chosen in these.”

[11] And Samuel said to Jesse, “Are the young men finished?” And he said, “The youngest yet remains, and behold, he is tending the flock.” And Samuel said to Jesse, “Send and get him, for we will not turn around<sup>199</sup> until he comes here.” [12] And he sent and brought him, and he was red<sup>200</sup> with beautiful eyes<sup>201</sup> and good looking.<sup>202</sup> And Yehvah said, “Arise, anoint him, for this is he.” [13] And Samuel took the horn of the oil and anointed him in the midst of his brothers. And Yehvah's spirit rushed to David from that day and onward. And Samuel arose and went to the Height.

[14] And Yehvah's spirit turned aside from with Saul, and a bad spirit from Yehvah terrified<sup>203</sup> him. [15] And Saul's servants said to him, “Look now, a bad spirit of Gods<sup>204</sup> is terrifying you. [16] Please tell your servants before you to seek a man knowing how to play on the lyre.<sup>205</sup> And it shall be, when the bad spirit of Gods is upon you, he shall play with his hand, and you will be well.” [17] And Saul said to his servants, “Please look for me a man good at playing and bring to me.”

[18] And one from the young men answered and said, “Look, I see a son to Jesse the Bethlehemite who knows how to play, and a mighty man of valor, and a man of war, and prudent in speech, and a man of appearance, and Yehvah is with him.” [19] And Saul sent messengers to Jesse and said, “Send to me David, your son, who is with the flock.” [20] And Jesse took a donkey, bread, and a skin of wine, and one kid of the goats, and sent in David his son's hand to Saul.

[21] And David came to Saul and stood before him, and he loved him very much. And he was his equipment bearer. [22] And Saul sent to Jesse saying, “Please let David stand before me, for he has found favor in my eyes.” [23] And it was, when the spirit of Gods was to Saul, so David took the lyre and played with his hand. And Saul was relieved and was well, and the bad spirit turned aside from upon him.

199 נָסַב (nâsov) “turn around”; YLT “turn round”; NKJV, KJV, NAS “sit down”

200 אֲדָמוֹנִי ('admoniy) “red”; NKJV, etc. “ruddy” - same word used for Esau as a newborn in Genesis 25:25.

201 יָפֶה עֵינַיִם (yephêh `ênayim) “beautiful eyes” NAS; “beauty of eyes” YLT; “bright eyes” NKJV

202 טוֹב רֵאִי (tov ro'iy) “good looking” NABRE; “good-looking” NKJV; “good appearance” YLT

203 בִּעֲתָתוֹ (vi`atatu) “terrified him” YLT; “troubled him” NKJV, KJV; “terrorized him” NAS – same piel verb found also in 1 Samuel 16:15 (“terrifying” YLT); 2 Samuel 22:5 (“terrify” YLT); Job 3:5; 7:14; 9:34 (“terrify” NKJV); 13:11, 21 (“terrify” YLT); 15:24 (“terrify” NAS); 18:11 (“terrified” YLT); 33:7 (“terrify” NKJV); Psalm 18:4(H5, “terrified” NAS); Isaiah 21:4 (“terrified” YLT). See also Hebrews 10:26-31 (vs 27?).

204 רוּחַ-אֱלֹהִים (ruach-'elohiym râ`âh) “bad spirit of Gods” (Romans 11:36 “of Him . . . are all things”) - this phrase is also found in 1 Samuel 16:16; 18:10; and without the “bad” but in reference to the same spirit in 1 Samuel 16:23; see also רוּחַ יְהוָה | יְהוָה (ruach yehvâh râ`âh) “bad spirit of Yehvah” in 1 Samuel 19:9. 1 Samuel 16:14 says the bad spirit was “from Yehvah” מֵאֵת יְהוָה (mê`et yehvâh). Elsewhere, “spirit of Gods” רוּחַ אֱלֹהִים (ruach 'elohiym) is in reference to God's spirit in Genesis 41:38; Exodus 31:3; 35:31; Numbers 24:2; 1 Samuel 10:10 (upon Saul); 11:6 (upon Saul); 19:20 (upon Saul's messengers), 23 (upon Saul, humiliating him [“naked” vs 24]); 2 Chronicles 15:1 (upon Azariah).

205 See footnote for 1 Samuel 10:5.

**17**[1] And Philistines gathered their camps for war and gathered at Socoh which was Judah's. And they camped between Socoh and Azekah in Ephes Dammim.<sup>206</sup> [2] And Saul and Israel's men gathered and camped in the Valley of the Terebinth<sup>207</sup> and set in order for battle to meet Philistines. [3] And Philistines were standing toward the mountain<sup>208</sup> on this side, and Israel was standing toward the mountain on this side. The valley was between them.

[4] And a man of the duelists<sup>209</sup> went out from Philistines' camps. Goliath was his name,<sup>210</sup> from Winepress. His height was six cubits and a span.<sup>211</sup> [5] And a helmet of bronze was upon his head, and he was wearing armor<sup>212</sup> of scales.<sup>213</sup> And the weight of the armor was five thousand shekels of bronze.<sup>214</sup> [6] And a greave<sup>215</sup> of bronze was upon his feet<sup>216</sup> and a javelin of bronze between his shoulders. [7] And his wood spear was like a weavers' beam, and his spear's blade was six hundred shekels of iron. And the bearer of the shield went before him.

[8] And he stood and called to the battle lines of Israel and said to them, “Why have you come out to set in order for battle? Am I not the Philistine and you servants to Saul? Eat<sup>217</sup> for yourselves a man, and let him come down to me. [9] If he is able to wage war with me and strike me, so we will be for you for servants. And if I am able to him, and strike him, so you will be for us for servants and serve us.” [10] And the Philistine said, “I reproach the battle lines of Israel this day. Give to me a

206 אֶפְתָּס דַּמִּיִּם ('ephes dammiym) “Ephes Dammim” - only here.

207 עֵמֶק הָאֵלֶּה ('êmeq hâ'êlâh) “the Valley of the Terebinth”; DRA, WYC “the valley of Terebinth”; DARBY “the valley of Terebinths”; NKJV “the Valley of Elah” - found also in 1 Samuel 17:19; 21:9(H10).

208 אֶל-הַהָר (el-hâhâr) “toward the mountain”; NKJV, etc. “on the mountain” - same phrase also found in Exodus 24:15, 18 (“into the mountain” NKJV); 2 Kings 4:27 (“at the hill” NKJV); Isaiah 22:5 (“to the mountain” NKJV). “On the mountain” בָּהָר (bâhâr) is found e.g. in Genesis 31:54(2x); Exodus 24:18; 25:40, etc..

209 בְּנַיִם (bênayim) “duelists” (= “a person who fights a duel or duels” Oxford); YLT “duellists”; NKJV, etc. “champion”; CEV “hero” - dual plural form of the word for “between” בֵּין (bêyn) e.g. 1 Samuel 17:1. Found also only in 1 Samuel 17:23 (1 Samuel 17:51 “champion” is גִּבּוֹר [gibbor] “mighty man”).

210 גִּלְיָת (gâlyât) “Goliath” - found also in 1 Samuel 17:23; 21:9(H10); 22:10; 2 Samuel 21:19; 1 Chronicles 20:5 -

211 = about 9ft., 8in. - for a cubit see footnote for Genesis 6:15 and for a span Exodus 28:16.

212 שָׁרְיוֹן (shiryon) “armor” - see footnote for 1 Samuel 14:1.

213 קַשְׁקָשִׁים (qasqassiyim) “scales” DARBY, DRA, ERV, JUB; “coat of mail” YLT, NKJV – same word as “scales” (NKJV) in Leviticus 11:9-10, 12; Deuteronomy 14:9-10 (all Hebrew singular); Ezekiel 29:4(2x, Hebrew plural).

214 CSB, CEB, CEV, EXB “one hundred twenty-five pounds”

215 מִצָּחַת (mitschat) “greave” (“a piece of armor used to protect the shin” Oxford); NAS, KJV “greaves”; NKJV “armor”; YLT “frontlet” - only found here.

216 רַגְלָיו (raglâyv) “his feet” YLT; “his legs” NKJV, etc.; – this is more literally “feet,” yet this word can mean “leg” e.g. in Exodus 25:26; 37:13 for the “legs” of a table. This armor is likely protecting both feet and shins. There is also כְּרָעִים (kerâ'ayim) the “legs” of animals (e.g. Leviticus 9:14) and insects (e.g. Leviticus 11:21), or שְׁקִיִּם (shoqayim) for “legs” (e.g. Proverbs 26:7) sometimes translated “thigh” (e.g. 1 Samuel 9:24).

217 בָּרוּ (beru) “Eat” (Qal) - this is what the Hebrew says. Greek (LXX) says “Choose” ἐκλέξασθε (eklexasthe) translating it as if it were as in 1 Kings 18:25 בַּחֲרוּ (bacharu) “Choose” for yourselves. Lamentations 4:10 uses this word in the Piel form for “their children became food for them.” Elsewhere, qal 2 Samuel 12:17; 13:6, 10 (“eat”); Hiphil 2 Samuel 3:35; 13:5 (“eat”).

man, and we will fight together.” [11] And Saul and all Israel heard these words of the Philistine, and they were dismayed and feared greatly.

[12] And David, son of this Ephraimite<sup>218</sup> man from House of Bread, Judah, and his name was Jesse, and he had eight sons. And the man in the days of Saul was old coming in among men.<sup>219</sup> [13] And the three oldest<sup>220</sup> of Jesse's sons went going after Saul to battle, and the name of the three of his sons who went in the battle: Eliab the firstborn, and his second Abinadab, and his third Shammah. [14] And David was the youngest, and the three oldest went after Saul.

[15] And David was going and returning from with Saul to tend his father's flock at House of Bread. [16] And the Philistine drew near, the early morning and the evening, and stationed himself forty days. [17] And Jesse said to David his son, “Please take to your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers. [18] And these ten cuts of the cheese<sup>221</sup> bring to the leader of the thousand. And visit your brothers for peace<sup>222</sup> and take their pledge.”<sup>223</sup>

[19] And Saul and they and all Israel's men were in the Valley of the Terebinth fighting with Philistines. [20] And David rose early in the morning and left the flock to a keeper and carried and went just as Jesse commanded him. And he came in to the trench,<sup>224</sup> and the army was going out to the battle line; and they shouted in the battle. [21] And Israel set in order and Philistines, battle line to meet battle line.

[22] And David left the supplies from upon him over to the hand of the keeper of the supplies and ran to the battle line. And he came in and asked to his brother for peace.<sup>225</sup> [23] And he was speaking with them. And behold, the man of the duelists<sup>226</sup> was coming up, Goliath the Philistine was his name from Winepress from caves<sup>227</sup> of Philistines. And he spoke according to these words and David heard. [24] And when all Israel's men saw the man, so they fled from before him and were very afraid.

[25] And Israel's men said, “Have you seen<sup>228</sup> this man coming up? For he comes up to reproach Israel. And it shall be, the man who strikes him, the king shall make him rich, great riches, and he will give his daughter to him. And his father's house he will make free in Israel.” [26] And David said to the men standing with him, saying, “What shall be done for the man who strikes this Philistine and takes away

218 אֶפְרַתִּי (ephraṭi) “Ephraimite” CEB; “Ephrathite” YLT, NKJV, KJV, NAS, etc. - “Ephrathite” = “Ephraimite” see Judges 12:5 (& footnote) where this same word is translated “Ephraimite” by YLT, NKJV, KJV, NAS, etc..

219 בָּא בְּאֲנָשִׁים (bâ' va'anāshiyim) “coming in among men”; KJV “went among men”; NKJV “advanced in years”

220 גְּדֹלִים (gedoliym) “oldest” - more literally, “greatest,” used in the sense of greater in age.

221 חֶלֶב (châlâv) “cheese” - same word for “milk” (e.g. Judges 5:25)

222 לְשָׁלוֹם (leshâlom) “for peace” (i.e. see how they are doing); YLT “for welfare”; “look into the welfare” NAS

223 עֲרֻבָתָם (arubâtâm) “their pledge” YLT, KJV (“take their pledge”); bring back “news of them” NKJV, NAS - “pledge” also only found in Proverbs 17:18.

224 מַעֲגָלָה (ma'ggâlâh) “trench” KJV, BRG, JUB; “barricade” Green; “path” YLT; “camp” NKJV; “circle of the camp” NAS – similar usage found also in 1 Samuel 26:5; 26:7.

225 לְשָׁלוֹם (leshâlom) “for peace” (i.e. see how they are doing); YLT “of welfare”; NKJV “greeted”; KJV “saluted”

226 בְּנֵיִם (bênayim) “duelists” - see footnote for vs 4.

227 written מִמַּעֲרוֹת (mimma'arot) [written] “from caves”; read מִמַּעֲרוֹת (mimma'archot) “from battle lines”

228 רָאִיתֶם (re'iytem) “you seen” - plural “you”



reproach from upon Israel? For who is this foreskinned Philistine that reproaches battle lines of living Gods?"<sup>229</sup> [27] And the people said to him according to this word, saying, "Thus shall be done to the man who strikes him."

[28] And his older brother, Eliab, heard his words to the men, and Eliab's anger burned against David. And he said, "Why is this? You have come down, and with who did you leave those few of the flock in the wilderness? I know your insolence and your bad heart. For you came down in order to see the battle."<sup>230</sup> [29] And David said, "What have I done now? Was it not a word?"<sup>231</sup> [30] And he turned from beside him to another in front and spoke according to this word. And the people returned him a word as the first word. [31] And the words that David spoke were heard and told before Saul, and he took him.

[32] And David said to Saul, "Let no man's heart fall over him. Your servant will go and fight with this Philistine." [33] And Saul said to David, "You are not able to go to this Philistine to fight with him, for you are a youth; and he is a man of war from his youth." [34] And David said to Saul, "Your servant was tending among his father's flock and the lion came, and the bear, and carried a sheep from the herd. [35] And I went out after him and struck him and snatched from his mouth. And he arose over me, and I grabbed him in his beard and struck him and killed him. [36] Both the lion and the bear your servant has stricken, and this foreskinned Philistine will be as one of them. For he has reproached battle lines of living Gods."<sup>232</sup> [37] And David said, "Yehvah, who has delivered me from the hand of the lion and from the hand of the bear, he will deliver me from the hand of this Philistine." And Saul said to David, "Go, and Yehvah be with you."<sup>233</sup>

[38] And Saul clothed David with his garments<sup>234</sup> and put a bronze helmet upon his head and clothed him with armor. [39] And David girded his sword upon his garments<sup>235</sup> and tried to walk, for he had not tested. And David said to Saul, "I am not able to walk in these, for I have not tested." And David took them off from upon him.

[40] And he took his staff in his hand and chose for himself five smooth stones from the brook and put them in the shepherds'<sup>236</sup> container<sup>237</sup> that he had and in the pouch,<sup>238</sup> and his sling in his hand, and he drew near to the Philistine. [41] And the Philistine walked, coming and approaching to David, and the man carrying the

229 אֱלֹהִים חַיִּים ('elohiym chayyiym) "living Gods" - plural noun, plural adjective. See footnote for Deuteronomy 5:26.

230 Proverbs 17:17b "a brother is born for adversity."

231 הֲלוֹא דָבָר הוּא (halo' dâvâr hu) "Was it not a word?"; YLT "is it not a word?"; Green, ESV "Was it not but a word?"; NKJV, KJV "Is there not a cause?"; NAS "Was it not just a question?"

232 אֱלֹהִים חַיִּים ('elohiym chayyiym) "living Gods" plural noun, plural adjective – see also vs 26.

233 Saul is wicked at this point, yet he still speaks God's name (Isaiah 29:13).

234 מַדְיָו (maddâyv) "his garments" NAS; "his long robe" YLT; "armor" NKJV – used in this context of military attire also in 1 Samuel 17:39; 18:4; 2 Samuel 20:8; and perhaps Judges 3:16; 5:10; 1 Samuel 4:12; Psalm 109:18; also a priest's attire in Leviticus 6:3; and "measures" in Jeremiah 13:25.

235 מַדְיָו (maddâyv) – "his garments" - same word as Saul's garments in vs 38.

236 רֹעִים (ro'im) plural participle, "shepherds" YLT; "shepherd's" NKJV, etc.

237 כֶּלִי (keliy) "container"; NKJV, etc. "bag"; "habiliments" ("characteristic apparatus" Webster) YLT – this is a very general term, not specific.

238 וּבִלְקוּט (uvayyalqut) "and in the pouch"; CSB "in the pouch"; NKJV "in a pouch"; YLT "even in the scrip" (scrip = "archaic: a small bag or wallet" Webster); KJV "even in a scrip" - only found here.

shield was before him. [42] And the Philistine looked and saw David and despised him, for he was a youth, red with beautiful appearance.

[43] And the Philistine said to David, “Am I a dog that you come to me with the staff?” And the Philistine cursed David in his gods. [44] And the Philistine said to David, “Come to me and I will give your flesh to the birds of the heavens and to the beasts of the field.” [45] And David said to the Philistine, “You come to me in a sword and in a spear and in a javelin. And I come to you in Yehvah of hosts name, Gods of battle lines of Israel, whom you have reproached. [46] This day Yehvah will deliver you into my hand and will strike you and take away your head from upon you and give a corpse of Philistines' camp to the birds of the heavens and to the life of the earth. And all the earth shall know that there are Gods to Israel. [47] And this whole assembly will know that not in a sword nor in a spear does Yehvah save, for the battle is Yehvah's; and he will give you into our hand.”<sup>239</sup>

[48] And it was, that the Philistine arose and went and approached to meet David, and David hurried and ran to the battle line to meet the Philistine. [49] And David sent his hand to the container and took from there a stone and slung and struck the Philistine at his forehead, and the stone sank into his forehead; and he fell upon his face to earth. [50] So David was stronger<sup>240</sup> than the Philistine in the sling and in the stone and struck the Philistine and killed him. And there was no sword in David's hand.

[51] And David ran and stood at the Philistine and took his sword and drew her out from her sheath and killed him and cut off his head with her. And the Philistines saw that their mighty one was dead and fled. [52] And men of Israel and Judah arose and shouted and pursued the Philistines unto your going to a valley and unto gates of Ekron. And slain Philistines fell on Two Gates<sup>241</sup> way and unto Winepress and unto Ekron. [53] And sons of Israel returned from chasing after Philistines and plundered their camps.

[54] And David took the Philistine's head and brought him to Jerusalem, and his gear he put in his tent. [55] And when Saul saw David going out to meet the Philistine, he said to Abner, the leader of the army, “Whose son is this young man, Abner?” And Abner said, “Your soul lives, the king, if I know.” [56] And the king said. “You, ask, whose son is this young man.” [57] And when David returned from striking the Philistine, so Abner took him and brought him before Saul; and the Philistine's head was in his hand. [58] And Saul said to him, “Whose son are you, young man?” And David said, “Son of your servant Jesse, the Bethlehemite.”

**18**[1] And it was, as his finishing to speak to Saul, so Jonathan's soul was bound with David's soul, and Jonathan loved him as his soul.<sup>242</sup> [2] And Saul took him on that day, and did not let him return to his father's house. [3] And in his love with him as his soul, Jonathan and David cut a covenant. [4] And Jonathan stripped

239 “Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things” (Jeremiah 9:23-24 NAS). See also Psalm 147:10-11; Zechariah 4:6

240 מִן־הַפְּלִשְׁתִּי ... יָחֵזֵק (yehezaq dâvid min-hapelishtiy) “stronger than . . . the Philistine” YLT; “prevailed over the Philistine” NKJV, KJV, NAS – syntax dictates “stronger than.” It more literally reads, “strong . . . from the Philistine” which is how “stronger than the Philistine” would be worded.

241 שְׁעָרִים (sha`arayim) “Two Gates” (dual form of the word “gate”) - see footnote for Joshua 15:36.

242 Proverbs 19:8 (“loves his soul”), more literally, “he who buys heart loves his soul.”

himself of the robe that was upon him and gave it to David, and his garments,<sup>243</sup> and unto his sword, and unto his bow and unto his belt.

[5] And David went out in all that Saul sent him acting prudently. And Saul set him over the men of war, and he did good in the eyes of all the people and also in the eyes of Saul's servants. [6] And in was, in their coming in, in David's return from striking the Philistine, the women went out from all of Israel's cities to sing and dance to meet Saul the king with tambourines, with joy, and with musical instruments. [7] And the women who were celebrating<sup>244</sup> sang and said, "Saul has struck his thousands<sup>245</sup> and David his tens of thousands."<sup>246</sup> [8] And Saul was very angry, and this thing was bad in his eyes. And he said, "They give to David tens of thousands and to me they give the thousands. And yet to him is only the kingship." [9] And Saul was guilty<sup>247</sup> with David from that day and onward.

[10] And it was on the next day, so a bad spirit of Gods rushed to Saul and he prophesied in the midst of the house, and David played with his hand as on other days.<sup>248</sup> And the spear was in Saul's hand. [11] And Saul cast the spear and said, "I will strike in David and in the wall." And David turned around from before him twice. [12] And Saul was afraid of David, for Yehvah was with him and had turned aside from with Saul. [13] And Saul took him away from with him and put him leader of a thousand. And he went out and came in before the people. [14] And David was prudent in all his ways, and Yehvah was with him. [15] And Saul saw that he was very prudent, and he dreaded<sup>249</sup> him. [16] And all Israel and Judah loved David, for he was going out and coming in before them.

[17] And Saul said to David, "Look, my oldest daughter, Merab, I will give her to you for a woman,<sup>250</sup> only be for me for a son of valor and fight Yehvah's battles." And Saul said, "My hand shall not be against him. So, Philistines' hand will be against him." [18] And David said to Saul, "Who am I and what is my life from my father's family in Israel that I should be son-in-law to the king?" [19] And it was, when it was time to give Merab, Saul's daughter, to David, so she was given to Adriel<sup>251</sup> the Meholathite<sup>252</sup> for a woman.

243 מַדְּיוֹ (maddâyv) "his garments" - see footnote for 1 Samuel 17:38.

244 מְשַׁחֲקוֹת (mesachaqot) "celebrating" GW, NOG; "playing" YLT; "danced" NKJV – used in similar context in 2 Samuel 6:5 ("celebrating" NAS), 21 ("celebrate" NAS); 1 Chronicles 13:8 ("celebrating" NAS).

245 Written אֲלָפָיו ('alâphâv) "his thousands"; read אֲלָפָיו ('alâphâyv) "his thousands" - see next vs "thousands."

246 רִבְבוֹתָיו (rivvotâyv) "his tens of thousands" (plural); NKJV, KJV, NAS "his ten thousands"; YLT "myriads" - see footnote for Genesis 24:60.

247 Written עוֹן ('âon) "guilty"; read עֵיִן ('oyên) "eyed" NKJV – verb only found here.

248 כְּיוֹם | בְּיוֹם (keyom beyom) "as at other times" - more literally, "as day in day"

249 יָגַר (yâgâr) "dreaded" NAS; "was afraid of" NKJV, KJV – same word as e.g. in Numbers 22:3 "dread" NKJV.

250 David was already suppose to receive one of Saul's daughters (1 Samuel 17:25).

251 עַדְרִיאֵל ('adriy'êl) "Adriel" (= "God is my help") - found also in 2 Samuel 21:8 (see footnote) where Adriel, son of Barzillai the Meholathite" (2 Sam. 21:8), is noted as having 5 sons (NAS "born to Adriel" יֵלְדָה ) via Michal, Saul's daughter, David's wife! So, Michal was given to David in 1 Samuel 18:27, later given to Palti, son of Laish, in 1 Samuel 25:44, then given back to David in 2 Samuel 3:13. At some point, by 2 Samuel 21:8, she had committed adultery with Adriel, resulting in five sons! Also, 2 Samuel 6:23 says, "for Michal . . . there was not to her a child unto the day of her death." Thus, the greater and immediate context dictates via David.

252 מְחֹלָתִי (mecholâtîy) "Meholathite" - found also in 2 Samuel 21:8.

[20] And Michal, Saul's daughter, loved David, and they told Saul; and the thing was right<sup>253</sup> in his eyes. [21] And Saul said, "I will give her to him, and she shall be to him for a snare, and Philistines' hand shall be against him." And Saul said to David a second time, "Be a son-in-law to me today."

[22] And Saul commanded his servants, "Speak to David in secret, saying, 'Look, the king delights in you and all his servants love you, so now, be a son-in-law to the king.'" [23] And Saul's servants spoke these words in David's ears. And David said, "Is it a slight thing in your eyes to be son-in-law to the king? And I am a poor man and lightly esteemed." [24] And Saul's servants told him, saying, "According to these words David spoke." [25] And Saul said, "Thus you shall say to David, 'There is no delight in a dowry to the king, except in a hundred Philistines' foreskins to take vengeance on the king's enemies.'" And Saul thought to cause David to fall by Philistines' hand. [26] And his servants told David these words, and the thing was right in David's eyes to be son-in-law to the king; and the days were not fulfilled.

[27] And David arose and went, he and his men, and struck in the Philistines two hundred men. And David brought their foreskins and fulfilled them to the king to be son-in-law to the king. And Saul gave to him Michal his daughter for a woman.

[28] And Saul saw and knew that Yehvah was with David. And Michal, Saul's daughter, loved him. [29] And Saul was yet more afraid of David, and Saul was an enemy of David all the days. [30] And the Philistines' leaders went out, and it was, as often as their going out, David acted more prudently than all Saul's servants. And his name was very highly esteemed.

**19**[1] And Saul spoke to Jonathan his son and to all his servants to kill David. And Jonathan, Saul's son, delighted in David very much. [2] And Jonathan told David, saying, "Saul, my father, seeks to kill you. So now, please keep watch in the morning, and stay in the secret place and hide yourself. [3] And I will go out and stand beside<sup>254</sup> my father in the field where you are. And I will speak about you to my father and see what and tell you.

[4] And Jonathan spoke about David good to Saul his father and said to him, "Let not the king sin against his servant, against David, for he has not sinned against you; and because his deeds are very good to you. [5] And he put his soul in his palm and struck the Philistine, and Yehvah worked great salvation for all Israel. You saw and rejoiced. So, why do you sin against innocent blood to kill David for nothing?" [6] And Saul listened to Jonathan's voice, and Saul swore, "Yehvah lives. He shall not be killed." [7] And Jonathan called to David, and Jonathan told him all these words. And Jonathan brought David to Saul, and he was before him as in times past.

[8] And there was the war again. And David went out and fought against the Philistines and struck them a great slaughter, and they fled from before him. [9] And a bad spirit of Yehvah was to Saul, and he was sitting in his house. And his spear was in his hand, and David was playing by hand. [10] And Saul sought to strike his spear in David and in the wall. And he got away from before Saul. And he struck the spear into the wall. And David fled and escaped in that night.<sup>255</sup>

[11] And Saul sent messengers to David's house to watch him and to kill him in

253 יָשָׁר (yishar) "right" YLT; "pleased" NKJV; "agreeable to" NAS

254 לַיָּד (leyad) "beside" - more literally, "to hand of" - i.e. "to my father's hand"

255 As recorded, this is the third time Saul tried to pin David to the wall. See 1 Samuel 18:11 for the other two.

the morning. And Michal, his woman, told David, saying, “If you do not escape with your soul tonight, tomorrow you will be killed.” [12] And Michal let David down through the window, and he went and fled and escaped. [13] And Michal took the teraphim<sup>256</sup> and put to the bed and put a net<sup>257</sup> of the goats at his head and covered in the garment.

[14] And Saul sent messengers to take David, and she said, “He is sick.” [15] And Saul sent the messengers to see David, saying, “Bring him up in the bed to me to kill him.” [16] And the messengers came in, and behold, the teraphim to the bed and a net of the goats at his head. [17] And Saul said to Michal, “Why did you deceive me so and send away my enemy and he escaped?” And Michal said to Saul, “He said to me, ‘Send me away. Why should I kill you?’”

[18] And David fled and escaped and came to Samuel to the Height and told him all that Saul did to him. And he and Samuel went and stayed in Naioth.<sup>258</sup> [19] And it was told to Saul, saying, “Behold, David is in Naioth in Height.” [20] And Saul sent messengers to take David. And seeing the company of prophets prophesying and Samuel standing presiding over them, so Gods' spirit was upon Saul's messengers; and they also prophesied. [21] And they told Saul, and he sent other messengers. And they also prophesied. And Saul again also sent messengers a third time, and they also prophesied.

[22] And he also went to Height and came unto the great well that was in Sechu,<sup>259</sup> and asked and said, “Where are Samuel and David?” And he said, “Behold, in Naioth in the Height.” [23] And he went there, to Naioth in the Height. And Gods' spirit was upon him also, and he went walking and prophesied until he came in to Naioth in the Height. [24] And he also stripped off his clothes, and he also prophesied before Samuel and fell naked all that day and all the night. Therefore, they say, “Is Saul also among the prophets?”<sup>260</sup>

**20**[1] And David fled from Naioth in the Height and came and said to Jonathan, “What have I done? What is my iniquity, and what is my sin before your father that he seeks my soul?” [2] And he said to him, “Far be it! You shall not die. Behold, my father, for him, he does<sup>261</sup> a great thing or a small thing and does not reveal in my ear? And why would my father hide from me this thing? This is not so.” [3] And again David swore and said, “Your father surely knows that I have found favor in your eyes and said, ‘Do not let Jonathan know this, lest he be grieved.’ But indeed, Yehvah lives and your soul lives, for it's as a step between me and the death.” [4] And Jonathan said to David, “What your soul says, so I will do for you.”

[5] And David said to Jonathan, “Behold, tomorrow is a new moon,<sup>262</sup> and I should surely sit with the king to eat. So, send me away, and I will be hidden in the field

256 תִּרְפִּים (terāphim) “teraphim” - see footnote for Genesis 31:19.

257 כְּבִיר (keviyr) “net” DARBY, NRSV; “mattress” YLT; “pillow” KJV; “cover” NKJV; “quilt” NAS – found also in 1 Samuel 19:16 – exact meaning unknown.

258 Written נַיֹּת (nāvyot); read נַיֹּת (nāyot) “Naioth” - found also in 1 Samuel 19:19, 22-23; 20:1.

259 שֶׁכּוּ (sekhu) “Sechu” - only here.

260 See also 1 Samuel 10:10-12.

261 Written לוֹ-עָשָׂה (lo-`âsâh) “for him, he does”; read לֹא-יַעֲשֶׂה (lo'-ya`aseh) “does not do” LEB, “doth not do” YLT, “will do nothing” NKJV. The written makes sense if it is as a question.

262 חֹדֶשׁ (chodesh) “new moon” - this can mean either “new moon” or “month” (e.g. Genesis 7:11) depending on context.

until the third evening. [6] And if your father missing, he misses me, so you shall say, 'David earnestly asked from me to run to House of Bread, his city, because the sacrifice of the days is there for all the family.' [7] If thus he says, 'Good.' Peace is to your servant. If he is really angry, know that the bad is determined by him. [8] And do kindness upon your servant, for in a covenant of Yehvah you have brought your servant with you. And if there is in me iniquity, you kill me. So, why should you bring me to your father?"

[9] And Jonathan said, "Far be it for you! For if I surely knew that the bad was determined from my father to come upon you, then would I not tell you?" [10] And David said to Jonathan, "Who will tell me, if what your father answers you is harsh?" [11] And Jonathan said to David, "Come, and let's go out to the field." And the two of them went out to the field.

[12] And Jonathan said to David, "Yehvah, Gods of Israel, when I have searched my father about this time tomorrow, the third,<sup>263</sup> and behold, good is toward David, and I do not then send to you and uncover your ear, [13] thus may Yehvah do to Jonathan and thus may he add. If the bad upon you is good to my father, so I will uncover your ear. And I will send you away, and you will go in peace. And may Yehvah be with you just as he was with my father. [14] And am I not yet alive, and will you not deal with me Yehvah's kindness and I not die? [15] And you shall not cut off your kindness from with my house forever, not even when Yehvah cuts off David's enemies, each one from upon the face of the ground." [16] And Jonathan cut with David's house, "May Yehvah seek from David's enemies' hand." [17] And Jonathan again caused David to swear in his love for him, for he loved him, love of his soul.

[18] And Jonathan said to him, "Tomorrow is a new moon, and you shall be missed, because your seat will be missed. [19] And doing three,<sup>264</sup> you shall go down quickly and come to the place where you were hid on the day of the deed and stay beside the stone, the Ezel.<sup>265</sup> [20] And I will shoot three arrows to a side to send for me for a target. [21] And behold, I will send the boy, 'Go, find the arrows.' If saying, I say to the boy, 'Behold, the arrows are from you. Get it and come.' That is peace to you. So, there is nothing. Yehvah lives. [22] And if I say thus to the young man, 'Behold, the arrows are from you and onward.' Go, for Yehvah has sent you away. [23] And the word that we have spoken, I and you, behold, Yehvah be between me and you forever."

[24] And David hid in the field, and there was the new moon. And the king sat by<sup>266</sup> the bread to eat. [25] And the king sat on his seat as other times, to the seat of the wall, and Jonathan arose, and Abner sat beside Saul. And David's place was missed. [26] And Saul didn't say anything that day, because he said, "Something has happened. He is not clean, indeed not clean."

[27] And it was, on the second day of the new moon, David's place was missed.

263 שְׁלֹשִׁיט (sheloshiyt) "third"; NKJV, YLT "or the third day" - see 1 Samuel 20:5, there he speaks of the "third evening."

264 שְׁלֹשָׁת (shillashât) "doing three"; YLT "on the third day"; NKJV "you have stayed three days" - context weighs heavily on this word. It is literally "doing three . . .," here context implies three days. Yet, e.g. in Deuteronomy 19:3 it equals "making into three" (TT) sections of land, or 1 Kings 18:34 to do something three times (2x).

265 אֵזֶל (ezel) "Ezel" YLT, etc.; "Departure" Stone CJB; "Going-Away" Rock CEV - related verb, אָזַל (âzal) "gone" e.g. Deuteronomy 32:36; 1 Samuel 9:7; Proverbs 20:14.

266 Written עַל ('al) "by" YLT, Green; read אֵל ('el) "to" the meal GNT

And Saul said to Jonathan, his son, “Why has Jesse' son not come, both yesterday and today, to the bread?” [28] And Jonathan answered Saul, “Asking, David asked from me unto House of Bread. [29] And he said, 'Please send me away, for we have a family sacrifice in the city; and my brother himself commanded me. And now, if I have found favor in your eyes, please let me escape and see my brothers.' Therefore, he has not come to the table of the king.”

[30] And Saul's anger burned against Jonathan, and he said to him, “Son of the perverse rebellious woman! Do I not know that you are choosing Jesse's son to your shame and to the shame of your mother's nakedness? [31] For all the days that Jesse' son lives upon the ground, you and your kingdom shall not be established. And now, send and bring him to me, for he is a son of death.” [32] And Jonathan answered Saul his father and said to him, “Why should he be killed? What did he do?” [33] And Saul cast the spear at him to strike him. And Jonathan knew that it had been determined by his father to kill David. [34] And Jonathan rose from the table burning with anger. And he did not eat bread on the second day of the new moon, for he was grieved for David; because his father humiliated him.

[35] And it was in the morning, so Jonathan went out to the field at the appointed time with David, and a small boy was with him. [36] And he said to his boy, “Run. Please find the arrows that I am shooting.” The boy ran and he shot the arrow to pass over him. [37] And the boy came to the place of the arrow that Jonathan shot. And Jonathan called out after the boy and said, “Is not the arrow from you and onward?”<sup>267</sup> [38] And Jonathan called after the boy, “Hurry, make haste. Do not stand.” And Jonathan's boy gathered the arrow<sup>268</sup> and came to his lords.<sup>269</sup> [39] And the boy did not know anything, but Jonathan and David knew the matter.

[40] And Jonathan gave his things to the boy who was his and said to him, “Go, bring to the city.” [41] The boy went, and David arose from the south and fell to his face to earth and bowed down three times. And they kissed each other and wept with each other, but David more so. [42] And Jonathan said to David, “Go in peace in which we have sworn, both of us, in Yehvah's name, saying, 'Yehvah be between me and you and between my seed and your seed forever.’” [H21:1] And he arose and went, and Jonathan went in the city.

**21**[1H2] And David went to Nob<sup>270</sup> to Ahimelech<sup>271</sup> the priest. And Ahimelech trembled to meet David and said to him, “Why are you by yourself and no men<sup>272</sup> are

267 This is what Jonathan said in vs 22 to signify to David that his father wants to harm him.

268 Written **חֵצִי** (chêtsiy) “arrow”; read **חֵצִיִּים** (chitstsiym) “arrows”

269 **אֲדֹנָיו** ('adonâyv) “his lords” - see footnote for Genesis 24:9.

270 **נוֹב** (nov) “Nob” - found also in 1 Samuel 22:9, 11, 19; Nehemiah 11:32; Isaiah 10:32.

271 **אֲחִימֶלֶךְ** ('achiemelek) “Ahimelech” = my brother is king; LXX **Αβιμελεχ** (Abimelech) Hebrew = “my father is king” – found also in 1 Samuel 21:2, 8, 22:9, 11, 14, 16, 20; 23:6; 26:6 “the Hitite” LXX **Αχιμελεχ** (Achimelech); 2 Samuel 8:17 LXX **Αχιμελεχ**; 1 Chronicles 24:3 LXX **Αχιμελεχ** “of the sons of Ithamar,” 6 LXX **Αχιμελεχ** “son of Abiathar,” 31 LXX **Αχιμελεχ**; Psalm 52:1. See also Mark 2:26 and footnotes.

272 **אִישׁ** ('iysh) “men” LEB; “man” YLT, KJV; “one” NKJV, NAS – this is more literally “man” (singular), but this same exact word is used to mean “men” often (e.g. 1 Samuel 17:24 “men” of Israel, **אִישׁ יִשְׂרָאֵל** ['iysh yisrâ'el]). And context dictates this is plural in meaning, since David was a captain (1 Samuel 18:13) and commonly coming and going with an army (1 Samuel 18:16). And, there were also some “young men,” **נְעָרִים** (ne`âriym), here with David (vs. 4-5). So, context (greater and immediate) does not dictate he was absolutely by himself, but abnormally “alone” (i.e. no army).

with you?” [2H3] And David said to Ahimelech the priest, “The king commanded me something and said to me, ‘Do not let a man know anything of the matter that I am sending you and what I have commanded you. And the young men I have directed to such and such a place.’ [3H4] And now, what is there under your hand? Five bread give into my hand, or what is found.”

[4H5] And the priest answered David and said, “There is no common bread under my hand, except there is holy bread. If only the young men have been kept from a woman.”<sup>273</sup> [5H6] And David answered the priest and said to him, “A woman has been restrained from us about three days<sup>274</sup> ago in my going out. And the vessels of the young men are holy, and it is in a way common, even though that today it was holy in the vessel.” [6H7] And the priest gave to him holiness,<sup>275</sup> for there was no bread there except the bread of the presence which was taken from before Yehvah to put hot bread on the day<sup>276</sup> of it being taken.

[7H8] And a man was there from Saul's servants on that day detained before Yehvah, and his name was Doeg<sup>277</sup> the Edomite, the chief of the shepherds that were Saul's. [8H9] And David said to Ahimelech, “And is there not here under your hand a spear or a sword, for both my sword and my equipment I did not take in my hand; because the king's matter was urgent.” [9H10] And the priest said, “Goliath's sword, the Philistine who you struck in the valley of the Terebinth, behold, she is wrapped in the garment behind the ephod. If you take for yourself, take, for there is not another besides this one.” And David said, “There's none like her. Give her to me.” [10H11] And David arose and fled on that day from before Saul, and he came to Achish,<sup>278</sup> king of Winepress.

[11H12] And servants of Achish said to him, “Is this not David, the king of the land? Do they not sing to this one in the dances, saying, ‘Saul has struck his thousands and David his tens of thousands?’” [12H13] And David put these words in his heart and was very afraid before Achish, king of Winepress. [13H14] And he changed his discretion<sup>279</sup> in their eyes and acted insane<sup>280</sup> in their hand. And he marked upon the doors of the gate and caused his saliva to go down to his beard. [14H15] And Achish said to his servants, “Look, you see a man who is crazy.<sup>281</sup> Why did you bring him to me? [15H16] Am I lacking crazies that you bring me this one to

273 Kept from a woman? See Exodus 19:15 and footnote.

274 “Three days” is the same amount of time given in Exodus 19:11, 15-16 (“third day”).

275 קֹדֶשׁ (qodesh) “holiness” (e.g. Exodus 15:11 “holiness” NKJV); “holy thing” YLT; “holy bread” NKJV. See also Joshua's comment on this event in Matthew 12:1-4//Luke 6:1-4.

276 The bread was to be there “always” (Exodus 25:30 see footnote) and replaced every Sabbath (e.g. 1 Chronicles 9:32).

277 דֹּעַג (do'êg) “Doeg” - found also in 1 Samuel 22:9, 18 & 22 (דֹּעַי [doyêg]); Psalm 52:1. Same root word as “anxious” in 1 Samuel 9:5 & 10:2. Same exact word as “worried” (CSB) in Jeremiah 38:19 (NKJV “afraid”).

278 אַכִּישׁ (âkhiysh) “Achish” (evidently also called, “Abimelech,” Psalm 34:1//1 Samuel 21:13) - found also in 1 Samuel 21:11-12, 14; 27:2-3, 5-6, 9-10, 12; 28:1-2; 29:2-3, 6, 8-9; 1 Kings 2:39-40.

279 טַעֲמוֹ (ta' mo) noun w/suffix, “his discretion”; NKJV “his behavior”; disguised “his sanity” NAS – this word is used for “taste” in Exodus 16:31; Numbers 11:8; 1 Samuel 14:24 (verb); 29 (verb), 43 (verb); 2 Samuel 3:35 (verb); 19:35 (H36, verb); Job 6:6; 12:11 (verb); 34:3 (verb); Jeremiah 48:11; and for “discretion” in 1 Samuel 25:33 (YLT); Job 12:20 (“discernment” NKJV); Psalm 119:66 (“discernment” NKJV); Proverbs 11:22; 26:16 (“sensibly” NKJV); 31:18 (“perceives” NKJV); Jonah 3:7 (noun, “decree,” verb “taste” NKJV); NKJV translates this word “behavior” in Psalm 34:1 and “taste” (NKJV) in Psalm 34:9, in this same context with David and Achish.

280 יִתְהַלֵּל (yitholêl) hithpoel verb, “acted insane” - GW; NOG; “acted insanely” NAS; “feigned himself mad” KJV, YLT; “feigned madness” NKJV – used in this same way in Jeremiah 25:16 (“go mad” NAS); 46:9 (“drive madly” NAS); 50:38 (“they are mad” NAS); 51:7 (“going mad” NAS); Nahum 2:4(H5, “race madly” NAS).



act crazy by me? Will this one come in to my house?”

**22**[1] And David went and escaped to a cave of Adullam. And his brothers and all his father's house heard and went down to him there. [2] And everyone who was distressed, and everyone who had a creditor,<sup>282</sup> and everyone bitter of soul, gathered together to him, and he was over them for a leader. And they were with him, about four hundred men.

[3] And David went from there to Moab's Lookout, and he said to Moab's king, “Please let my father and mother come with you until I know what Gods, he does to me.” [4] And he led them before Moab's king, and they stayed with him all the days David was in the stronghold.<sup>283</sup>

[5] And Gad, the prophet, said to David, “Do not stay in the stronghold. Go and come in to Judah's land.” So David went and came in Hereth's<sup>284</sup> forest.<sup>285</sup> [6] And Saul heard that David, and men who were with him, were discovered. And Saul was sitting on the Hill under the tamarisk in the Height, and his spear was in his hand and all his servants standing by him. [7] And Saul said to his servants standing by him, “Listen now, Benjamites, will Jesse's son also give to you-all fields and vineyards and make you-all leaders of thousands and leaders of hundreds? [8] For all of you have conspired against me, and no one uncovers my ear, my son cutting with Jesse's son. And no one of you is sick<sup>286</sup> for me. And no one uncovers my ear that my son has raised up my servant against me to lie in wait, as it is this day.”

[9] And Doeg, the Edomite (so he was standing by Saul's servants)<sup>287</sup> answered and said, “I saw Jesse's son coming in to Nob to Ahimelech, son of Ahitub. [10] And he asked for him in Yehvah and gave to him food and gave to him Goliath the Philistine's sword.” [11] And the king sent to call Ahimelech, son of Ahitub, the priest, and all his father's house, the priests who were in Nob. And all of them came to the king.

[12] And Saul said, “Listen now, son of Ahitub.” And he said, “Here I am, my lord.” [13] And Saul said to him, “Why have you<sup>288</sup> conspired against me, you and Jesse's son, in giving to him bread and a sword; and asking for him in Gods, to arise

281 מִשְׁתַּגֵּעַ (mishttagê'a) “who is crazy”

282 אִשְׁר־לוֹ נֶשֶׂא ('sher-lo noshe') “who had a creditor,” more lit. “who was to him a creditor,” i.e. “who was in debt.” Proverbs 22:7b “the borrower *is* servant to the lender.”

283 מְצוּדָה (metsudâh) “stronghold” NKJV, NAS; “fortress” YLT; “hold” KJV – It appears the “cave of Adullam” = “the stronghold,” see 1 Samuel 22:1 (cave), 4 (stronghold); 2 Samuel 23:13 (cave)-14 (stronghold)//1 Chronicles 11:15 (cave)-16 (stronghold). If so, Adullam was *then* not considered part of Judah (1 Samuel 22:5), but later was (2 Chronicles 11:5-7). The Hebrew word here for “stronghold” is used of David's stronghold in 1 Samuel 22:5; 24:22; 2 Samuel 5:17; 23:14; 1 Chronicles 11:16; [12:8 & 16 מְצַד (metsad)]; for the stronghold of Zion in 2 Samuel 5:7, 9; 1 Chronicles 11:5, 7; for God being a stronghold in 2 Samuel 22:3; Psalm 18:2; 31:2 (plural, “a house of strongholds”), 3; 71:3; 91:2; 144:2; for the stronghold of Tyre in 2 Samuel 24:7; an eagle's stronghold in Job 39:28. Same word also used for “net” (NKJV) Psalm 66:11; Ezekiel 12:13 & 17:20 “snare” (NKJV); and for “prey” in Ezekiel 13:21. Finally, the mountain fortress in Israel, Masada, מְצַדָּה (metsâdâh), is from this same root.

284 חֶרֶת (châhet) “Hereth” - only found here – LXX Σαριχ (Sarich) “Saric” LXA

285 יַעַר ('a'ar) “forest”; LXX πόλει (polei) “city”

286 חֹלֶה (choleh) “sick” (e.g. same exact word as in 1 Samuel 19:14 “sick”); NKJV “sorry”; YLT “grieving”

287 “who was standing by the servants of Saul” NAS; “who was set over the servants of Saul” NKJV – can mean either.

288 קִשְׁרָתֶם (qeshartem) “you conspired” - “you” here is plural.

against me, to lie in wait, as it is this day?” [14] And Ahimelech answered the king and said, “And who among all your servants is as David, faithful, and son-in-law of the king, and who turns<sup>289</sup> to your guard,<sup>290</sup> and is honored in your house? [15] Today I begin to ask for him in Gods? Far be it to me! Let not the king place a thing on his servant, on all my father's house, for your servant did not know in all this matter, little or great.”

[16] And the king said, “Dying, you shall die, Ahimelech, you and all your father's house.” [17] And the king said to the runners, those standing by him, “Turn around and kill Yehvah's priests, for their hand is also with David; and because they knew he was fleeing and did not uncover his ear.”<sup>291</sup> And the servants of the king were not willing to send their hand to attack Yehvah's priests. [18] And the king said to Doyeg,<sup>292</sup> “You turn around and attack the priests.” And Doyeg the Edomite turned around and attacked the priests and killed on that day eighty five men<sup>293</sup> who carried a linen ephod.

[19] And Nob, the city of the priests, he struck by a sword's mouth, from man and unto woman, from child and unto infant, and cattle, and donkey, and flock by a sword's mouth.<sup>294</sup> [20] And one son to Ahimelech, son of Ahitub, escaped, and his name was Abiathar;<sup>295</sup> and he fled after David. [21] And Abiathar told David that Saul killed Yehvah's priests.

[22] And David said to Abiathar, “I knew on that day that Doyeg<sup>296</sup> the Edomite was there, that he would surely tell Saul. I have brought this around on every soul of your father's house. [23] Stay with me. Do not fear, for he who seeks my soul seeks your soul. You will be safe with me.”

**23**[1] And they declared to David, saying, “Behold, Philistines are fighting against Keilah, and the y are plundering the threshing floors.” [2] And David asked in Yehvah, saying, “Should I go and strike against these Philistines?” And Yehvah said to David, “Go and strike against the Philistines, and you shall save Keilah.” [3] And David's men said to him, “Behold, we are afraid here in Judah, and how much more when we go to Keilah to Philistines' battlelines!” [4] And David once again asked in Yehvah, and Yehvah answered and said, “Arise, go down to Keilah, for I will give Philistines in your hand.” [5] And David and his men went to Keilah and fought against the Philistines and drove their cattle and struck them, a great slaughter. And David saved Keilah's inhabitants.

289 סָר (sâr) “turns”; YLT “turned”; NKJV “goes at”; NAS “captain” (as if it was שָׂר [sar] e.g. Genesis 37:36 NKJV)

290 מִשְׁמַעְתָּךְ (mishma'tekhâ) “your guard” NAS; “your council” YLT; “your bidding” NKJV, specific meaning unknown – found also in 2 Samuel 23:23//1 Chronicles 11:25 (“guard” NAS, NKJV, YLT, KJV); Isaiah 11:14 (“subject to” NAS; “obey” NKJV). As can be see by the variance in translation, this is an unknown phrase, “who turns to your guard” סָר אֶל־מִשְׁמַעְתָּךְ (sâr 'el- mishma'tekhâ).

291 Written אָזְנוֹ ('âzno) “his ear”; read אָזְנִי ('âznyi) “my ear”

292 Written דּוֹיֵג (doyêg) “Doyeg”; read דּוֹעֵג (do'êg), also in vs. 22.

293 Sounds like James 5:6, “You have murdered the just. He does not resist you.” 85 to 1, and the one kills them all!

294 Saul was quite the murderer (Revelation 21:8 “murderers”) killing Gibeonites also. See 2 Samuel 21:1.

295 אֲבִיָּתָר ('evyâtâr) “Abiathar” - found also in 1 Samuel 22:21-22; 23:6, 9; 30:7; 2 Samuel 8:17; 15:24, 27, 29, 35; 17:15; 19:11; 20:25; 1 Kings 1:7, 19, 25, 42; 2:22, 26-27, 35; 4:4; 1 Chronicles 15:11; 18:16; 24:6; 27:34; Mark 2:26 Ἀβιάθαρ (Abiathar) same as LXX.

296 See Psalm 52.

[6] And it was, when Abiathar, son of Ahimelech, fled to David to Keilah, he came down with a ephod in his hand. [7] And it was told to Saul that David had come to Keilah. And Saul said, “Gods, he has regarded<sup>297</sup> him in my hand, for he has been shut in by going in a city of doors and bar.”<sup>298</sup> [8] And Saul summoned all the people for war to go down to Keilah to besiege against David and against his men.

[9] And David knew that Saul plotted the bad against him, and said to Abiathar the priest, “Bring near the ephod.” [10] And David said, “Yehvah, Gods of Israel, hearing, your servant has heard that Saul seeks to come in to Keilah to destroy the city on account of me. [11] Will Keilah's lords deliver me into his hand? Will Saul come down just as your servant has heard? Yehvah, Gods of Israel, please declare to your servant.” And Yehvah said, “He will come down.” [12] And David said, “Will Keilah's lords deliver me and my men into Saul's hand?” And Yehvah said, “They will deliver.” [13] And David and his men, about six hundred men,<sup>299</sup> arose and went from Keilah and walked wherever they could walk. And it was declared to Saul that David escaped from Keilah, and he ceased to go out.

[14] And David dwelt in the wilderness in the strongholds, and he dwelt in the mountain in Ziph's wilderness. And Saul sought him all the days, and Gods, he did not give him into his hand. [15] And David saw that Saul went out to seek his soul, and David was in Ziph's wilderness in the forest.

[16] And Jonathan, son of Saul, arose and went to David to a forest and strengthened his hand in Gods. [17] And he said to him, “Do not fear, for the hand of Saul my father will not find you. And you shall reign over Israel, and I will be to you second.<sup>300</sup> And also Saul my father knows this.” [18] And the two of them cut a covenant before Yehvah. And David dwelt in the forest, and Jonathan went to his house.

[19] And Ziphites<sup>301</sup> went up to Saul to the Hill, saying, “Is not David hiding with us in the strongholds in the forest on the hill of Hachilah<sup>302</sup> which is right<sup>303</sup> of the wasteland? [20] And now, to all your soul's desire, the king to come down, come down, and ours is to deliver him into the king's hand.” [21] And Saul said, “Blessed are you to Yehvah, for you have had pity on me. [22] Please go, and make sure again, and know and see his place, where his foot is; who has seen him there. For it has been said to me, 'He is very crafty.' [23] And see and know from all the hideouts where he hides there. And return to me to be certain. And I will come with you, and it shall be, if he is there in the land, so I will search him out among all Judah's thousands.”

[24] And they arose and went to Ziph before Saul, and David and his men were in

297 נִכַּר (nikar) “regarded”; YLT “made . . . known”; NKJV, KJV, NAS “delivered”; Green “estranged” - same exact word, different context, e.g. in Job 34:19 “regard” (NKJV), root idea is “regard” or “recognize” (Job 21:29 NAS).

298 בָּרִיַח (beriyach) “bar” YLT; “bars” KJV, NKJV, NAS, etc.. See Deuteronomy 3:5 and footnote.

299 In 1 Samuel 22:2 four hundred came to David. His total now at this point is six hundred.

300 מִשְׁנֶה (mishneh) “second” YLT; “next” NKJV – when used in this kind of context = “second” in command, e.g. 2 Chronicles 28:7 (“second” to the king); Esther 10:3; 1 Chronicles 15:18; 16:5 (NAS); 2 Chronicles 31:12 (NAS).

301 זִפְתִּים (ziphiym) “Ziphites” - found also in 1 Samuel 26:1; Psalm 54:1.

302 חֲכִילָה (chakhiylâh) “Hachilah” - found also in 1 Samuel 26:1, 3.

303 מִימִינִי (miymiyn) “right”; DRA, JUB “right hand”; GNV, WYC “right side”; YLT, NKJV, etc. “south” - evidently facing eastward, “right” is used for “south” on occasion, e.g. Psalm 89:12(H13); Ezekiel 16:46.

Dwelling's<sup>304</sup> wilderness in the plain to the right of the wasteland. [25] And Saul and his men went to seek, and they told David. And he went down the rock and dwelt in Dwelling's wilderness. And Saul heard and pursued after David to Dwelling's wilderness.

[26] And Saul went on this side of the mountain, and David and his men were on this side of the mountain. And David made haste to go from before Saul. And Saul and his men were surrounding David and his men to seize them. [27] And a messenger came to Saul, saying, "Hurry and come, for Philistines are raiding against the land." [28] And Saul returned from pursuing after David and went to encounter Philistines. Therefore, they call that place, Rock of the Slips.<sup>305</sup> [29H24:1] And David went up from there and dwelt in strongholds of Spring of Gedi.<sup>306</sup>

**24**[1H2] And it was, just as Saul returned from going after Philistines, so they declared to him, saying, "Behold, David is in Spring of Gedi's wilderness." [2H3] And Saul took three thousand chosen men from all Israel and went to seek David and his men on the face of the rocks of the mountain goats. [3H4] And he came to the sheepfolds by the road, and there was a cave. And Saul went in to cover his feet,<sup>307</sup> and David and his men were staying in the recesses of the cave.

[4H5] And David's men said to him, "Behold, today is where Yehvah said to you, 'Behold, I am giving your enemies<sup>308</sup> in your hand, and you shall do to him just as is good in your eyes.'" And David arose and cut the edge of Saul's robe in secret. [5H6] And it was, afterward, David's heart struck him, because he cut an edge that was Saul's. [6H7] And he said to his men, "Far be it for me from Yehvah, if I do this thing to my lord, to Yehvah's anointed, to send my hand against him; for he is Yehvah's anointed." [7H8] And David dispersed<sup>309</sup> his men in the words and did not give them to rise against Saul. And Saul arose from the cave and went on the road.

[8H9] And David arose afterward and went out from the cave and called out after Saul, saying, "My lord, the king." And Saul looked after him, and David knelt down nostrils<sup>310</sup> to earth, and bowed down. [9H10] And David said to Saul, "Why do you listen to words of man,<sup>311</sup> saying, 'Behold, David seeks your harm'?" [10H11] Look, this day your eyes see where Yehvah gave you today into my hand in the cave. And it was said to kill you, and she<sup>312</sup> had pity on you. And I said, 'I will not send my hand against my lord, for he is Yehvah's anointed.' [11H12] And my father, see also,

304 מְעוֹן (mâ'on) "Dwelling"; NKJV "Maon" - see footnote for Joshua 15:55.

305 מַחְלֵקוֹת (machleqot) "Slips" [plural]; "Slippery" ERV, NOG; "Escape" NKJV, NAS; "Selahammahlekoth" (transliteration of Rock and Slips) KJV; "Divisions" YLT - root verb has two basic ideas, "division" (e.g. Deuteronomy 4:19) or "slippery" or "smooth" (e.g. Psalm 55:21). Context favors slippery here.

306 עֵין-גֶּדִי ('ên-gediy) "Spring of Gedi"; NKJV "En Gedi"; KJV, NAS "Engedi" - see Joshua 15:62 and footnote.

307 לְהַסֵּךְ אֶת-רַגְלָיו (lehâsêkh 'et-raglâyv) "to cover his feet" i.e. to go poop. See Judges 3:24 and footnote. See also Leviticus 4:11 for more on poop.

308 Written אֹיְבֵיךָ ('oyveykhâ) "your enemies"; read אֶיְבֶיךָ ('oyivkhâ) "your enemy"

309 יָשַׁסַּע (yeshassa', piel verb) "dispersed" MEV; "checked" WEB; "restrained" NKJV; "subdueth" YLT; "persuaded" NAS - in piel used elsewhere for "split" (Leviticus 1:17); tear in two (Judges 14:6).

310 אֶפְיִים ('apayim) "nostrils" - same word as "nostrils" (NKJV) e.g. in Genesis 2:7; 7:22; Exodus 15:8; etc..

311 אָדָם ('âdâm) "man"

312 תָּחַס (tâchâs) "she had pity" - feminine verb referring to David's "hand" (feminine noun).

see your robe's edge in my hand. For in my cutting off your robe's edge and I did not kill you, know and see there is no harm and transgression in my hand. And I have not sinned against you. And you lie in wait for my soul to take it. [12H13] Yehvah judge between me and you, and Yehvah avenge me from you. And my hand will not be against you. [13H14] Just as the proverb of the ancients says, 'Wickedness goes out from wicked ones.' And my hand shall not be against you. [14H15] After who has the king of Israel gone out? After who are you pursuing? After a dead dog? After one flea? [15H16] And Yehvah be for judge, and he judge between me and you. And may he see and plead my case and judge<sup>313</sup> me from your hand."

[16H17] And it was, when David finished speaking these words to Saul, so Saul said, "Is this your voice, my son David." And Saul lifted up his voice and wept. [17H18] And he said to David, "You are more righteous than I. You have dealt me the good, and I have dealt you the bad. [18H19] And you have declared today with which you have done me good, wherein Yehvah delivered me in your hand; and you did not kill me. [19H20] If a man finds his enemy, will he send him away in a good way? So Yehvah repay you good for what you did to me this day. [20H21] And now, behold, I know that you shall surely reign, and Israel's kingdom shall arise in your hand. [21H22] And now, swear to me in Yehvah you will not cut off my seed after me nor exterminate my name from my father's house." [22H23] And David swore to Saul, and Saul went to his house. And David and his men went up on the stronghold.

**25**[1] And Samuel died, and all Israel gathered together and lamented for him. And they buried him at his house in the Height. And David arose and went down to Paran's wilderness.<sup>314</sup> [2] And a man was in Dwelling<sup>315</sup> and his work was in the Carmel.<sup>316</sup> And the man was very great and had three thousand sheep and a thousand goats. And he was shearing his sheep in the Carmel. [3] And the name of the man was Fool,<sup>317</sup> and his woman's name was Abigail.<sup>318</sup> And the woman was of good prudence and beautiful appearance. And the man was hard and of bad practices, and he was as his heart.<sup>319</sup>

[4] And David heard in the wilderness that Fool was shearing his sheep. [5] And David sent ten young men. And David said to the young men, "Go up to Carmel and

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313 יִשְׁפֹּטֵנִי (yishpetēniy) "judge me"; DARBY "do me justice"; NIV "may he vindicate me"; NKJV, etc. "deliver me" - same root verb as the prior "judge" (NKJV).

314 This is in the south where Moses sent spys to spy out the land. See Numbers 13.

315 מְעוֹן (mā'on) "Dwelling" (e.g. same word in 1 Samuel 2:29, 32 "dwelling" NAS) - NKJV, etc. "Maon"

316 כַּרְמֶל (karmel) "Carmel" - this is the southern city of Carmel. The mountain is in the North (see Joshua 15:55ft).

317 נָבָל (nâvâl) "Fool" (= "fool" e.g. Psalm 14:1; see also 1 Samuel 25:25); NKJV, etc. "Nabal" - found for this man's name also in 1 Samuel 25:4-5, 9-10, 19, 25-26, 34, 36-39; 30:5; 2 Samuel 2:2; 3:3.

318 אַבְגַּיִל (avigâyil) "Abigail" (= my father is joy) - found also in 1 Samuel 25:14, 18, 23, 32, 36, 39-40, 42; 27:3; 30:5; 2 Samuel 2:2; 3:3; 17:25; 1 Chronicles 3:1. This is also the name of David's sister, see 2 Samuel 17:25 & 1 Chronicles 2:15-17.

319 Written כְּלִיבוֹ (khelebo) "as his heart" LEB; read כְּלִיבִי (khâlibiy) "Calebite" YLT, NAS; "of the house of Caleb" NKJV; LXX "dog-like" or "mean," κυνικός (kunikos). κυνός (kunos) = "dog," thus, κυνικός (kunikos) = "dog-like." In Hebrew "dog" is כֶּלֶב (khelev), same root word as "Caleb."

go to Fool and ask him in my name for peace.<sup>320</sup> [6] And say thus, “To the life.<sup>321</sup> And you, peace. And your house, peace. And all who are yours, peace. [7] And now, I hear that you have shearers. Now, the shepherds who are yours have been with us. We have not humiliated them nor has anything been lacking to them all the days of their being in the Carmel. [8] Ask your young men and they will tell you. And may the young men find favor in your eyes, for on a good day we have come. Please give what you may find in your hand for your servants and for your son David.”

[9] And David's young men came and spoke to Fool according to all these words in David's name and rested.<sup>322</sup> [10] And Fool answered David's servants and said, “Who is David, and who is Jesse's son? Today there are many servants who are breaking away each from his lords<sup>323</sup> face. [11] So, should I take my bread and my water and my meat that I have slaughtered for my shearers and give to men who I don't know where they are from?” [12] And David's young men turned to their way and returned and came and told him according to all these words.

[13] And David said to his men, “Gird each his sword.” And they girded each his sword, and David also girded his sword. And they went up after David, about four hundred men. And two hundred stayed by the supplies. [14] And one young man, from the young men, told to Abigail, Fool's woman, saying, “Behold, David sent messengers from the wilderness to bless our lords<sup>324</sup> and he screamed<sup>325</sup> at them. [15] And the men were very good to us, and we were not humiliated, nor did we miss anything all the days we walked with them in our being in the field. [16] They were a wall by us both night and day all the days while we were with them tending the flock. [17] And now, know and see what you do. For the bad is determined to our lords<sup>326</sup> and upon all his house. And he is a son of Belial<sup>327</sup> speaking to him.”<sup>328</sup>

[18] And Abigail<sup>329</sup> hurried and took two hundred loaves, and two skins of wine, and five done sheep, and five measures of roasted grain, and a hundred bunches of raisins, and two hundred bunches of figs, and put upon the donkeys. [19] And she said to her young men, “Pass over before me. Behold, I will come after you.” And to her man, Fool, she did not tell.

[20] And it was, she rode upon the donkey and came down in cover of the hill. And behold, David and his men were coming down to meet her, and she met them.

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320 לְשָׁלוֹם (leshâlom) “for peace” - i.e. how things are going or how he's doing.

321 לַחַי (lechây) “To the life”; YLT “To life!”; “Have a long life” NAS; “to him who lives *in prosperity*” NKJV.

322 יָנוּחוּ (yânuchu) “rested” Green; “rest” YLT; “waited” NKJV, NAS – same root word as Noah's name, נֹחַ (noach).

323 אֲדֹנָיו ('adonâyv) “his lords” - see footnote for Genesis 24:9.

324 אֲדֹנָיו ('adonêynu) “our lords” (plural) – this exact form, “our lords,” when used for men is always in a singular context. Found also in 1 Samuel 25:17; 1 Kings 1:11, 43, 47. For its use for God, see Psalm 8:1, 9; 135:5; 147:5; Nehemiah 8:10; 10:29 (H30). See also footnotes for Genesis 15:2; 24:9.

325 יָעַט (yâ`at) “screamed” Green, CSB, EHV, ISV, NET, NLT, BDB; “scorned” NAS; “reviled” NKJV; “railed” KJV – typically only translated “screamed” here, but 1 Samuel 14:32 (read) & 15:19 could be “screamed” as well. This verb is the same root as the noun for “bird of prey” עֵיט ('ayit, e.g. Genesis 15:11) which both appear to be an onomatopoeia.

326 אֲדֹנָיו ('adonêynu) “our lords” - see above footnote.

327 בְּלִיעַל (beliyya`al) “Belial” KJV; “scoundrel” NKJV – see footnote for Deuteronomy 13:13.

328 Proverbs 9:7-8; 12:23a; 23:9; Amos 5:13.

329 Written אַבְגַּיִל ('avogayil) “Abogail”; read אַבִּיגַיִל ('aviygail) “Abigail”

[21] And David said, “Surely in vain I guarded all this one has in the wilderness and nothing was missed from all that he had. And he has returned bad for good. [22] Thus shall Gods, he do to David's enemies and thus again, if I leave from all that is his, who urinate on a wall,<sup>330</sup> till the morning.”

[23] And Abigail saw David and hurried and went down from upon the donkey and fell to David's nostrils<sup>331</sup> upon her face and bowed herself to earth [24] and fell upon his feet and said, “On me, me, my lord, the iniquity be. And please let your maidservant speak in your ears and hear your maidservant's words. [25] Please do not let my lord put his heart to this Belial man, on Fool, for as his name is, so he is. Fool is his name, and folly<sup>332</sup> is with him. And I, your maidservant, did not see my lord's young men whom you sent. [26] And now, my lord, Yehvah lives, and your soul lives, where Yehvah has withheld you from coming in blood and your hand saving you for yourself. And now, let your enemies be as Fool and those who seek bad for my lord. [27] And now, this blessing that your maidservant has brought<sup>333</sup> to my lord, so let it be given to the young men who walk at my lord's feet. [28] Please, forgive your maidservant's transgression, for surely Yehvah will make for my lord a firm<sup>334</sup> house, and bad will not be found in you from your days. [29] And a man has arisen to pursue you and to seek your soul, and my lord's soul is bound in the bundle of the living with Yehvah your Gods. And your enemies soul he shall sling out in the palm of the sling. [30] And it shall be, when Yehvah does for my lord according to all the good that he has spoken over you and commanded you to be a ruler over Israel. [31] And this shall not be to you for a staggering<sup>335</sup> and for a stumbling<sup>336</sup> of heart for my lord, so to shed blood for nothing and my lord to save for himself. And Yehvah has done good to my lord, so remember your maidservant.”

[32] And David said to Abigail, “Blessed is Yehvah, Gods of Israel, that he sent you this day to meet me. [33] And blessed is your discretion,<sup>337</sup> and blessed are you that you restrained me this day from going in blood and saving my hand for myself. [34] And indeed, Yehvah, Gods of Israel, lives, who has withheld me from doing you harm. For if you had not hastened and come to meet me, surely there would not have been left to Fool one who urinates on a wall<sup>338</sup> by the morning light.” [35] And David received from her hand that which she brought to him. And to her he said, “Go up in peace to your house. See, I have listened to your voice and lifted up your

330 מִשְׁתִּינ בְּקִיר (mashttiyn beqiy) “who urinates on a wall”; “one who urinates against a wall” Green, CEB, WEB; “pisseth against the wall” KJV; “one male” NKJV, NAS – found also in 1 Samuel 25:34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8. See also Judges 3:24 and footnote.

331 אֶפְי (’apêy) “nostrils” - see footnote for 1 Samuel 24:8(H9).

332 נְבִלָה (nevâlâh) “Folly” - feminine form of same root word as “Fool,” נָבֵל (nâvâl).

333 הֵבִיָּא (hêviy) “has brought” - masculine noun, even though subject (“maidservant”) is feminine.

334 נְאֻמָּן (ne’emân) “firm”; YLT “stedfast”; NKJV, NAS “enduring”; KJV “sure”; WYC, DRA “faithful”

335 פּוֹקֶה (puqâh) “staggering” Green; “stumbling-block” YLT; “grief” NKJV, KJV, NAS – only here – related verb

“totter” (NAS), “topple” (NKJV) in Jeremiah 10:4, יָפִיק (yâphiq); “totter” (NAS), “stumble” (NKJV) Isaiah 28:7 פָּקַד (pâqu).

336 מִכְשׁוֹל (mikhshol) “stumbling” Green; “offense” YLT, NKJV, KJV; “troubled” NAS – same word for e.g. “stumbling block” in Leviticus 19:14; Isaiah 57:14; Ezekiel 3:20.

337 טַעְמֶךָ (ta’ mêch) “your discretion” - or “your taste” - see footnote for “discretion” in 1 Samuel 21:13(H14).

338 See footnote for 1 Samuel 25:22.

face.”<sup>339</sup>

[36] And Abigail went to Fool, and behold, to him a feast in his house, like the feast of the king. And Fool's heart was good upon him, and he was very drunk. And she did not tell him a thing, small or great, til the morning light. [37] And it was, in the morning when the wine was gone out from Fool, so his woman told him these things. And his heart died within him, and he was like a stone. [38] And it was, after ten days, so Yehvah struck Fool, and he died.

[39] And David heard that Fool died, and he said, “Blessed be Yehvah who has contended the case of my reproach from Fool's hand and withheld his servant from bad. And Yehvah has returned Fool's bad on his head.” And David sent and spoke with Abigail to take her for himself for a woman. [40] And David's servants went to Abigail at the Carmel and spoke to her, saying, “David has sent us to take you for himself for a woman.” [41] And she arose and bowed her nostrils to earth and said, “Behold, your maidservant for a maid to wash my lord's servants' feet.” [42] And Abigail hurried and arose and rode upon the donkey, and five of her young men walked at her feet. And she went after David's servants, and she was to him for a woman.

[43] And David took Ahinoam<sup>340</sup> from Jezreel,<sup>341</sup> and they both were also to him for women. [44] And Saul gave Michal his daughter, David's woman, to Palti son of Laish, who was from Heaps.<sup>342</sup>

**26**[1] And the Ziphites came to Saul at the Hill, saying, “Is not David hiding at the hill of Hachilah upon the face of the wasteland?”<sup>343</sup> [2] And Saul arose and went down to Ziph's wilderness, and with him were three thousand chosen men of Israel, to seek David in Ziph's wilderness. [3] And Saul camped on the hill of Hachilah which was upon the face of the wasteland by the road. And David was staying in the wilderness, and he saw that Saul had come after him to the wilderness. [4] And David sent spies, so he knew that Saul had come for certain.

[5] And David arose and came to the place where Saul had camped, and David saw the place where Saul laid down, and Abner, son of Lamp, leader of his army. And Saul was lying in the trench,<sup>344</sup> and the people were camping around him. [6] And David answered and said to Ahimelech the Hittite and to Abishai<sup>345</sup> son of Zeruiah<sup>346</sup> brother of Joab,<sup>347</sup> saying, “Who will go down with me to Saul and to the

339 אִשָּׂא פָנֶיהָ ('essâ' pânâyikh) “lifted up your face” - see footnote for Genesis 32:21.

340 This is also the name of Saul's wife. See 1 Samuel 14:50.

341 “from Jezreel” - 1 Samuel 27:3; 30:5; 2 Samuel 2:2; 3:2; 1 Chronicles 3:1 note her as a “Jezreelitess.”

342 גָּלִים (galliym) “Heaps” (= “heaps” e.g. 2 Kings 19:25; Isaiah 37:26); NKJV, etc. “Gallim” - found also for a location in Isaiah 10:30.

343 The Ziphites said this same thing in 1 Samuel 23:19.

344 מַעְגָּל (ma`ggâl) “trench” - see 1 Samuel 17:20.

345 אֲבִישַׁי (aviyshay) “Abishai” (= my father is Jesse), this is David's nephew, and brother of Joab and Asahel - found also in 1 Samuel 26:7-9; 2 Samuel 2:18, 24; 3:30; 10:10, 14; 16:9, 11; 18:2, 5, 12, 19:21; 20:6, 10; 21:17; 23:18; 1 Chronicles 2:16; 11:20, 18:12; 19:11, 15.

346 צְרוּיָה (tseruyâh) “Zeruiah” - this is David's sister, and the mother of Joab and Asahel (1 Chronicles 2:16) - found also in 2 Samuel 2:13, 18; 3:39; 8:16; 14:1; 16:9-10; 17:25; 18:2; 19:21-22; 21:17; 23:18, 37; 1 Kings 1:7; 2:5, 22; 1 Chronicles 11:6, 39; 18:12, 15; 26:28; 27:24.

347 יוֹאָב (yo'âv) “Joab” (David's nephew, see above) - found about 144 times. There is also another Joab in 1 Chronicles 14:4.



camp?” And Abishai said, “I will go down with you.”

[7] And David and Abishai came to the people at night, and behold, Saul was lying asleep in the trench. And his spear was stuck in the earth by his head. And Abner and the people were lying around him. [8] And Abishai said to David, “Gods, he has delivered your enemy today into your hand. And now, please let me strike him with a spear and in the earth one time, and I will not do to him again.” [9] And David said to Abishai, “Do not destroy him, for who can send his hand against Yehvah's anointed and be innocent?” [10] And David said, “Yehvah lives, for Yehvah will strike him; or his day will come; and he will die; or in the battle he will go down and be swept away. [11] Far be it for me from Yehvah to send my hand against Yehvah's anointed. And now, please take the spear by his head and jug of water, and let's go.”

[12] So, David took the spear and the jug of water by Saul's head, and they went. And no one saw, and no one knew; and none awoke. For they were all sleeping, because a deep sleep of Yehvah fell upon them. [13] And David crossed over the other side, and stood upon the top of the mountain. The place was with a great distance between them.

[14] And David called to the people and to Abner, son of Lamp, saying, “Do you not answer Abner?” And Abner answered and said, “Who are you, you calling out to the king?” [15] And David said to Abner, “Are you not a man? And who is like you in Israel? So, why did you not keep guard to your lords,<sup>348</sup> the king, for one came in the people to destroy the king, your lords. [16] This thing that you have done is not good. Yehvah lives. So, you<sup>349</sup> are sons of death, who did not keep guard<sup>350</sup> over your lords,<sup>351</sup> over Yehvah's anointed. And now, see. Where is the spear of the king, and the jug of water that was by his head?”

[17] And Saul recognized David's voice and said, “Is this your voice, my son, David?” And David said, “My voice, my lord, the king.” [18] And he said, “Why is this? My lord is pursuing after his servant. For what have I done, and what bad is in my hand? [19] And now, please hear, my lord the king, his servant's words. If Yehvah has incited you against me, let him smell<sup>352</sup> an offering. And if sons of the Adam, cursed they are before Yehvah. For they have driven me today from joining in Yehvah's inheritance, saying, 'Go, serve other gods.' [20] And now, let not my blood fall to earth before Yehvah's face. For Israel's king has gone out to seek one flea, just as the partridge pursues on the mountains.”

[21] And Saul said, “I have sinned. Return, my son, David, for I will not do bad to you again; because my soul was precious in your eyes this day. Behold, I have acted foolishly and erred very greatly.” [22] And David answered and said, “Behold, the

348 אֲדֹנֶיךָ ('adoneykhâ) “your lords” - when used of men, this plural “lords” with the second singular suffix (“your”) is always found in a singular context. See Genesis 44:8; 1 Samuel 26:15 (2x); 29:1; 2 Samuel 9:9-10 (2x); 12:8; 16:3; 20:6; 1 Kings 18:8, 11, 14; 2 Kings 2:3, 5, 16; 9:7; 18:27 (2x); Isaiah 22:18; 36:12. It is used for God in Psalm 45:12 & Isaiah 51:22.

349 אַתָּם ('attem) “you” plural – thus, David is talking to more than just Abner.

350 שְׂמַרְתֶּם (shemartem) “keep guard” plural

351 אֲדֹנֵיכֶם ('adonêykhem) “your lords” - plural “your” - This plural noun with the second masculine plural suffix (“your”) for literally “your lords,” אֲדֹנֵיכֶם ('adonêykhem), is only found being used for men and is found in both a singular and plural context. For singular context, see also 2 Samuel 2:5, 7; 1 Kings 1:33; 2 Kings 10:2-3 (2x), 6; 19:6; Isaiah 37:6. For a plural context, see Jeremiah 27:4.

352 יָרַח (yârach) “smell” GNV, JUB, WYC; “accept” NKJV, YLT, NAS, KJV – same verb as e.g. Genesis 8:21; 27:27 (“smelled”); Deuteronomy 4:28 (“smell”); etc.

spear of the king, so let one from the young men cross over and take her. [23] And may Yehvah return to each his righteousness and his faithfulness, where Yehvah gave you today in my hand, and I was not willing to send my hand against Yehvah's anointed. [24] And behold, just as your soul was great this day in my eyes, so may my soul be great in Yehvah's eyes; and may he deliver me from every distress.”

[25] And Saul said to David, “Blessed are you, my son, David. Also, you shall surely accomplish, and you are surely capable.” And David went to his way, and Saul returned to his place.

**27**[1] And David said to his heart, “Now, I will be swept away one day by Saul's hand.<sup>353</sup> There's nothing good for me, except to escape. I shall escape to Philistines' land. And Saul will despair from seeking me again in all Israel's border, and I shall escape from his hand.” [2] And David arose, and he crossed over, and his six hundred men who were with him, to Achish, son of Maoch,<sup>354</sup> king of Winepress. [3] And David dwelt with Achish in Winepress, and his men, each his household, David and his two women, Ahinoam the Jezreelite, and Abigail, woman of Fool, the Carmelites.<sup>355</sup> [4] And it was told to Saul that David fled to Winepress, and he did not continue to seek him.

[5] And David said to Achish, “Please, if I have found favor in your eyes, let them give to me a place of the cities of the field, and I shall dwell there. And why should your servant dwell in the royal city with you?” [6] And Achish gave him on that day Ziklag, therefore Ziklag has been to Judah's kings unto this day. [7] And the number of days that David dwelt in Philistines' field was days<sup>356</sup> and four months.

[8] And David and his men went up and raided the Geshurite and the Girzite<sup>357</sup> and the Amalekite, for they inhabited the land from of old, in your going to Shur and unto Egypt's land. [9] And David struck the land, and did not keep a man or a woman alive. And he took sheep and cattle and donkeys and camels and garments and returned and went in to Achish.

[10] And Achish said, “Have you not raided<sup>358</sup> today?” And David said, “Against Judah's south and against the southern Jerahmeelite<sup>359</sup> and to the south of the Kenite.” [11] And a man or a woman David did not keep alive to bring to Winepress, saying, “Lest they tell on us, saying, ‘Thus David did.’” And thus was his judgment all the days while he dwelt in Philistines' field. [12] And Achish trusted in David, saying, “He surely stinks among his people in Israel, and he will be my servant forever.”

353 Even though David had spared Saul's life twice now (1 Samuel 24 & 26), and Saul twice acknowledged his error, David *still* doesn't trust him.

354 מַעֲוֶה (mâ'okh) “Maoch” - only here.

355 כַּרְמֵלִית (karmeliyt) “Carmelites” - feminine, see 1 Samuel 30:5 for masculine “Carmelite.”

356 יָמִים (yâmiym) “days” - this is what it says literally, but the meaning is a “year.” See Exodus 13:10 and footnote.

357 Written גִּרְזִי (girziy) “Girzite” NKJV; read גִּזְרִי (gizriy) “Gezrites” KJV

358 אֶל-פֶּשַׁטְתֶּם (al-peshattem) “Have you not raided” DARBY (more literal); “Where have you made a raid” NKJV, NAS – this is abnormal Hebrew construction, perhaps explained by Achish's poor Hebrew? אֶל (al) is an adverb of negation (“no” or “not”) not otherwise found with the perfect tense, as here. LXX reads, ἐπὶ τίνα (epi tiva) “Upon whom . . .”

Also, the verb here, “you raided,” is a plural “you.”

359 יֶרַחְמֵאֵלִי (yarchem'eliy) “Jerahmeelite” YLT; “Jerahmeelites” NKJV – found also in 1 Samuel 30:29.

**28**[1] And it was in those days, so Philistines gathered their camps for war to fight against Israel. And Achish said to David, “You surely know that you will go out with me in the camp, you and your men.” [2] And David said to Achish, “So, you know what your servant does.” And Achish said to David, “So, I will put you guard to my head all the days.”

[3] And Samuel died, and all Israel lamented for him. And they buried him in Height, in his city. And Saul removed the mediums<sup>360</sup> and the familiar spirits from the land. [4] And Philistines gathered and came in and camped in Shunem. And Saul gathered all Israel and camped in Gilboa.<sup>361</sup> [5] And Saul saw Philistines' camp and feared, and his heart trembled greatly. [6] And Saul asked in Yehvah, and Yehvah did not answer him, neither in the dreams, nor in the Urim,<sup>362</sup> nor in the prophets.

[7] And Saul said to his servants, “Seek for me a woman, an owner of necromancy,<sup>363</sup> so I may go to her and inquire in her.” And his servants said to him, “Behold, a woman, an owner of necromancy, is in Spring of Dor.” [8] And Saul disguised himself and wore other garments, and he, and two men with him, went. And they came to the woman at night. And he said, “Please, divine for me in the necromancy and bring up for me who I say to you.” [9] And the woman said to him, “Look, you know what Saul did, where he cut off the mediums and the familiar spirit from the land. So, why are you trying to ensnare my soul to kill me?” [10] And Saul swore to her in Yehvah, saying, “Yehvah lives, no punishment will encounter you in this matter.”

[11] And the woman said, “Who shall I bring up for you?” And he said, “Bring up Samuel for me.” [12] And the woman saw Samuel, and cried out in a loud voice. And the woman said to Saul, saying, “Why have you deceived me! So, you are Saul!” [13] And the king said to her, “Do not fear. So, what do you see?” And the woman said to Saul, “Gods,<sup>364</sup> I see, going up<sup>365</sup> from the earth?” [14] And he said to her, “What is his form?” And she said, “An old man is coming up wrapped with a robe.” And Saul knew that he was Samuel. And he knelt down nostrils to earth and bowed.

[15] And Samuel said to Saul, “Why have you disturbed me to cause me to come up?” And Saul said, “I am very distressed, and Philistines are fighting against me. And Gods, he has turned aside from upon me and does not answer either by the hand of the prophets nor dreams. So, I have called to you to make known to me what I should do.” [16] And Samuel said, “And why ask me? So, Yehvah has turned aside from over you, and he is your foe.<sup>366</sup> [17] And Yehvah will do for himself just as he spoke in my hand, and Yehvah will tear the kingdom from your hand and give her to your friend,<sup>367</sup> to David. [18] Because, you did not listen to Yehvah's voice,

360 אֲבוֹת ('ovot) “mediums” NKJV, NAS; “familiar spirits” YLT, KJV – see footnote for Leviticus 19:31.

361 גִּלְבּוֹעַ (gilbo'a) “Gilboa” - found also in 1 Samuel 31:1, 8; 2 Samuel 1:6, 21; 21:12; 1 Chronicles 10:1, 8.

362 אֲוִרִים ('uriym) “Urim” - see Exodus 28:30 and footnote.

363 אוֹב ('ov) “necromancy” = “medium” - same Hebrew word, see footnote for Leviticus 19:31.

364 אֱלֹהִים ('elohiym) “Gods” - plural noun, subject of the following plural participle.

365 עֹלִים ('oliym) “going up” - plural participle

366 עֶרֶב (ârekhâ) “your foe” - עָרַב ('âr) “foe” is only also found in Psalm 139:20 (“enemies” NAS, NKJV).

367 רֵעַ (rê'a) “friend” CEB; “fellow countryman” CJB; “colleague” ISV; “fellow” TLV; “neighbor” NKJV, etc.. This can

and you did not do his burning anger against Amalek. Therefore, Yehvah has done this thing to you this day. [19] And Yehvah has given also Israel with you into Philistines' hand, and tomorrow, you and your sons will be with me.<sup>368</sup> Also, Yehvah has given Israel's camp into Philistines' hand.”<sup>369</sup>

[20] And Saul hastened and fell his full height to earth, and was very afraid from Samuel's words. Also, there was no strength in him, for he had not eaten bread<sup>370</sup> all the day and all the night. [21] And the woman came to Saul and saw that he was very dismayed. And she said to him, “Look, your maidservant listened to your voice and put my soul in my palm, and I listened to your words that you spoke to me. [22] And now, you also, please listen to your maidservant's voice. And I will put before you a morsel of bread and eat, and it shall be in you strength for going on the way.” [23] And he refused and said, “I will not eat.” And his servants, and also the woman, broke him down,<sup>371</sup> and he listened to their voice. And he arose from the earth and sat at the bed.

[24] And the woman had a stall calf in the house and hastened and slaughtered him, and took meal and baked unleavened bread. [25] And she brought near before Saul and before his servants, and they ate and arose and went in that night.

**29**[1] And Philistines gathered all their camps to Aphek, and Israel was camped at the spring which was in Jezreel. [2] And Philistines' lords were crossing over by hundreds and by thousands, and David and his men were crossing over in the rear with Achish. [3] And Philistines' rulers said, “What are these Hebrews?” And Achish said to Philistines' rulers, “Is this not David, servant of Saul, king of Israel, who has been with me these days, or these years, and I have not found in him anything from the day of his fall<sup>372</sup> unto this day.”

[4] And Philistines' rulers were angry with him, and Philistines' rulers said to him, “Make the man turn back and return to his place where you have appointed him there. And he will not go down with us in the battle and not be to us for an adversary<sup>373</sup> in the battle. And in what might this one reconcile himself to his lords,<sup>374</sup> if not with the heads of these men? [5] Is this not David of whom they have sung to him in the dances, saying, 'Saul has struck in his thousands and David his tens of thousands?’”

[6] And Achish called to David and said to him, “Yehvah lives. For you have been

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be translated “friend” (e.g. Proverbs 17:17; 18:24; 27:9) or “neighbor” (e.g. Exodus 20:16-17; 21:14; 22:8 etc.). David was indeed his friend, sparing his life twice! See also David's response to Saul's death (2 Samuel 1:17-24).

368 This statement is often perverted to assume Saul went to heaven. But, “Do not be deceived” (1 Cor. 6:9-10; etc.).

“Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.” (1 John 3:15; Revelation 21:8 “murderers”). Saul was clearly a murderer, hating and wanting to kill David. He also murdered 85 priests and the entire city of Nob (1 Samuel 22:17-19). See also 1 Chronicles 10:13. Leviticus 20:6 was fulfilled against Saul.

369 Sad consequence to Saul's wickedness. One man's sin, as here, can seriously affect others, e.g. Jonathan's death and others' death and distress in Israel. Likewise, Genesis 3 (one man's sin ruined all his children), Exodus 20:5 (e.g. 2 Kings 24:1-4); Joshua 7 (Achan); Ezekiel 21:3-4 (“both righteous and wicked”). See also Hosea 14:9.

370 לֶחֶם (lechem) “bread” - here's an example of how “bread” is also used for “food” in general.

371 יִפְרֹצוּ (yiphretsu) “broke . . . down” (e.g. Isaiah 5:5 “break down”; Psalm 80:12; 89:40 “broken down”); Green “forced”; “compelled” KJV; “urged” NKJV.

372 נָפַל (nâphlo) “his fall”; “his falling” YLT; “he fell” KJV, Green; “his falling away” DARBY; “he defected” NKJV

373 שָׂטָן (sâtân) “adversary” - see footnote for Numbers 22:22.

374 אֲדֹנָיו (ʾadonâyv) “his lords” - see footnote for Genesis 24:9.

upright and good in my eyes, your going out and your coming in with me in the camp. For I have not found in you bad from the day of your coming to me until this day. But, in the eyes of the lords you are no good. [7] And now, turn and go in peace, and don't do bad in Philistines' lords' eyes.” [8] And David said to Achish, “For what have I done and what have you found in your servant from the day that I was before you unto this day, that I am not coming and fighting against the enemies of my lord the king?”

[9] And Achish answered and said to David, “I know, for you are good in my eyes, as a messenger of Gods.<sup>375</sup> However, Philistines' rulers have said, 'He cannot go up with us in the battle.' [10] So now, rise early in the morning, and your lords'<sup>376</sup> servants who have come with you, and you-all<sup>377</sup> shall rise early in the morning, and you have light, so go.” [11] So, David arose early, he and his men, to go in the morning to return to Philistines' land, and Philistines went up to Jezreel.

**30**[1] And it was, in David and his men coming in to Ziklag on the third day, so Amalekites had raided the South and Ziklag, and struck Ziklag, and burnt her in the fire. [2] And they took captive the women who were in her, from small unto great, they did not kill any. And they lead away and went on their way.

[3] And David and his men came in to the city, and behold, burned in the fire. And their women and their sons and their daughters were taken captive. [4] And David and the people who were with him lifted up their voice and wept until there was no strength in them to weep. [5] And David's two women were taken captive, Ahinoam the Jezreelite, and Abigail, woman of Fool, the Carmelite.<sup>378</sup>

[6] And David was very distressed, for the people said to stone him; because the soul of all the people was bitter, each over his sons and over his daughters. And David strengthened himself in Yehvah his Gods. [7] And he said to Abiathar the priest, son of Ahimelek, “Please bring near to me the Ephod.” And Abiathar brought near the Ephod to David. [8] And David asked in Yehvah, saying, “Shall I pursue after this troop? Shall I overtake him?”<sup>379</sup> And he said to him, “Pursue, for you shall surely overtake and surely deliver.”

[9] And David went, he and six hundred men who were with him. And they came to the brook Besor, and those left behind stayed. [10] And David, he and four hundred men, pursued, and two hundred, who were too faint to cross the brook Besor, stayed.

[11] And they found an Egyptian man in the field, and they took him to David. And they gave to him bread, and he ate, and water to drink. [12] And they gave to him a piece of a cake of figs and two bunches of raisins, and he ate and his spirit returned<sup>380</sup> to him; for he had not eaten bread nor drank water for three days and three nights. [13] And David said to him, “To whom do you belong? And where are you from?” And he said, “I am an Egyptian boy, servant to an Amalekite man. And my lord left me, because I became sick three days ago. [14] We had raided south of

375 אֱלֹהִים ('elohiym) “Gods” - see footnote for Genesis 1:1.

376 אֲדֹנָיִךְ ('adoneykhâ) “your lords” - see footnote for 1 Samuel 26:15.

377 הַשְּׁכָמְתֶם (hishkamtem) “you-all rise early” - plural “you” thus, “you-all” to bring across what is being said.

378 כַּרְמֶלִי (karmeliy) “Carmelite” - masculine, thus referring to Fool. See 1 Samuel 27:3 in reference to Abigail.

379 הָאֲשִׁיגֵנוּ (ha'assigenu) “Shall I overtake him” - “him” refers to the “troop” (masculine singular), גִּדּוּד (gedud).

380 תָּשָׁב רִחוּוֹ (tâshâv rucho) “his spirit returned” - see Judges 15:19 and footnote.

the Cherethite,<sup>381</sup> and over where is Judah's, and over south of Caleb, and Ziklag we burned in the fire.” [15] And David said, “Will you bring me down to this troop?” And he said, “Swear to me in Gods you won't kill me and won't deliver me into my lord's hand, and I will bring you down to this troop.”

[16] And he brought him down. And behold, spread out upon the face of all the land, eating and drinking and feasting in all the great spoil that they took from Philistines' land and Judah's land. [17] And David struck them from the twilight and unto the evening to their next day. And not a man escaped from them, except four hundred young men who were riding upon the camels; and they fled. [18] And David recovered all that the Amalekites took, and David recovered his two women. [19] And there was not lacking to them, from the small and unto the great, and unto sons and unto daughters, and from spoil and from all that they took for them, David brought back everything. [20] And David took all the flocks and the herds. They lead before that livestock and said, “This is David's spoil.”

[21] And David came to the two hundred men who were too faint to go after David, and they dwelt there at the brook Besor. And they went out to meet David and to meet the people who were with him, and David drew near the people and asked them for peace.<sup>382</sup> [22] And all the bad men and of Belial<sup>383</sup> from the men who went with David, answered and said, “On account that they did not go with me,<sup>384</sup> we will not give to them from the spoil that we have obtained. Except, each his woman and his sons, and they shall lead away and go.” [23] And David said, “You shall not do thus, my brethren, with what Yehvah has given to us. And he has kept us, and given the troop that came against us into our hand. [24] And who will listen to you, to this word, for as the portion of the one who went down in the battle, so as the portion of the one who stayed by the supplies. They shall divide together.” [25] And it was, from that day and onward, he put her for a statute and for a judgment for Israel until this day.

[26] And David came in to Ziklag and sent from the spoil to elders of Israel, to his friends, saying, “Behold, for you, a blessing from spoil of Yehvah's enemies.” [27] To whom was in House of God, and to whom was in south Ramoth, and to whom was in Jattir, [28] and to whom was in Aroer, and to whom was in Siphmoth,<sup>385</sup> and to whom was in Eshtemoa, [29] and to whom was in Rachal,<sup>386</sup> and to whom was in the cities of the Jerahmeelite, and to whom was in the cities of the Cainite,<sup>387</sup> [30] and to whom was in Hormah,<sup>388</sup> and to whom was in Smoke Pit,<sup>389</sup> and to whom was in

381 כֶּרֶתִי (kerêtiy) “Cherethite” - found also in 2 Samuel 8:18; 15:18; 20:7, 23; 1 Kings 1:38, 44; 1 Chronicles 18:17; Ezekiel 25:16; Zephaniah 2:5.

382 לְשָׁלוֹם (leshâlôm) “for peace” - i.e. how things are going or how he's doing.

383 בְּלִיעַל (veliyya`al) “Belial” - see footnote for Deuteronomy 13:14.

384 עִמִּי (‘immiy) “with me” Green; “with us” NKJV, KJV, YLT, NAS, etc.

385 שִׁפְמוֹת (siphmot) “Siphmoth” - only here.

386 רַכָּחַל (râkhâl) “Rachal” - only here.

387 קַיִנִּי (qêyniy) “Cainite” - see footnote for Genesis 15:19.

388 חֶרְמָה (chârmâh) “Hormah” - see footnote for Numbers 14:45.

389 בּוֹר־עָשָׁן (vor-`âshân) “Smoke Pit”; “smoking pit” BDB; “Chorashan” NKJV; “Bor-ashan” NAS – only here. עָשָׁן

(`âshân) is “smoke” (e.g. Joshua 20:40), בּוֹר (vor) or בּוֹר (bor) is “pit” (e.g. Exodus 21:34).

Athach,<sup>390</sup> [31] and to whom was in Hebron, and to all the places where David, he and his men, would go there.

**31**[1] And Philistines were fighting against Israel. And men of Israel fled from before Philistines, and fell slain on mount Gilboa. [2] And Philistines followed hard after<sup>391</sup> Saul and his sons, and Philistines struck Jonathan and Abinadab and Melchi-Shua, Saul's sons. [3] And the battle was heavy to Saul, and the men shooting with the bow found him, and he was severely pained<sup>392</sup> from the archers.

[4] And Saul said to his equipment bearer, “Draw your sword and pierce me with her, lest these foreskined come and pierce me and abuse me.” And his equipment bearer was unwilling, for he was very afraid. So, Saul took the sword and fell upon her. [5] And his equipment bearer saw that he was dead, and he also fell upon his sword and died with him. [6] So, Saul died, and his three sons, and his equipment bearer, also all his men on that day together.

[7] And men of Israel who were beyond the valley and who were beyond the Jordan saw that men of Israel fled, and that Saul and his sons were dead. So, they left the cities and fled. And Philistines came in and dwelt in them. [8] And it was on the next day, so Philistines came to strip the slain, and they found Saul and his three sons fallen on mount Gilboa. [9] And they cut off his head and stripped off his equipment and sent throughout Philistines' land to proclaim the news roundabout among the house of their idols and the people. [10] And they put his equipment at the house of Ashtoreths, and his body they fastened on House of Shan's<sup>393</sup> wall.

[11] And inhabitants of Jabesh Gilead heard about him, what Philistines did to Saul. [12] And every valiant man arose and walked all night, and took Saul's body and his sons' bodies from House of Shan's wall, and came into Jabesh and burnt them there. [13] And they took their bones and buried under the tamarisk tree in Jabesh. And they fasted seven days.

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390 עֲתָךְ (ʿatâkh) “Athach” - only here.

391 יָדְבִקּוּ (yadbequ) “followed hard after” - same root word for “cling” in Genesis 2:24 (see footnote), except here Hiphil.

392 יָחַל (yâchel) “pained” YLT; “wounded” NKJV, KJV, NAS – this verb is used for the pain of childbirth (e.g. Isaiah 51:2), for dancing (e.g. Judges 21:23), and for waiting longingly (e.g. Job 35:14).

393 בֵּית שָׁן (bêyt shân) “House of Shan” (means “ease” i.e. house of ease) - found also in 1 Samuel 31:10, 12; 2 Samuel 21:12. See also “House of Shean” in Joshua 17:11.





## 2 Samuel<sup>1</sup>

**1**[1] And it was, after Saul's death, so David returned from striking the Amalekite. And David stayed in Ziklag two days. [2] And it was, on the third day, and behold, a man came from the camp from with Saul, and his clothes were torn and dirt was upon his head. And it was, in his coming to David, so he fell to earth and bowed. [3] And David said to him, "Where from this do you come?" And he said to him, "I escaped from Israel's camp."

[4] And David said to him, "What is the word? Please tell me." And he said that, "The people fled from the battle, and also many fell from the people and died. And also, Saul and Jonathan his son are dead." [5] And David said to the young man telling him, "How do you know that Saul and Jonathan his son are dead?"

[6] And the young man telling him said, "I happened to meet on mount Gilboa, and behold, Saul leaning upon his spear. And behold, the chariots and those possessing horses followed hard after him. [7] And he turned after me and saw me and called to me. And I said, 'Here I am.' [8] And he said to me, 'Who are you?' And I said<sup>2</sup> to him, 'I am an Amalekite.' [9] And he said to me, 'Please stand over me and kill me, for the agony<sup>3</sup> has seized me, for my soul is all still in me.' [10] And I stood over him and killed him, for I knew that he would not live after his fall. And I took the crown which was upon his head and a bracelet that was upon his arm and have brought them here to my lord."

[11] And David grabbed his clothes and tore them, and so did all the men who were with him. [12] And they lamented and wept and fasted until the evening over Saul and over Jonathan his son and over all Yehvah's people and over Israel's house, because they fell by the sword.

[13] And David said to the young man telling him, "Where from this are you?" And he said, "Son of a sojourner man, I am an Amalekite." [14] And David said to him, "How were you not afraid to send your hand to destroy Yehvah's anointed?" [15] And David called to one from the young men and said, "Draw near. Attack him." And he struck him, and he died. [16] And David said to him, "Your bloods<sup>4</sup> are upon your head, for your mouth answered against you, saying, 'I killed Yehvah's anointed.'" [17] And David recited<sup>5</sup> this elegy<sup>6</sup> over Saul and over Jonathan his son, [18] and he said to teach Judah's sons, "Bow."<sup>7</sup> Behold, it is written upon the book of the Upright.<sup>8</sup>

<sup>1</sup> This is the Hebrew title. The Greek (LXX) title is "2 Kings."

<sup>2</sup> Read אָמַר ('omar) "I said"; written יֹאמַר (yo'mer) "he said." LXX has "I said" εἶπα (eipa).

<sup>3</sup> הַשְׁבִּיץ (hashâvâts) "the agony"; uncertain word, only found here. LXX "terrible darkness" σκότος δεινόν (skotos deinon).

<sup>4</sup> Written דָּמַיִךְ (dâmeykhâ) "your bloods"; read דָּמְךָ (dâmkhâ) "your blood"

<sup>5</sup> יָקַנָּה (yeqonên) "recited" MEV; "chanted" NAS; "sang" Green; "lamented" NKJV – this verb is from the same root as the following "elegy."

<sup>6</sup> קִינָה (qiynâh) "elegy" ("a poem of serious reflection, typically a lament for the dead" Oxford) BDB; "dirge" TLB; "death-dirge" Green; "lamentation" NKJV – this noun is also found in 2 Chronicles 35:25(2x); Jeremiah 7:29; 9:10(H9), 20(H19); Ezekiel 2:10; 19:1, 14(2x); 26:17; 27:2, 32; 28:12; 32:2, 16; Amos 5:1; 8:10, and for a location in Joshua 15:22 (footnote).

<sup>7</sup> קָשֶׁת (qâshet) "Bow"; YLT "the Bow"; NKJV "the Song of the Bow."

[19] “The gazelle<sup>9</sup> of Israel is slain upon your high places. How mighty ones have fallen! [20] Tell not in Winepress. Proclaim no news<sup>10</sup> in Ashekron's streets, lest Philistine's daughters rejoice; lest the daughters of the foreskinned triumph. [21] The mountains at Gilboa, no dew and no rain upon you, nor fields of offerings. For there mighty ones' shields were cast away, Saul's shield not anointed in the oil. [22] From blood of slain ones, from fat of mighty ones, Jonathan's bow did not turn back, and Saul's sword did not return empty. [23] Saul and Jonathan were the beloved ones and the pleasant ones in their lives, and in their deaths they were not divided. They were swifter than eagles, mightier than lions. [24] Daughters of Israel, weep to Saul, the one who clothed you, scarlet with luxury, ornaments of gold upon your clothing. [25] How the mighty ones have fallen in the midst of the battle. Jonathan, slain upon your high places. [26] Distress is to me, over you, my brother Jonathan. You were very pleasant to me. Your love was more wonderful to me than love of women. [27] How mighty ones have fallen, and weapons of war have perished.”

**2**[1] And it was, after this, David asked in Yehvah, saying, “Shall I go up in one of Judah's cities.” And Yehvah said to him, “Go up.” And David said, “Where shall I go up?” And he said, “To Hebron.” [2] And David went up there, and also his two women, Ahinoam the Jezreelite, and Abigail, woman of Fool the Carmelite. [3] And David went up, and his men who were with him, each and his house, and they dwelt in Hebron's cities.

[4] And Judah's men came and anointed David there for king over Judah's house. And it was told to David, saying, “Men of Jabesh Gilead are who buried Saul.” [5] And David sent messengers to Jabesh Gilead's men and said to them, “Blessed are you to Yehvah who has done this kindness with your lords,<sup>11</sup> with Saul; so you have buried him. [6] And now, Yehvah do with you kindness and truth. And also I will do with you this good, because you did this thing. [7] And now, let your hands be strong and be sons of valor, for your lords Saul is dead, and also Judah's house has anointed me for king over them.”

[8] And Abner, son of Lamp, ruler of the army that was Saul's, took Man of Shame,<sup>12</sup> Saul's son, and made him cross over to Two Camps,<sup>13</sup> [9] and made him king to the Gilead and to the Ashurite and to Jezreel and over Ephraim and over Benjamin and over all Israel. [10] And Man of Shame, son of Saul, was a son of forty years in his reigning over Israel, and he reigned two years. Only Judah's house was after David. [11] And the number of days that David was king in Hebron over Judah's house was seven years and six months.

[12] And Abner, son of Lamp, went out, and servants of Man of Shame, son of

8 יָשָׁר (yâshâr) “Upright” - see Joshua 10:13 and footnote.

9 צִבְי (tseviy) “gazelle” NIV; “gazelles” MSG; “beauty” NKJV; “glory” JUB - Can be either “gazelle” (Deuteronomy 12:15; Isaiah 13:14) or “beauty” (e.g. Isaiah 4:2; 13:19) or “glory” (e.g. Isaiah 24:16). Asahel is likened to a gazelle (same word) in 2 Samuel 2:18, and some Gadites are likened to gazelles in 1 Chronicles 12:8.

10 תְּבַשְׂרוּ (tevasseru) “Proclaim . . . news” - same verb and idea (contextually) in 1 Samuel 31:9.

11 אֲדֹנֵיכֶם ('adonêykhem) “your lords” - both “your” and “lords” are plural.

12 אִישׁ בֹּשֶׁת ('iysh boshet) “Man of Shame”; NKJV “Ishbosheth”; NAS “Ish-bosheth” - אִישׁ ('iysh) is “man” (2 Samuel 1:2) and בֹּשֶׁת (boshet) is “shame” (e.g. 1 Samuel 20:30[2x]).

13 מַחֲנַיִם (mahanâyim) “Two Camps”; NKJV “Mahanaïm” - see footnote for Genesis 32:2.

Saul, from Two Camps to Gibeon. [13] And Joab, son of Zeruiah, and servants of David went out and met them by Gibeon's pool, together. And these sat by the pool from this, and these by the pool from this.<sup>14</sup> [14] And Abner said to Joab, "Please, let the young men arise and let them compete before us." And Joab said, "Let them arise." [15] And they arose and crossed over in number, twelve for Benjamin and for Man of Shame, son of Saul, and twelve from David's servants. [16] And they each seized his neighbor's head and his sword in his neighbor's side and fell together. And they called that place, the Plot<sup>15</sup> of Rocks<sup>16</sup> which is in Gibeon.

[17] And the battle was very severe that day, and Abner and Israel's men were beaten before David's servants. [18] And the three sons of Zeruiah were there, Joab, and Abishai, and Asahel,<sup>17</sup> and Asahel was swift in his feet, as one of the gazelles who is in the field. [19] And Asahel pursued after Abner and did not turn to go to the right or the left from after Abner.

[20] And Abner turned after him and said, "Is that you Asahel?" And he said, "I." [21] And Abner said to him, "Turn to your right or your left and grab for yourself one from the young men and take for yourself his spoil." And Asahel was unwilling to turn aside from after him. [22] And Abner added again saying to Asahel, "Turn aside for yourself from after me. Why should I strike you to earth? And how would I lift up my face to Joab your brother?" [23] And he refused to turn aside. And Abner struck him with the back<sup>18</sup> of the spear to the belly,<sup>19</sup> and the spear came out from his back,<sup>20</sup> and he fell there; and died where he was. And all who came to the place where Asahel fell there and died, so they stood.

[24] And Joab and Abishai pursued after Abner, and the Sun was coming in. And they came unto Hill of Cubit<sup>21</sup> which is upon the face of Giah, way of Gibeon's wilderness. [25] And sons of Benjamin gathered together after Abner, and they became one troop and stood on top of one hill. [26] And Abner called to Joab and said, "Will a sword consume forever? Do you not know that it will be bitter in the end? And until when will you not say to the people to turn back from after their brethren?" [27] And Joab said, "The Gods is alive.<sup>22</sup> For if you had not spoken, surely then by morning the people would have given up each from after his brother." [28] And Joab blew in the horn, and all the people stood and did not again pursue after Israel. And they did not continue to fight.

14 In other words, "they sat down, one on one side of the pool and the other on the other side of the pool." (NKJV)

15 חֶלְקֶת (chelqat) "Plot" (= a plot or portion of ground, e.g. Genesis 33:19); LXX μερίς (= part or portion e.g. 1 Samuel 30:24); NKJV, Green "Field"; YLT "Helkath" (transliteration).

16 צִרְיִם (tsuriym) "Rocks" (e.g. same exact word e.g. in Numbers 23:9) Green; "Sharp Swords" NKJV; "Blades" CBS; "Daggers" CEV; "Enemies" NOG; "Hazzurim" YLT (transliteration).

17 עֲשָׂהאֵל (ʿasâh'êl) "Asahel" = "God made" - found also in 2 Samuel 2:19-23, 30, 32; 3:27, 30; 23:24; 1 Chronicles 2:16; 11:26; 27:7; 2 Chronicles 17:8; 31:13; Ezra 10:15.

18 אַחֲרֵי ('acharêy) "back"; EXB "back [butt] end" EXB; Green, CSB, EHV, ESV, GW "butt"; NAS, JUB "butt end," NKJV "blunt end" NKJV; YLT "hinder part." Same root word as the following "back" in this same verse.

19 חֹמֶשׁ (chomesh) "belly" - this particular word for belly is used only in this same kind of context. Found also in 2 Samuel 3:27; 4:6; 20:10.

20 אַחֲרָיו ('acharâyv) "his back"

21 אַמְמָה ('ammâh) "Cubit" (= "cubit" e.g. in Genesis 6:15-16); "Ammah" NKJV, etc. - only here for a location.

22 חַי הָאֱלֹהִים (chay hâ'elohiym) "The Gods is alive" - חַי (chay) "alive" is a singular adjective, הָאֱלֹהִים (ha'elohiym) "The Gods" plural noun, see footnote for Genesis 1:1.

[29] And Abner and his men went on the plain all that night, and they crossed over the Jordan and went all the Bithron<sup>23</sup> and came into Two Camps. [30] And Joab turned back from after Abner and gathered all the people, and they were missing nineteen men from David's servants, and Asahel. [31] And David's servants struck from Benjamin and among Abner's men three hundred and sixty men died. [32] And they carried Asahel and buried him in his father's grave which was in House of Bread. And Joab and his men went all the night and it became light to them in Hebron.

**3**[1] And the war was long between Saul's house and David's house. And David's house grew stronger,<sup>24</sup> and Saul's house grew weaker.<sup>25</sup> [2] And there were sons born to David in Hebron, and his firstborn was Amnon<sup>26</sup> to Ahinoam the Jezreelitess, [3] and his second, Chileab<sup>27</sup> to Abigail, woman of Fool the Carmelite, and the third Absalom,<sup>28</sup> son of Maachah daughter of Talmai king of Geshur, [4] and the forth, Adonijah,<sup>29</sup> son of Haggith,<sup>30</sup> and the fifth, Shephatiah,<sup>31</sup> son of Abital,<sup>32</sup> [5] and the sixth, Ithream,<sup>33</sup> to Heifer<sup>34</sup> David's woman. These they bore to David in Hebron.

[6] And it was, during the war between Saul's house and David's house, so Abner was strengthening himself in Saul's house. [7] And Saul had a concubine, and her name was Rizpah,<sup>35</sup> daughter of Ajah.<sup>36</sup> And he said to Abner, “Why have you gone in to my father's concubine?” [8] And Abner became very angry at Man of Shame's words, and said, “Am I a dog's head that belongs to Judah? Today I do kindness to

23 בִּיתְרוֹן (bitron) “Bithron” - only here.

24 הִלָּךְ וְחֻזַּק (holêkh vechâzêq) “grew stronger” - singular participle and adjective

25 הִלָּכִים וְדָלִים (holkhiym vedalliyim) “grew weaker” - plural participle and adjective

26 אֲמֹנֹן ('amnon) “Amnon” - found also in 2 Samuel 13:1-4, 6-10, 15, 20(אֲמִינֹן ['amiynon] w/definite article), 22, 26-29, 32-33, 39; 1 Chronicles 3:1; and 1 Chronicles 4:20 for Shimon's son.

27 כִּלְאֵב (kilâv) “Chileab” - only here; LXX Δαλουία (Dalouia); also called “Daniel” דָּנִיֵּאל (dāniyyê'l) in 1 Chronicles 3:1.

28 אַבְשָׁלוֹם ('avshâlom) “Absalom” (= father is peace) – found in 2 Samuel 13-19; 20:6; 1 Kings 1:6; 2:7, 28; 1

Chronicles 3:2; 2 Chronicles 11:20-21 (= 1 Kings 15:2, 10, אַבְיִשָׁלוֹם ['aviyshâlom] = my father is peace); Psalm 3:1.

29 אֲדֹנִיָּה ('adonuyyâh) “Adonijah” (= my lord is Yah) – found also in 1 Kings 1:5, 7-9, 11, 13, 18, 24-25, 41-43, 49-51; 2:13, 19, 21-24, 28; 1 Chronicles 3:2; 2 Chronicles 17:8 (a Levite); Nehemiah 10:16 (a leader).

30 חַגִּית (chaggiyt) “Haggith” (= festive, חֵג [chag] is “feast” e.g. Judges 21:19; see also the male version of this word in Genesis 46:16) - 1 Kings 1:5, 11; 2:13; 1 Chronicles 3:2.

31 שִׁפְטִיָּה (shephatyâh) “Shephatiah” (= “Yah judged”) - found also in 1 Chronicles 3:3; 9:8; 12:5(שִׁפְטִיָּהּ [shephatyâhu]); 27:16(שִׁפְטִיָּהּ [shephatyâhu]); 2 Chronicles 21:2(שִׁפְטִיָּהּ [shephatyâhu]); Ezra 2:4, 57; 8:8; Nehemiah 7:9, 59; 11:4; Jeremiah 38:1.

32 אַבִּיטָל ('aviytâl) “Abital” (= “my father is dew” - Dew is seen as a good thing, e.g. Genesis 27:28) - found also in 1 Chronicles 3:3.

33 יִתְרָעַם (yitre'âm) “Ithream” - found also in 1 Chronicles 3:3.

34 עֵגְלָה ('egklâh) “Heifer” (same exact word as in 1 Samuel 16:2 “heifer” NKJV); “Eglah” NKJV, etc. - as a name found also in 1 Chronicles 3:3.

35 רִצְפָּה (ritspâh) “Rizpah” (= “burning coal” e.g. Isaiah 6:6 NKJV) – found also as a name in 2 Samuekl 21:8, 10-11.

36 אַיָּה ('ayyâh) “Ajah” (= “kite” TT or “falcon” NKJV e.g. Leviticus 11:14 [see footnote]) – see footnote for Genesis 36:24

Saul's house, your father, to his brethren and to his friends,<sup>37</sup> and I have not made you found in David's hand. And you put on me an iniquity of the woman today! [9] Thus, Gods, may he do to Abner and thus add to him, if just as Yehvah swore to David, so thus shall I do for him, [10] to transfer the kingdom from Saul's house and to raise up David's throne over Israel and over Judah from Dan to Beersheba.” [11] And he was not able again to return Abner a word from his fear of him.

[12] And Abner sent messengers on his behalf to David, saying, “Whose is the land?” Saying, “Cut your covenant with me. And behold, my hand is with you to turn to you all of Israel.” [13] And he said, “Good, I will cut with you a covenant. However, one thing I require from you,” saying, “you shall not see my face, unless you first bring Michal, Saul's daughter, when you come to see my face.”

[14] And David sent messengers to Man of Shame, Saul's son, saying, “Give my woman, Michal, whom I betrothed to myself for a hundred Philistines' foreskins.” [15] And Man of Shame sent and took her from with a man, from with Paltiel,<sup>38</sup> son of Lush.<sup>39</sup> [16] And her man went with her, walking and weeping after her unto Young Men.<sup>40</sup> And Abner said to him, “Go, return.” And he returned.

[17] And Abner's word was with elders of Israel, saying, “Even yesterday, even three days ago,<sup>41</sup> you were seeking David for king over you. [18] So now, do it, for Yehvah has said to David, saying, 'In David my servant's hand, saving my people Israel from Philistines' hand and from all their enemies hand.'” [19] And Abner also spoke in Benjamin's ears, and Abner also went to speak in David's ears in Hebron all that was good in Israel's eyes and eyes of all Benjamin's house.

[20] And Abner came to David at Hebron, and with him were twenty men. And David made a feast for Abner and for the men who were with him. [21] And Abner said to David, “I will arise and go and gather together to my lord the king all Israel. And they shall cut a covenant with you, and you shall reign in all your soul desires.” And David sent Abner, and he went in peace.

[22] And behold, David's servants and Joab came from the troop, and they brought much spoil with them. And Abner was not with David in Hebron, for he sent him and he went in peace. [23] And Joab and all the army that was with him came, and they declared to Joab, saying, “Abner, son of Lamp, came to the king, and he sent him and he went in peace.” [24] And Joab went to the king and said, “What have you done? Look, Abner came to you. For what is this? You sent him, and he surely went? [25] You know Abner, son of Lamp, that he came to deceive you and to know your going out and your coming in, and to know all that you are doing.”

[26] And Joab went out from with David, and sent messengers after Abner, and they brought him back from well of Sirah.<sup>42</sup> And David did not know. [27] And Abner returned to Hebron, and Joab turned him aside to the midst of the gate to speak

37 מַרְעֵהוּ (mêrê'êhu) “his friends” - “friend” is singular, but translated plural due to meaning is not limited to a single friend. This same word is used in this same way in Proverbs 19:7 with the singular noun “friend” and a plural verb.

38 פִּלְטִיֶּאֱל (paltiy'êl) “Paltiel” - named “Palti” פִּלְטִי (palti) in 1 Samuel 25:44.

39 Read לַיִשׁ (layish) “Lion,” written לוֹשׁ (lush) “Lush” (= to “knead” e.g. 2 Samuel 13:8) – named “Lion” לַיִשׁ (layish) in 1 Samuel 25:44 (see footnote).

40 בַּחֲרִיִּים (bachuriym) “Young Men” (= “young men” e.g. Numbers 11:28); NKJV, etc. “Bahurim.”

41 גַּם־תְּמוֹל גַּם־שְׁלֹשׁ (gam-temol gam shilshom) “Even yesterday, even three days ago” - this is a figure of speech meaning, “In time past.”

42 סִרָּה (sirâh) “Sirah” - only here.

with him in private. And he struck him there in the belly, and he died for the blood of Asahel his brother.

[28] And David heard afterwards and said, “I and my kingdom are innocent before Yehvah forever from the blood of Abner, son of Lamp. [29] May it whirl<sup>43</sup> upon Joab's head and to all his father's house. And from Joab's let there not be cut off a discharge and a leper and one who grabs on the spindle<sup>44</sup> and who falls by the sword, and lacks bread.” [30] And Joab and Abishai his brother killed Abner, because he killed Asahel their brother in Gibeon in the battle.

[31] And David said to Joab and to all the people who were with him, “Tear your clothes and gird on sackcloth and lament for Abner.” And the king went after the coffin. [32] And they buried Abner in Hebron. And the king lifted up his voice and wept at Abner's grave, and all the people wept. [33] And the king recited to Abner and said, “As the death of a fool Abner died? [34] Your hands were not bound. Your feet not drawn near to fetters. As falling before sons of injustice<sup>45</sup> you fell.” And all the people began to weep again over him.

[35] And all the people came to persuade David to eat bread while yet the day. And David swore saying, “Thus Gods, may he do to me and thus do again, if before the coming in of the Sun I taste bread or anything else.” [36] And all the people took notice, and it was good in their eyes, as all that the king did was good in the eyes of all the people. [37] And all the people and all Israel knew on that day that it was not from the king to put Abner, son of Lamp, to death. [38] And the king said to his servants, “Do you not know that a ruler and a great one has fallen this day in Israel? [39] And I today am weak and anointed king, and these men, sons of Zeruiah, are too harsh for me. Yehvah repay to the doer of bad according to his bad.”

**4**[1] And Saul's son heard that Abner had died in Hebron, and his hands became feeble and all of Israel were dismayed.<sup>46</sup> [2] And there were of Saul's son two men, leaders of troops. The name of the one was Baanah,<sup>47</sup> and the name of the second, Rechab,<sup>48</sup> sons of Pomegranate the Beerothite<sup>49</sup> from sons of Benjamin (for Beeroth was also considered in Benjamin, [3] and the Beerothites fled to Gattaim;<sup>50</sup> and they have been there sojourning until this day). [4] And Jonathan, Saul's son, had a son with crippled feet. He was a son of five years when the news of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it was, in her haste to flee, so he fell and became lame. And his name was Mephibosheth.<sup>51</sup>

43 יָחַל (yâchlu) “whirl” Green, NET, TLV; “rest” NKJV; “fall” NAS; “stay” YLT – this verb is also used for dancing (e.g. Judges 21:23), for pain (e.g. 1 Samuel 31:3), and for waiting longingly (e.g. Job 35:14).

44 פֶּלֶךְ (pelekh) “spindle” (= “spindle” Proverbs 31:19 NKJV) CSB, NET, WYC, etc.; “distaff” NAS; “staff” NKJV.

45 בְּנֵי-עוֹלָה (venêy-`avlâh) “sons of injustice”; YLT “sons of evil” - עוֹלָה (`avlâh) = “injustice” (e.g. Job 6:29 NKJV).

46 נִבְהָלוּ (nivhâlu) “were dismayed” - plural verb, i.e. *they* were dismayed.

47 בַּעֲנָה (ba`anâh) “Baanah” - found also in 2 Samuel 4:5-6, 9, and others by this name in 2 Samuel 23:29; 1 Kings 4:16; 1 Chronicles 11:30; Ezra 2:2; Nehemiah 7:7; 10:27(H28).

48 רֶכָב (rêkhâv) “Rechab” - found also in 2 Samuel 4:5-6, 9; 2 Kings 10:15, 23; 1 Chronicles 2:55; Nehemiah 3:14; Jeremiah 35:6, 8, 14, 16, 19.

49 בְּאֶרֶתִי (be'eroti) “Beerothite” - found also in 2 Samuel 4:3, 5, 9; 23:37; 1 Chronicles 11:39.

50 גִּתַּימָה (gittâyâmâh) “Gattaim” - found also in Nehemiah 11:33.

51 מִפִּיבוֹשֶׁת (mephiyvoshet) “Mephibosheth” - found also in 2 Samuel 9:6, 10-13; 16:1, 4; 19:24-25, 30; 21:7, 8 (vs 8 is a

[5] And sons of Pomegranate the Beerothite, Rechab and Baanah, went and came during the heat of the day to Man of Shame's house, and he was lying down, the lying down of noon. [6] And they came in unto the midst of the house taking wheat, and they struck him to the belly. And Rechab and Baanah his brother escaped. [7] So, they came in the house, and he was lying upon his bed in his bedroom. And they struck him and killed him and removed his head and took his head and went the way of the plain all the night.

[8] And they brought Man of Shame's head to David, and said to the king, "Behold, head of Man of Shame, son of Saul, your enemy who sought your soul, so, Yehvah has given to my lord, the king, vengeance this day from Saul and from his seed." [9] And David answered Rechab and Baanah his brother, sons of Pomegranate the Beerothite, and said to them, "Yehvah lives, who has redeemed my soul from every distress, [10] when one told me saying, 'Behold, Saul died.' And it was as good news in his eyes. So, I grabbed him and killed him in Ziklag, what I gave him for news. [11] How much more, when wicked men have killed Man of Shame in his house upon his bed. And now, will I not seek his blood from your hands and burn<sup>52</sup> you from the earth." [12] And David commanded the young men and they killed them, and they cut off their hands and their feet and hung them by the pool in Hebron. And Man of Shame's head they took and buried in Abner's grave in Hebron.

**5**[1] And all of Israel's tribes came to David at Hebron, and they spoke saying, "We are your bone and your flesh. [2] Also, yesterday, also three days ago,<sup>53</sup> in Saul being king over us, you were going out<sup>54</sup> and the one bringing in Israel, and Yehvah said to you, 'You shall Shepherd my people Israel, and you shall be for a ruler over Israel.'" [3] And all the elders came to the king at Hebron, and the king, David, cut for them a covenant in Hebron before Yehvah. And they anointed David for king over Israel.

[4] And David was a son of thirty years in his reign. He reigned forty years. [5] In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty three years over all Israel and Judah.

[6] And the king and his men went to Jerusalem, to the Jebusite inhabiting the land, and he<sup>55</sup> spoke to David, saying, "You shall not come in here, but the blind and the lame will turn you away," saying, "David shall not come in here." [7] And David captured the stronghold of Zion. She is David's city.

[8] And David said on that day, "Whoever strikes the Jebusite, so let him reach in the water shaft, and the lame and the blind hated of David's soul." Therefore, they say, "Blind and lame shall not come in to the house." [9] And David dwelt in the stronghold, and called her, "City of David." And David built around from the Millo<sup>56</sup> and inward. [10] And David went on and became great, and Yehvah, Gods of hosts, was with him.

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different Mephibosheth).

52 בִּעְרָתִי (vi'artiy) "burn" - see footnote Deuteronomy 13:5.

53 גַּם-אֶתְמוֹל גַּם-שִׁלְשׁוֹם (gam-'etmol gam-shilshom) "Also, yesterday, also three days ago" - figure of speech for "Also, in time past."

54 Written מוֹצִיא (motsiy) "going out"; Read הַמוֹצִיא (hammotsiy) "the one going out"

55 "he" = the Jebusite

56 מִלּוֹ (millo) "Millo" = exact meaning unknown. See footnote for Judges 9:6.

[11] And Hiram,<sup>57</sup> king of Tyre, sent messengers to David, and cedar trees, and workers of wood and workers of stone wall. And they built a house for David. [12] And David knew that Yehvah had established him for king over Israel, and that he exalted his kingdom for the sake of his people Israel.

[13] And David took again concubines and women from Jerusalem after his coming in from Hebron. And sons and daughters were born again to David. [14] And these are the names of those born to him in Jerusalem: Shammua, and Shobab,<sup>58</sup> and Nathan,<sup>59</sup> and Solomon,<sup>60</sup> [15] and Ibhar,<sup>61</sup> and Elishua,<sup>62</sup> and Nepheg, and Japhia, [16] and Elishama, and Eliada,<sup>63</sup> and Eliphalet.<sup>64</sup>

[17] And Philistines heard that they had anointed David for king over Israel, and all Philistines went up to seek David. And David heard and went down to the stronghold. [18] And Philistines came and spread out in Rephaim<sup>65</sup> Valley. [19] And David asked in Yehvah, saying, “Shall I go up to Philistines? Will you give them in my hand?” And Yehvah said to David, “Go up, for I have surely given the Philistines in your hand.”

[20] And David came in to Lord of Breakthroughs,<sup>66</sup> and David struck them there. And he said, “Yehvah has broken through my enemies before me as a breakthrough of water.” Therefore, the name of that place was called Lord of Breakthroughs. [21] And they left their idols<sup>67</sup> there, and David and his men carried them away.

[22] And Philistines again went up and spread out in Rephaim Valley. [23] And David asked in Yehvah. And he said, “Do not go up. Circle around to behind them and come to them from in front of balsam trees.<sup>68</sup> [24] And it shall be, when you hear a sound of marching on the top of the balsam trees, then you shall move. For then Yehvah will have gone out before you to strike in Philistines' camp.” [25] And David did just as Yehvah commanded him, and he struck Philistines from Geba

57 חִירָם (chiyrâm) “Hiram” - found also in 1 Kings 5:1-2, 7-8, 10-12; 9:11-12, 14, 27; 10:11, 22; 1 Chronicles 14:1; 2 Chronicles 2:3, 11-12; 8:2, 18; 9:10, 21.

58 שׁוֹבָב (shovâv) “Shobab” - for a name also found in 1 Chronicles 2:18; 3:5; 14:4. Elsewhere, adjective used for “backsliding” (NKJV) in Isaiah 57:17; Jeremiah 3:14, 22.

59 נָתָן (nâtân) “Nathan” - found also in 2 Samuel 7:2-4, 17; 12:1, 5, 7, 13, 15, 25; 23:36; 1 Kings 1:8, 10-11, 22-24, 32, 34, 38, 44-45; 4:5; 1 Chronicles 2:36; 3:5; 11:38; 14:4; 17:1-3, 15; 29:29; 2 Chronicles 9:29; 29:25; Ezra 8:16; 10:39; Psalm 51:1; Zechariah 12:12.

60 שְׁלֹמֹה (shelomoh) “Solomon”; LXX Σαλωμων (Salômôn) – found close to 300 times in the OT. He is also named “Jedidiah” יְדִידְיָהּ (yedidyâh) = “Beloved of Yah” (2 Samuel 12:25).

61 יִבְחָר (yivchâr) “Ibhar” (= “he chose” or “he chooses”) - found also in 1 Chronicles 3:6; 14:5.

62 אֱלִישׁוּעַ (eliyishu`a) “Elishua” (= “God is salvation”) - found also in 1 Chronicles 14:5.

63 אֱלִיָּאָה (elyâdâ) “Eliada” (= “God knew” or “God knows”) - found also in 1 Kings 11:23 (same name, NKJV “Eliadah,” NAS “Eliada”); 1 Chronicles 3:8; 2 Chronicles 17:17.

64 אֱלִיפָלֵט (eliyphâlet) “Eliphalet” (= “God is deliverance”) - found also in 2 Samuel 23:34; 1 Chronicles 3:6, 8; 8:39; 14:7; Ezra 8:13; 10:33.

65 רֶפְאִים (rephâ'iyim) “Rephaim” - see footnote for Genesis 14:5.

66 בַּעַל פְּרָצִים (baal perâtsiyim) “Lord of Breakthroughs” - found also in 1 Chronicles 14:11.

67 עֲצַבְיָהִם (atsabbêyhem) “idols” (see appendix) // 1 Chronicles 14:12 אֱלֹהֵיהֶם (elohêyhem) “their gods”

68 בִּכְאִים (bekhâ'iyim) “balsam” NAS; “mulberry” NKJV, KJV; “weeping” Green, LXX (κλαυθμῶνος [klauthmônos] = “weeping”). LXX translates this same word in the // passage (1 Chronicles 14:14-15) as ἀπὼν (apiôn) “pear tree.”



unto your going to Gezer.

**6**[1] And David gathered every chosen one in Israel, thirty thousand. [2] And David, and all who were with him from Judah's Lords, arose and went to bring up from there the ark of the Gods, whose name has been called, name of Yehvah of hosts, inhabiting the cherubs above him. [3] And they caused the ark of the Gods to ride on a new cart, and they carried it from Abinadab's house, which was on the hill. And Uzza<sup>69</sup> and Ahio,<sup>70</sup> sons of Abinadab, were driving the new cart.

[4] And they carried it from Abinadab's house which was on the hill with the ark of the Gods, and Ahio went before the ark. [5] And David and all Israel's house played before Yehvah with all fir woods and with lyres and with harps and with tambourines and with rattles<sup>71</sup> and with cymbals. [6] And they came unto Nachon's<sup>72</sup> threshing floor, and Uzza reached out to the ark of the Gods and grabbed it; because the oxen stumbled. [7] And Yehvah's anger burned against Uzzah,<sup>73</sup> and the Gods, he struck him there for the fault.<sup>74</sup> And he died there with the ark of the Gods.

[8] And David became angry because Yehvah burst forth an outbreak<sup>75</sup> against Uzzah. And he called that place Outbreak<sup>76</sup> of Uzzah unto this day. [9] And David feared Yehvah on that day and said, "How can Yehvah's ark come to me?" [10] And David was unwilling to take for himself Yehvah's ark unto David's city. And David turned it aside to Servant of Edom's<sup>77</sup> house, the Gittite.

[11] And the ark stayed at Servant of Edom's house, the Gittite, three months. And Yehvah blessed Servant of Edom and all his house. [12] And it was told to David the king, saying, "Yehvah has blessed Servant of Edom's house and all that he has, because of the ark of the Gods." And David went and brought up the ark of the Gods from Servant of Edom's house to David's city in gladness.

[13] And it was, when those carrying Yehvah's ark took six steps, so they sacrificed oxen and fatlings.<sup>78</sup> [14] And David danced in all strength before Yehvah girded with a linen ephod. [15] And David and all Israel's house brought up Yehvah's ark with shouting and horn blast. [16] And Yehvah's ark was coming into David's city, and Michal, Saul's daughter, looked down through the window and saw David the king leaping and dancing before Yehvah; and she despised him in her heart.

69 **עֶזָּא** ('uzzâ') "Uzza" LEB; "Uzzah" NKJV only in 2 Samuel, elsewhere "Uzza" - found also in 2 Samuel 6:6; 2 Kings 21:18, 26; 1 Chronicles 8:7; 13:7, 9-11; Ezra 2:49; Nehemiah 7:51. See also 2 Samuel 6:7 "Uzzah" **עֶזָּה** ('uzzâh).

70 **אֲחִיּוֹ** ('achyo) "Ahio" - found also in 2 Samuel 6:4; 1 Chronicles 8:14, 31; 9:37; 13:7.

71 **מִנְעֻנְעִים** (mena'an'iyim) "rattles" CEB, CJB, EXB, NET, etc.; "sistrums" NKJV (sistrum - a musical instrument of ancient Egypt consisting of a metal frame with transverse metal rods which rattled when the instrument was shaken" Oxford); "castanets" NAS; "cornets" KJV - uncertain, only found here.

72 **נַכְחֹן** (nâkhon) "Nachon" - only here.

73 **עֶזָּה** ('uzzâh) "Uzzah" - found also in 2 Samuel 6:8; 1 Chronicles 6:29.

74 **שָׁל** (shal) "fault" Green; "error" NKJV, etc. - uncertain, only here.

75 **פְּרִץ** (perets) "outbreak" - see also 1 Chronicles 15:13.

76 **פְּרִץ** (perets) "Outbreak"

77 **עֹבֵד-אֶדֹם** ('ovêd-'edom) "Servant of Edom"; "Obed-Edom" NKJV, etc. - found also in 2 Samuel 6:11-12; 1 Chronicles 13:13-14; 15:18, 21, 24-25; 16:5, 38; 26:4, 8, 15; 2 Chronicles 25:24.

78 **שׁוֹר וּמְרִיא** (shor umeriy') "oxen and fatlings" KJV; "ox and a fatling" YLT - although both words are singular, the collective (plural) is likely the meaning, see e.g. same words in 1 Kings 1:9, 19, 25 (19 & 25 add "in abundance").

[17] And they brought Yehvah's ark in and placed it in his place in the midst of the tent where David pitched it. And David offered up burnt offerings and peace offerings before Yehvah. [18] And David finished the burnt offerings and peace offerings and blessed the people in Yehvah of hosts' name. [19] And he distributed to the multitude of Israel to both man and woman to each, one loaf of bread and one eshpar<sup>79</sup> and one raisin cake. And all the people each went to his house.

[20] And David returned to bless his house, and Michal, Saul's daughter, went out to meet David. And she said, "How Israel's king was honored today when he uncovered himself today in the eyes of maid-servants, his servants, as the uncovering of one of the empty<sup>80</sup> uncovers." [21] And David said to Michal, "Before Yehvah, who has chosen me, instead of your father, commanding me to be ruler over Yehvah's people, over Israel. And I will play before Yehvah. [22] And I will be slighted more than this and be low in my own eyes. And with the maid-servants of whom you spoke, with them I will be honored." [23] And Michal, Saul's daughter, had no child unto the day of her death.<sup>81</sup>

**7**[1] And it was, when the king dwelt in his house and Yehvah had given him rest roundabout from all his enemies, [2] so the king said to Nathan the prophet, "See now, I am dwelling in a house of cedar, and the ark of the Gods dwells in the midst of the curtain." [3] And Nathan said to the king, "All that is in your heart, go do, for Yehvah is with you."

[4] And it was, on that night, so Yehvah's word was to Nathan, saying, [5] "Go and say to my servant, to David, 'Thus Yehvah said, "Will you build a house for me for my dwelling? [6] For I have not dwelt in a house from the day I brought Israel's sons from Egypt and unto this day. And I have walked about in a tent and in a dwelling. [7] In all that I have walked about among all Israel's sons, have I spoken a word with one of Israel's tribes whom I have commanded to shepherd my people Israel, saying, 'Why have you not built for me a house of cedar?'"'"

[8] "And now, thus shall you say to my servant, to David, 'Thus Yehvah of hosts said, "I took you from the sheepfold, from after the flock, to be ruler over my people, over Israel. [9] And I have been with you in all that you have gone, and I have cut off all your enemies from before you. And I have made for you a great name, as the name of the great ones that are on the earth. [10] And I have set a place for my people, for Israel, and planted him, and he has settled under him, and move no more. Nor sons of injustice again afflict him as in the beginning. [11] And from the day when I commanded judges over my people, Israel, so I have given you rest from all your enemies. And Yehvah has declared to you that Yehvah shall build a house for you."'"

[12] "When your days are fulfilled and you lay down with your fathers, so I shall raise up your seed after you who has gone out from your belly,<sup>82</sup> and I will establish his kingdom. [13] He will build a house for my name. And I will establish a throne of his kingdom forever. [14] I will be for him for a father, and he will be to me for a son. When in his committing iniquity, so I will correct him with a rod of men and with

79 אֶשְׁפָּר ('eshpâr) "eshpar" YLT; "piece of meat" NKLV; "dates" NAS – unknown word only also found in 1 Chronicles 16:3.

80 רִקְיִם (rêqiyim) "empty" = morally empty, see footnote for Judges 9:4.

81 See footnote for Adriel in 1 Samuel 18:19. See also 2 Samuel 21:8 and footnote.

82 מֵעֵקְחָ (mê'eykhâ) "your belly" - see footnote in Genesis 25:23.

strokes of sons of Adam. [15] And my kindness will not turn aside from him as I turned from with Saul, whom I removed from before you. [16] And your house and your kingdom shall be confirmed forever before you, and your throne will be established forever.”<sup>83</sup> [17] According to all these words and according to all this vision, thus Nathan spoke to David.

[18] And David the king went and sat before Yehvah, and said, “Who am I, Lords Yehvih,<sup>84</sup> and what is my house that you have brought me unto here? [19] And this is yet small in your eyes, Lords Yehvih. And you have spoken also to your servant's house to a distance, and this the law of the Adam,<sup>85</sup> Lords Yehvih. [20] And what more can David yet speak to you, and you know your servant, Lords Yehvih. [21] For your word's sake, and according to your heart you have done all this greatness to make your servant know.”

[22] “Therefore, you are great, Lords Yehvih, for there is none like you; and there are no Gods except you in all that we have heard with our ears. [23] And who is like your people, like Israel, one nation on the earth that Gods went<sup>86</sup> to redeem for himself for a people and to set for himself a name and to make for yourselves the greatness and fearful things for your land before your people whom you redeemed for yourself from Egypt, nations, and his gods.<sup>87</sup> [24] And you established for yourself your people Israel for yourself for a people forever. And you, Yehvah, shall be to them for Gods.”

[25] “And now, Yehvah Gods, the word that you spoke about your servant and about his house, raise up forever, and do just as you have spoken. [26] And may your name be great forever, saying, 'Yehvah of hosts, Gods over Israel.' And may your servant David's house be established before you. [27] For you, Yehvah of hosts, Gods of Israel, have uncovered your servants ear, saying, 'I will build for you a house.' Therefore, your servant has found with his heart to pray to you this prayer. [28] And now, Lords Yehvah, you are the Gods, and your words are truth, and you have spoken to your servant this good.”

[29] “And now, be willing and bless your servant's house to be forever before you, for you, Lords Yehvih, have spoken and from your blessing, your servant's house will be blessed forever.”

**8**[1] And it was, after this, so David struck Philistines and subdued them. And David took the bridle<sup>88</sup> of the mother city<sup>89</sup> from Philistines' hand. [2] And he struck

83 After the split in 1 Kings 12, the Northern kingdom dynasties did not last very long. David's lasted all the way to the Babylonian captivity. Moreover, David will yet rule Israel, see Jeremiah 30:9; 34:23-24; Ezekiel 37:24-25; Hosea 3:5. Notice also Jeremiah 33:17, “David shall never lack a man to sit on the throne.” Furthermore, David's throne is established forever also via Christ (Isaiah 9:7; Matthew 1:1 “son of David”). See also Psalm 89 in which Ethan bemoans and questions God about His promise to David.

84 יְהוִי (yehvih) “Yehvih” - see footnote for Genesis 2:4.

85 זֹאת תּוֹרַת הָאָדָם (zo't torat hâ'âdâm) “this the law of Adam” - easy Hebrew, uncertain in meaning. Various translated, e.g. NKJV “*is* this the manner of man . . .?”; NAS “this is the custom of man”; YLT “this *is* the law of the Man”; Green “is this the law of men . . .?”

86 הָלְכוּ (hâlkhu) “went” - plural verb, i.e. “they went.” Thus, “Gods went” הָלְכוּ-אֱלֹהִים (hâlkhu-'elohiym).

87 What gods? See Exodus 18:11 and footnote.

88 מִתְּגַ (meteg) “bridle” (e.g. Psalm 32:9; Proverbs 26:3) ASV, YLT, WEB; “Metheg” NKJV; “control” NAS

89 אֲמָה ('ammâh) “mother city” ASV, WEB; “Ammah” NKJV; “chief city” NAS; “metropolis” YLT – see also 2 Samuel 20:19 “mother” אֵם ('êm) of Israel.

Moab and measured with a line laying them down to earth. And he measured two lines to be put to death, and the full line to be kept alive. And Moab was to David for servants bearing tribute.

[3] And David struck Hadadezer,<sup>90</sup> son of Rechob, king of Zobah, in his going to return his hand in Euphrates River. [4] And David captured from him a thousand seven hundred horsemen and twenty thousand footmen. And David hamstrung<sup>91</sup> all the chariot horses, and he spared from them a hundred chariot horses.

[5] And Aram<sup>92</sup> of Damascus came to help Hadadezer, king of Zobah, and David struck among Aram twenty two thousand men. [6] And David put garrisons in Aram of Damascus, and Aram became to David for servants bearing tribute. And Yehvah saved David wherever he went. [7] And David took the shields of gold that had belonged to Hadadezer's servants, and he brought them into Jerusalem.

[8] And from Betach<sup>93</sup> and Berothai,<sup>94</sup> cities of Hadadezer, David, the king, took very much bronze. [9] And Toi,<sup>95</sup> king of Hamath, heard that David had struck the entire army of Hadadezer, king of Zobah. [10] And Toi sent Joram<sup>96</sup> his son to David, the king, to ask for him for peace and to bless him. Because, he had been warring against Hadadezer and struck him. For a man of wars with Toi was Hadadezer. And in his hand were vessels of silver and vessels of gold and vessels of bronze.

[11] Also, these, David the king, sanctified to Yehvah with the silver and the gold that he sanctified from all the nations that he subdued, [12] from Aram, and from Moab, and from sons of Ammon, and from Philistines, and from Amalek, and from spoils of Hadadezer, son of Rechob, king of Zobah. [13] And when he returned from his striking Aram, David made a name in Valley of Salt,<sup>97</sup> eighteen thousand. [14] And he put garrisons in Edom. Throughout Edom he put garrisons, and all of Edom were servants to David. And Yehvah saved David wherever he went.

[15] And David reigned over all Israel, and David was doing judgment and righteousness to all his people. [16] And Joab, son of Zeruiah, was over the army, and Jehoshaphat,<sup>98</sup> son of Ahilud<sup>99</sup> was recorder.<sup>100</sup> [17] And Zadok,<sup>101</sup> son of Ahitub,

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90 הַדָּדְעָזַר (hadad' ezer) "Hadadezer" (= "Hadad is help") - found also in 2 Samuel 8:5, 7-10. 12; 10:16, 19; 1 Kings 11:23; 1 Chronicles 18:3, 5, 7-10; 19:16, 19.

91 See also Joshua 11:6-9.

92 אֲרָם ('aram) "Aram" - this is both a name and a people. See footnote for Genesis 10:22.

93 בֶּטַח (betach) "Betach"; NKJV "Betah" - same word as found in Genesis 34:25 (see footnote) - only here for a name.

94 בְּרֹתַי (bêrotay) "Berothai" - only here.

95 תֹּעִי (to'iy) "Toi" - found also in 2 Samuel 8:10 & "Tou" תֹּעִי (to'u) in 1 Chronicles 18:9-10.

96 יֹרָם (yorâm) "Joram" - named "Hadoram" הַדּוֹרָם (hadorâm) in 1 Chronicles 18:10. There is also the king of Judah in 2 Kings 8:21, 23-24; 11:2; 1 Chronicles 3:11, also named "Jehoram" יְהוֹרָם (yehorâm) in 1 Kings 22:51; 2 Kings 1:17; 8:16, 25, 29; 12:19; 2 Chronicles 21:1, 3-5, 9, 16; 22:1, 6, 11. There is also the king of Israel in 2 Kings 8:16, 25, 28-29; 9:14, 16, 29; 2 Chronicles 22:5, 7, also named "Jerhoram" in 2 Kings 1:17; 3:1, 6; 9:15, 17, 21-23; 2 Chronicles 22:5-7. There is also a Levite in 1 Chronicles 26:25, and "Jerhoram" a priest in 2 Chronicles 17:8.

97 Valley of Salt was in the northern part of Edom just south of the Dead Sea.

98 יְהוֹשָׁפָט (yehoshâphât) "Jehoshaphat" (= Yah has judged) - found also in 2 Samuel 20:24; 1 Kings 4:3; 1 Chronicles 18:15, also king Jehoshaphat in 1 Kings 15:24, etc., and also father of king Jehu in 2 Kings 9:2, 14, and one of 12 governors of Solomon in 1 Kings 4:17, and one of David's mighty men in 1 Chronicles 11:43 "Joshaphat" יוֹשָׁפָט (yoshâphât), and a priest "Joshaphat" in 1 Chronicles 15:24, and the valley of Jehoshaphat in Joel 2:29(H3:2); 3:12(H4:12).

and Ahimelech, son of Abiathar, were priests, and Seraiah<sup>102</sup> a scribe, [18] and Benayahu,<sup>103</sup> son of Jehoiada,<sup>104</sup> and the Cherethite and the Pelethite,<sup>105</sup> and David's sons were priests.<sup>106</sup>

**9**[1] And David said, “Is there still someone left to Saul's house, so I might do with him kindness for Jonathan's sake?” [2] And there was to Saul's house a servant and his name was Ziba,<sup>107</sup> and they called for him for David, and the king said to him, “Are you Ziba?” And he said, “Your servant.” [3] And the king said, “Is there not yet a man to Saul's house, so I might do with him Gods' kindness?” And Ziba said to the king, “There is yet a son of Jonathan's with crippled feet.” [4] And the king said to him, “Where is he?” And Ziba said to the king, “Behold, he is at Machir's house, son of Ammiel, in Lo Debar.” [5] And David, the king, sent and took him from Machir's house, son of Ammiel, from Lo Debar.<sup>108</sup>

[6] And Mephibosheth, son of Jonathan, son of Saul, came to David and fell on his face and bowed down. And David said, “Mephibosheth.” And he said, “Behold, your servant.” [7] And David said to him, “Do not fear. For doing, I will do with you kindness for your father Jonathan's sake, and return to you all your father Saul's field. And you shall eat bread at my table always.” [8] And he bowed down and said, “What is your servant that you turn to the dead dog such as I?”

[9] And the king called for Ziba, Saul's young man, and said to him, “All that was Saul's and all that was his house's, I give to your lords'<sup>109</sup> son. [10] And you shall

99 אַחִילֻד ('achiylud) “Ahilud” - found also in 2 Samuel 20:24; 1 Kings 4:3; 1 Chronicles 18:15, and father of Baana in 1 Kings 4:12.

100 מִזְכִּיר (mazkiyr) “recorder” NKJV; “historian” Green; YLT “remembrancer” - noun from the root verb to remember.

101 צָדוֹק (tsâdoq) “Zadok” - found also in 2 Samuel 15:24-25, 27, 29, 35; 17:15; 18:19, 22, 27; 19:11; 20:25; 1 Kings 1:8, 26, 32, 34, 38-39, 44-45; 2:35; 4:2, 4; 2 Kings 15:33; 1 Chronicles 6:8, 12, 53; 9:11; 12:28; 15:11; 16:39; 18:16; 24:3, 6, 31; 27:17; 29:22; 2 Chronicles 27:1; 31:10; Ezra 7:2; Nehemiah 3:4, 29; 10:21; 11:11; 13:13; Ezekiel 40:46; 43:19; 44:15; 48:11

102 שֶׁרָיָה (serâyâh) “Seraiah” - found also in 2 Kings 25:18, 23; 1 Chronicles 4:13-14, 35; 6:14(H5:40); Ezra 2:2; 7:1; Nehemiah 10:2(H3); 11:11; 12:1, 12; Jeremiah 40:8; 51:59, 61; 52:24, and also as שֶׁרָיָהּ (serâyâhu) in Jeremiah 36:26.

103 בְּנֵיָהּ (benâyâhu) “Benayahu” (= Yehvah has built) - found also in 2 Samuel 8:23:20, 22, 30; 1 Kings 1:8, 10, 26, 32, 36, 38, 44; 2:25, 29-30, 34-35, 46; 4:4; 1 Chronicles 11:24; 15:18, 20, 24; 16:5-6; 18:17; 27:5-6, 34; 2 Chronicles 31:13; Ezekiel 11:1, and בְּנֵיָהּ (benâyâh) “Benaiah” (=Yah has built) in 2 Samuel 20:23; 1 Chronicles 4:36; 11:22, 31; 27:14; 2 Chronicles 20:14; Ezra 10:25, 30, 35, 43; Ezekiel 11:13.

104 יְהוֹיָדָע (yehoyâsdâ) “Jehoiada” - found also in 2 Samuel 20:23; 23:20, 22; 1 Kings 1:8, 26, 32, 36, 38, 44; 2:25, 29, 34-35, 46; 4:4; 2 Kings 11:4, 9, 15, 17; 12:3, 8-9(H10); 1 Chronicles 11:22, 24; 12:27(H28); 18:17; 27:5; 34; 2 Chronicles 22:11; 23:1, 8-9, 11, 14, 16, 18; 24:2-3, 6, 12, 14, 15, 17, 20, 22, 25; Jeremiah 29:26, and יוֹיָדָע (yoyâdâ) in Nehemiah 3:6; 12:10-11, 22; 13:28.

105 פֶּלֶתִי (pelêtiy) “Pelethite” - found also in 2 Samuel 15:18; 20:7, 23; 1 Kings 1:38, 44; 1 Chronicles 18:17.

106 כֹּהֲנִים (kohaniym) “priests” Green, CEB, CEV, EXB, JUB, etc; “chief ministers” NKJV; “ministers” YLT. See also 1 Chronicles 18:17 לְיָד הָרָאשִׁים (hârî'shoniym leyad) “the chiefs to the hand” of the king.

107 צִיבָא (tsiyvâh) “Ziba” - found also in 2 Samuel 9:3-4, 9-12; 16:1-4; 19:17, 29.

108 לֹא דִבָּר (lo devâr) “Lo Debar” - found also in 2 Samuel 9:5. Spelled also לֹא דִבָּר (lo' devâr) in 2 Samuel 17:27; Amos 6:13.

109 אֲדֹנֵיךָ ('adoneykhâ) “your lords” - plural “lords” - see footnote for 1 Samuel 26:15.

work for him the ground, you and your sons and your servants, and you shall bring in. And it shall be for your lords' son bread, and he shall eat it. And Mephibosheth, your lords' son shall eat bread always at my table.” And Ziba had fifteen sons and twenty servants.

[11] And Ziba said to the king, “According to all that my lord the king has commanded his servant, so shall your servant do.” “And Mephibosheth shall be eating at my table as one from the king's sons.” [12] And Mephibosheth had a young son and his name was Micha.<sup>110</sup> And all who dwelt in Ziba's house were servants to Mephibosheth. [13] And Mephibosheth dwelt in Jerusalem, for he ate at the king's table always. And he was lame in both his feet.

**10**[1] And it was, after this, so a king died of sons of Ammon, and Hanun<sup>111</sup> his son reigned in his place. [2] And David said, “I will deal kindly with Hanun, son of Serpent, just as his father dealt kindly with me.” And David sent to comfort him through the hand of his servants concerning his father. And David's servants came into sons of Ammon's land. [3] And the rulers of sons of Ammon to Hanun, their lords,<sup>112</sup> said, “Does David honor your father in your eyes, because he sent comforters? Is it not for the sake of searching out the city and to spy and to overturn her, David sent his servants to you?” [4] And Hanun took David's servants and shaved half their beard and cut off their garments at the halfway unto their buttocks and sent them away. [5] And they told David, and he sent to meet them, for the men were very humiliated. And the king said, “Stay in Jericho until your beard grows back, then return.”

[6] And sons of Ammon saw that they were repulsive to David, and sons of Ammon sent and hired Aram, house of Rechob, and Aram of Zobah, twenty thousand footmen, and king of Maachah, a thousand men, and Good Man,<sup>113</sup> twelve thousand men. [7] And David heard and sent all the army of the mighty men. [8] And sons of Ammon went out and set in order for battle at the entrance of the gate, and Aram of Zobah, and Rechob, and Good Man, and Maachah by themselves in the field. [9] And Joab saw that the face of the battle was to him from front and from behind, and he choose from all Israel's chosen ones, and set in order to meet Aram. [10] And the rest of the people he put in Abishai, his brother's hand, and set in order to meet sons of Ammon.

[11] And he said, “If Aram is stronger than I, so you will be for me for salvation. And if sons of Ammon are stronger than you, so I will come to save you. [12] Be strong and let us be strong for our people and for our Gods' cities. And may Yehvah do the good in his eyes.” [13] And Joab drew near, and the people who were with him, to the battle against Aram, and they fled from before him. [14] And sons of Ammon saw that Aram fled, so they fled from before Abishai, and they went in the city. And Joab returned from upon sons of Ammon and came into Jerusalem.

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110 מִיכָא (miykhâ) “Micha” - found also in 1 Chronicles 9:15; Nehemiah 10:11(H12); 11:22. Nehemiah 11:17 “Michah” מִיכָה (miykhâh).

111 חֲנָנוּ (chânun) “Hanun” (= favored) – found also in 2 Samuel 10:2-4; 1 Chronicles 19:2-4, 6; Nehemiah 3:13, 30.

112 אֲדֹנֵיהֶם (‘adonêyhem) “their lords” - plural noun with plural pronominal suffix (their) w/singular subject. See footnote e.g. 1 Samuel 26:15.

113 אִישׁ טוֹב (‘iysh tov) “Good Man”; NKJV, YLT “Ish-Tob” (a transliteration); KJV “Ishtob”; NAS, Green “men of Tob” - there is also “Good Land” (NKJV “land of Tob”) in Judges 11:3, 5.

[15] And Aram saw that he was stricken before Israel, and they gathered together. [16] And Hadadezer sent and brought Aram who was beyond the river, and they came to Helam.<sup>114</sup> And Shobach,<sup>115</sup> ruler of Hadadezer's army, was in front of them. [17] And it was told to David, and he gathered all Israel, and crossed over the Jordan, and came to Halem. And Aram set in order to meet David, and they fought with him.

[18] And Aram fled from before Israel, and David killed from Aram seven hundred charioteers and forty thousand horsemen. And Shobach, ruler of his army, he struck and killed there. [19] And all the kings, servants of Hadadezer, saw that they were stricken before Israel, and they made peace with Israel. And they served them. And Aram was afraid to save sons of Ammon again.

**11**[1] And it was, at the return of the year at the time of the going out of the kings, so David sent Joab and his servants with him and all Israel. And they destroyed sons of Ammon, and besieged Rabbah. And David stayed in Jerusalem. [2] And it was, at the evening time, so David arose from upon his bed and walked upon the roof of the king's house. And he saw a woman bathing from upon the roof. And the woman was very good looking. [3] And David sent and inquired about the woman. And he said, "Is this not Bathsheba,<sup>116</sup> daughter of Eliam,<sup>117</sup> woman of Uriah<sup>118</sup> the Hititte?"<sup>119</sup> [4] And David sent messengers, and he took her and went in to her and lay with her, and she was sanctified from her uncleanness. And she returned to her house. [5] And the woman conceived and sent and told David, and said, "I am pregnant."

[6] And David sent to Joab, "Send me Uriah the Hititte." And Joab sent Uriah to David. [7] And Uriah came to him. And David asked how Joab was and the people were and how the battle was.<sup>120</sup> [8] And David said to Uriah, "Go down to your house and wash your feet." And Uriah went out from the king's house, and a portion<sup>121</sup> from the king went out after him. [9] And Uriah laid down at the door of the king's house with all his servants of his lords', and did not go down to his house.

[10] And they told David, saying, "Uriah did not go down to his house." And David said to Uriah, "Are you not from a journey? Why did you not go down to your house?" [11] And Uriah said to David, "The ark and Israel and Judah are dwelling in huts, and my lord Joab and my lord's servants are encamped upon the face of the

114 חֵלָם (chêylâm) "Helam" - found also in 2 Samuel 10:17.

115 שׁוֹבַךְ (shovakh) "Shobach" - found also in 2 Samuel 10:18.

116 בַּת־שֶׁבַע (bat-sheva) "Bathsheba" (= "daughter of seven") - found also in 2 Samuel 12:24; 1 Kings 1:11, 15-16, 28, 31; 2:13, 18-19; Psalm 51:1. Also named, "Bathshua" בַּת־שׁוּעָ (bat-shua) "daughter of Ammiel" עַמִּיֵּאֵל ('ammiyêl) in 1 Chronicles 3:5.

117 אֱלִיָּעַם ('eli'yâm) "Eliam" - also called "Ammiel" ( 1 Chronicles 3:5); also the name of a mighty man in 2 Samuel 23:34.

118 אֲוִיָּיָה ('uriyyâh) "Uriah" (= "my flame is Yah") - found also in 2 Samuel 11:6-12, 14-17, 21, 24, 26; 12:9-10, 15; 23:39; 1 Kings 15:5; 2 Kings 16:10-11 & 15-16 (NKJV "Urijah"); 1 Chronicles 11:41; Ezra 8:33; Nehemiah 3:4 & 21 (NKJV "Urijah"); 8:4 (NKJV "Urijah"); Isaiah 8:2.

119 That should have been the end of it (Leviticus 20:10; Proverbs 6:23-35).

120 לְשָׁלוֹם (lishlom) – all three are more literally, "to peace," but mean "how are they". In other words, it reads more literally, "David asked to peace of Joab, and to peace of the people, and to peace of the battle."

121 מַשָּׂאת (mas'at) "portion" - same word e.g. in Genesis 43:34 ("portions"/"portion").

field. And I, I will go in to my house to eat and to drink and to lay with my woman? Your life and the life of your soul, if I do this thing!" [12] And David said to Uriah, "Stay on this also today and tomorrow.<sup>122</sup> I will send you." And Uriah stayed in Jerusalem on that day and the next.<sup>123</sup>

[13] And David called for him and he ate and drank and he made him drunk.<sup>124</sup> And he went out in the evening to lay down in his bed with his lords' servants, and he did not go down to his house. [14] And it was, in the morning, so David wrote a letter to Joab and sent it in Uriah's hand. [15] And he wrote in the letter, saying, "Set Uriah to the forefront of the hardest battle and turn back from after him and let him be stricken and die."

[16] And it was, when Joab was keeping watch to the city, so he put Uriah to the place where he knew that valiant men were there. [17] And the men of the city came out and fought with Joab, and some from the people from David's servants fell; and also Uriah the Hittite died. [18] And Joab sent and told David all the matters of the war. [19] And he commanded the messenger, saying, "When you have finished speaking to the king all the matters of the war, [20] and it is, if the anger of the king comes up, and he says to you, 'Why did you go near to the city to fight? Do you not know that they will shoot from upon the wall? [21] Who struck Abimelech, son of Jerubbesheth?<sup>125</sup> Did not a woman throw an upper millstone upon him from upon the wall and he died in Thebez?<sup>126</sup> Why did you go near to the wall?' And you shall say, 'Also, your servant Uriah the Hittite is dead.'<sup>127</sup>

[22] And the messenger went and came in and told David all of which Joab had sent him. [23] And the messenger said to David, "For the men were strong upon us, and they came out to us at the field. And we were upon them unto the entrance of the gate. [24] And the archers shot from upon the wall toward your servant, and some from the king's servants died. And also your servant Uriah the Hittite is dead." [25] And David said to the messenger, "Thus you shall say to Joab, 'Do not let this thing be bad in your eyes, for as this and as this the sword consumes. Strengthen your attack to the city and overthrow her.' So encourage him."

[26] And Uriah's woman heard that Uriah her man had died, and she lamented over her husband.<sup>128</sup> [27] And the mourning past, and David sent and gathered her to his house. And she was to him for a woman, and she bore to him a son. And the thing that David did was bad in Yehvah's eyes.

**12**[1] And Yehvah sent Nathan to David, and he came in to him and said to him, "Two men came in one city. One was rich and one poor. [2] The rich had very many flocks and herds. [3] And the poor didn't have any, except one small ewe lamb which he had bought and nourished her. And she grew up with him and with his sons together. From his food she ate, and from his cup she drank. And in his bosom she

122 מָחָר (mâchâr) "tomorrow" - this can mean "in time to come" (i.e. indefinite time in the future) e.g. Exodus 13:14.

123 מָחָרָה (mâchârâh) "the next" - from the same root as above used also for "tomorrow" or the next day.

124 Habakkuk 2:15, similar, but not identical.

125 יְרֻבְשֶׁת (yerubbeshet) "Jerubbesheth" (appears to mean "Let shame contend") = "Jerubbaal" (see Judges 6:32) - only here.

126 Judges 9:50-57

127 Though physically committed by the enemy, God rightly blames David (2 Samuel 12:9). This is a big loss. Uriah was one of the mighty men (2 Samuel 23:39).

128 בַּעֲלָהּ (ba'lâh) "her husband" - here "Baal" is being used for "husband." See appendix for more on "Baal."



lay, and was to him as a daughter.”

[4] “And a traveler came in to the rich man, and he spared to take from his flock and from his herd to prepare for the wanderer who came to him. And he took the poor man's ewe lamb, and prepared her for the man who came to him.”<sup>129</sup> [5] And David's anger burned against the man and said to Nathan, “Yehvah lives. For the man who did this is a son of death. [6] And he shall restore the ewe lamb fourfold, because he did this thing and because he had no pity.”

[7] And Nathan said to David, “You are the man. Thus Yehvah, Gods of Israel said, 'I anointed you for king over Israel, and I delivered you from Saul's hand. [8] And I gave to you your lords' house and your lords' women into your bosom, and I gave to you the house of Israel and Judah. And if too little, so I would have added to you as these and as these.’<sup>130</sup> [9] Why have you despised Yehvah's word to do the bad in his eyes.<sup>131</sup> Uriah the Hittite you struck with the sword and took his woman for yourself for a woman. And you killed him with the sword of sons of Ammon. [10] And now, a sword will not turn aside from your house forever, because you despised me and took Uriah the Hittite's woman to be for you for a woman.”

[11] “Thus said Yehvah, 'Behold, I will raise up bad against you from your house, and I will take your women before your eyes and give to your neighbor. And he will lie with your women before the eyes of this Sun. [12] For you acted in secret, and I will do this thing before all Israel and before the Sun.”

[13] And David said to Nathan, “I have sinned to Yehvah.” And Nathan said to David, “Yehvah also has caused your sin to pass. You will not die. [14] However, because of this thing Yehvah's enemies will surely despise. Also, the son born to you will surely die.”

[15] And Nathan went to his house. And Yehvah struck the child whom Uriah's woman bore to David, and he became sick. [16] And David sought the Gods for the youth, and David fasted a fast. And went in and laid on the earth for the night. [17] And elders of his house arose upon him to raise him up from the earth, and he was unwilling; and did not eat bread with them.

[18] And it was, on the seventh day, so the child died. And David's servants were afraid to tell him that the child died. For they said, “Behold, when the child was alive we spoke to him and he did not listen to our voice. So, how can we say to him the child died? So, he might do harm.” [19] And David saw that his servants were whispering, and David discerned that the child died. And David said to his servants, “Did the child die?” And they said, “He died.”

[20] And David arose from the earth, and washed and anointed and changed his garment<sup>132</sup> and went in Yehvah's house and worshiped. And he came in to his house and asked, and they set for him bread and he ate. [21] And his servants said to him, “What is this thing that you have done? You fasted and wept for the child while alive, and when the child died, you arose and ate bread?” [22] And he said, “While the child was alive I fasted and wept, for I said, 'Who knows, Yehvah may be gracious to me and the child will live.' [23] And now, he died. Why should I fast this? Am I able to bring him back again? I will go to him, and he will not return to me.”

[24] And David comforted Bathsheba his woman and went in to her and lay with

<sup>129</sup> In other words, he slaughtered the poor man's lamb.

<sup>130</sup> In other words, more of the same – women and houses.

<sup>131</sup> Written בְּעֵינָיו (be'eynâv) “his eyes”; read בְּעֵינָי (be'eynay) “my eyes”

<sup>132</sup> Written שְׂמֹלֶתוֹ (simlâtô) “his garment”; read שְׂמֹלֶתָיו (simlotâyv) “his garments”

her, and she bore a son and he called<sup>133</sup> his name Solomon.<sup>134</sup> And Yehvah loved him. [25] And he sent by Nathan the prophet's hand and called his name Jedidiah<sup>135</sup> for Yehvah.

[26] And Joab fought against Rabbah of sons of Ammon and captured the royal city. [27] And Joab sent messengers to David and said, "I have fought against Rabbah and also captured the city of water. [28] And now, gather the rest of the people and encamp against the city and capture her, lest I capture the city and my name be called upon her." [29] And David gathered all the people and went to Rabbah and fought against her and captured her.

[30] And he took the crown of their king from upon his head and her weight was a talent of gold and precious stone, and she was upon David's head. And the spoil of the city brought out was very much. [31] And the people who were in her were brought out, and he set them to the saw and to iron cutters and iron axes. And he caused them to cross over to the brick works. And thus he did to all sons of Ammon's cities. And David and all the people returned to Jerusalem.

**13**[1] And it was, after this, so David's son Absalom<sup>136</sup> had a beautiful sister, and her name was Tamar. And David's son Amnon loved her. [2] And Amnon was distressed unto being ill because of Tamar his sister, for she was a virgin. And it was difficult<sup>137</sup> in Amnon's eyes to do anything to her. [3] And Amnon had a friend, and his name was Jonadab,<sup>138</sup> son of Shimeah<sup>139</sup> David's brother. And Jonadab was a very wise man.

[4] And he said to him, "Why are you like this, weak, the son of the king, morning after morning. Why don't you tell me?" And Amnon said to him, "I love Tamar, my brother Absalom's sister." [5] And Jehonadab<sup>140</sup> said to him, "Lie down upon your bed and make yourself sick, and your father will come in to see you. And you shall say to him, 'Please let Tamar my sister come in and give me bread to eat and make the food before my eyes, so that I may see and eat from her hand.'"

[6] And Amnon lay down and made himself sick. And the king came to see him, and Amnon said to the king, "Please let Tamar my sister come in and make a couple cakes, and let me eat from her hand." [7] And David sent to Tamar to the house, saying, "Please go to your brother Amnon's house and make for him the food."

[8] And Tamar went to her brother Amnon's house, and he was lying down. And she took the dough and she knead and made cakes before his eyes and cooked the cakes. [9] And she took the pan and dished out before him, and he refused to eat.

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133 Written יָקָרָא (yiqrâ) "he called"; read תִּקְרָא (tiqrâ) "she called"

134 שְׁלֹמֹה (shelomoh) "Solomon" - see footnote for 2 Samuel 5:14.

135 יְדִידְיָה (yedydyâh) "Jedidiah" = "Beloved of Yah"

136 Absalom was David's third born via Maacah (2 Samuel 3:3). Amnon was David's firstborn via Ahinoam (2 Samuel 3:2).

137 יָפֵלֵא (yipâlê) "difficult" DARBY, JUB, LEB; "hard" KJV, YLT; "improper" NKJV – root idea is wonderful (e.g. 2 Chronicles 2:9[H8]) and depending on context, takes on different meanings.

138 יֹנָדָב (yonâdâv) "Jonadab" - found also in 2 Samuel 13:32, 35; Jeremiah 35:6, 10, 19. Jonadab (also named "Jehonadab"), being the son of David's brother (Shimeah), was therefore Amnon's cousin.

139 שִׁמְעָה (shim`âh) "Shimeah" = "Shimi" (NKJV Shimea) שִׁמְעִי (shim`iy) in 2 Samuel 21:21 (David's brother) = "Shimea" (NKJV) in 1 Chronicles 2:13; 20:7 (David's brother).

140 יְהֹנָדָב (yehonâdâv) "Jehonadab" - NKJV, etc. "Jonadab" - found also in 2 Samuel 13:5; 2 Kings 10:15, 23; Jeremiah 35:8, 14, 16, 18.

And Amnon said, "All men go out from upon me." And all men went out from upon him.

[10] And Amnon said to Tamar, "Bring the food to the room, and let me eat from your hand." And Tamar took the cakes which she made and brought to Amnon her brother to the room. [11] And she drew near to him for eating, and he grabbed her and said to her, "Come, lay with me, my sister." [12] And she said to him, "No, my brother, do not humble me, for such should not be done in Israel. Do not do this foolishness. [13] And I, where would I go with my reproach. And you will be as one of the fools in Israel. And now, please speak to the king, for he will not withhold you from me." [14] And he was unwilling to listen to her voice, and he was stronger than she and humbled her and lay with her.

[15] And Amnon hated her, a very great hatred. For the hatred which he hated her was greater than the love which he loved her. And Amnon said to her, "Arise, go." [16] And she said to him, "No, for this is greater bad than before what you did with me, to send me away!"<sup>141</sup> And he was unwilling to listen to her. [17] And he called his young man who served him and said, "Please send this one from upon me to the outside and bolt the door behind her."

[18] And upon her was a full length robe,<sup>142</sup> for thus the daughters of the king wore the virgin robes.<sup>143</sup> And his servant brought her outside and bolted the door after her. [19] And Tamar put ashes upon her head and tore the full length robe that was upon her and put her hand upon her head and went away and cried out. [20] And Absalom her brother said to her, "Has Amnon your brother been with you? And now my sister, quiet down. He is your brother. Do not put this thing with your heart." And Tamar was desolate and dwelt in Absalom her brother's house. [21] And David heard all these things and was very angry. [22] And Absalom did not speak with Amnon either bad or good, for Absalom hated Amnon; because he humiliated Tamar his sister.

[23] And it was, after two full years,<sup>144</sup> so they were shearing for Absalom in Baal Hazor near Ephraim. And Absalom invited all the king's sons. [24] And Absalom came in to the king and said, "Behold please, your servant has shearers, and please, let the king come, and his servants, with your servant." [25] And the king said to Absalom, "No my son, let us not all go, so we are not heavy upon you." And he urged him, and he was unwilling to go. And he blessed him. [26] And Absalom said, "If not, please let Amnon my brother go with us." And the king said to him, "Why should he go with you?" [27] And Absalom urged him, and he sent Amnon with him and all the king's sons.

[28] And Absalom commanded his young men, saying, "Please see, when Amnon is good of heart in the wine, so I will say to you, 'Strike Amnon.' And you shall kill him. Do not fear. For have I not commanded you? Be strong and be sons of valor." [29] And Absalom's young men did to Amnon just as Absalom commanded. And all the king's sons arose and rode each on his mule and fled.

141 According to the law, Amnon was to be killed (Leviticus 18:9, 29). If mercy were given, there is also Matthew 19:6 & Deuteronomy 22:28-29, and Abraham's example (Genesis 20:12).

142 כֶּתֶנֶת פָּסִים (ketonet passiyim) "full length robe"; YLT "long coat"; NAS "long-sleeved garment"; NKJV "robe of many colors"; LXX "tunic to the wrist" χιτὼν καρπωτός (chitōn karpōtos) - see footnote for Genesis 37:3.

143 מְעִילִים (me'ilyim) "robes"

144 לְשְׁנַתַּיִם יָמִים (lishnâtayim yâmiym) "after two full years" - more literally, "to two years, days"

[30] And it was, while these were on the way, so the report came to David, saying, “Absalom struck all the king's sons, and not one remains from them.” [31] And the king arose and tore his garments and lay to earth. And all his servants stood with garments torn. [32] And Jonadab son of Shimeah David's brother, answered and said, “Let not my lord say all the young men, the king's sons, have been killed. For Amnon alone is dead, that upon Absalom's mouth was it set from the day of his humiliation of Tamar his sister. [33] And now, let my lord the king not set a thing to his heart, saying, 'all the king's sons are dead,' except Amnon alone is dead.”

[34] And Absalom fled. And the young man keeping watch lifted his eye<sup>145</sup> and looked and behold, many people coming from a road behind him from the side of the mountain. [35] And Jonadab said to the king, “Behold, the king's sons are coming as your servant said, so it is.” [36] And it was, as he finished speaking, so behold, the king's sons came and lifted up their voices and wept. And also the king and all his servants wept a very great weeping. [37] And Absalom fled and came to king of Geshur, Talmai, son of Ammichur.<sup>146</sup> And he mourned over his son every day.

[38] And Absalom fled and came to Geshur and was there three years. [39] And David the king longed to go to Absalom, for he was comforted over Amnon; for he was dead.

**14**[1] And Joab, son of Zeruiah, knew that the king's heart was upon Absalom.

[2] And Joab sent to Tekoa<sup>147</sup> and took from there a wise woman. And he said to her, “Please pretend to be a mourner, and please wear garments of mourning, and do not anoint with oil. And you shall have been this woman many days, mourning over the dead. [3] And you shall come in to the king and speak to him according to this word.” And Joab put the words in her mouth.

[4] And the Tekoa woman spoke to the king. So, she fell with her nose to earth and bowed and said, “Save the king.” [5] And the king said to her, “What is to you?” And she said, “Indeed, I am a widowed woman. So, my man is dead, [6] and your maid-servant has two sons. And the two of them were fighting in the field, and there was no deliverer between them. And the one struck the one and killed him. [7] And behold, the whole family rose up against your maid-servant and said, 'Give up the striker of his brother. And we will kill him for his brother's soul which he killed, and we will exterminate also the heir.' So, they would extinguish my coal that is left, to not set for my man a name and a remnant upon the face of the ground.”

[8] And the king said to the woman, “Go to your house, and I will command about you.” [9] And the Tekoa woman said to the king, “Upon me, my lord the king, is the iniquity, and upon my father's house. And the king and his throne are innocent.” [10] And the king said, “The one who speaks to you, so you shall bring him to me, and he will not yet again strike against you.” [11] And she said, “Please, let the king remember Yehvah your Gods, from anymore of the avenger of blood to destroy, and they not exterminate my son.” And he said, “Yehvah lives, not a single hair of your son shall fall to earth.”

[12] And the woman said, “Please, let your maid-servant speak a word to my lord

145 Written עֵינָיו (‘ênâv) “his eye”; read עֵינָיו (‘ênâyv) “his eyes”

146 Written עַמִּיחֹר (‘ammichur) “Ammichur”; read עַמִּיחֻד (‘ammihud) “Ammihud” (NKJV) - “Ammichur” only here.

See footnote for “Ammihud” in Numbers 1:10.

147 תֶּקוּעָה (teqo`âh) “to Tekoa” - Tekoa also found in 1 Chronicles 2:24; 4:5; 2 Chronicles 11:6; 20:20; Jeremiah 6:1;

Ezekiel 7:14; Amos 1:1.

the king.” And he said, “Speak.” [13] And the woman said, “So why do you think as this against Gods' people? So, the king speaks this word as guilty, the king not returning his banished one. [14] For surely we will die, and as water is poured out to earth that is not gathered up. And Gods, he does not carry away a soul. And he thinks of thoughts to not banish a banished one from him.”<sup>148</sup>

[15] “And now that I have come to speak to my lord the king this word, for the people made me afraid. And your maid-servant said, 'Please let me speak to the king. Perhaps, the king will do his maid's matter. [16] For the king will hear to deliver his maid from the palm of the man to exterminate me and my son together from Gods' inheritance.' [17] And your maid-servant said, 'Now the word of my lord the king will be for rest. For as the messenger of the Gods, so is my lord the king to hear the good and the bad. And may Yehvah your Gods be with you.'”

[18] And the king answered and said to the woman, “Please, do not hide from me a thing that I ask you.” And the woman said, “Please, speak my lord the king.” [19] And the king said, “Is Joab's hand with you in all this?” And the woman answered and said, “Your soul lives, my lord the king. None may go to the right or the left from all that my lord the king has spoken. For your servant Joab, he commanded me and he put all these words in your maid-servant's mouth, [20] to produce change with the face of the matter your servant Joab did this thing. And my lord is wise, as the wisdom of the messenger of the Gods, to know all that is in the land.”

[21] And the king said to Joab, “Please behold, I shall do this thing. So, go. Bring back the young man Absalom.” [22] And Joab fell with his face to earth and bowed and blessed the king. And Joab said, “Today, your servant knows that I have found favor in your eyes, my lord the king, that the king has done his servant's<sup>149</sup> matter.” [23] And Joab arose and went to Geshur and brought Absalom to Jerusalem. [24] And the king said, “Let him go around to his house and not see my face.” And Absalom went around to his house and did not see the king's face.

[25] And there was not in all Israel a man as handsome as Absalom, very praised. From the sole of his foot to the crown of his head, there was no blemish in him. [26] And when he shaved<sup>150</sup> his head at the end of every year (which he shaved because it was heavy upon him, so he shaved it), so the hair of his head weighed two hundred shekels, according to the stone of the king. [27] And to Absalom were born three sons<sup>151</sup> and one daughter.<sup>152</sup> And her name was Tamar. She was of beautiful appearance. [28] And Absalom dwelt in Jerusalem two full years<sup>153</sup> and did not see the king's face.

[29] And Absalom sent to Joab to send him to the king, and he was unwilling to come to him. And he sent again a second time, and he was unwilling to come. [30] And he said to his servants, “See, Joab's plot is beside mine, and he has barley. Go and burn it in the fire.” And Absalom's servants burned the plot in the fire. [31] And

148 מִמֶּנּוּ (mimmenu) “from him” or “from us” (e.g. Genesis 3:22 מִמֶּנּוּ). Either fits the context.

149 Written עֲבָדוֹ ('avdo) “his servant”; read עֲבָדְךָ ('avdekhâ) “your servant”

150 בִּגְלָחוֹ (begallcho) “when he shaved” CSB, CEB, DARBY, etc.; “when he cut” NKJV, etc. - same verb as “shave” in e.g. Leviticus 14:8-9.

151 See 2 Samuel 18:18 and footnote.

152 Evidently, the memorial Absalom built (2 Samuel 18:18) was either before the sons were born, or they all died or were unable somehow to continue his name.

153 שְׁנַתַּיִם יָמִים (shenâtayim yâmiym) “two full years” - more literally, “two years, days”

Joab arose and went to Absalom, to the house. And he said to him, "Why did your servants burn my plot in the fire?" [32] And Absalom said to Joab, "Behold, I sent for you, saying, 'Come here, and let me send you to the king, saying, "Why did you bring me from Geshur? Better for me if I was still there. And now, let me see the king's face. And if there is iniquity in me, so kill me."'"

[33] And Joab came to the king and told him. And he called for Absalom, and he came to the king and bowed to him upon his nostrils to earth before the king. And the king kissed Absalom.

**15**[1] And it was, after this, Absalom made for himself a chariot and horses and fifty men running before him. [2] And Absalom would rise early and stand by the door of the gate. And it was, every man who had a dispute to bring to the king for judgment, so Absalom would call to him and say, "What city are you from?" And he would say, "Your servant is from one of Israel's tribes." [3] And Absalom would say to him, "Look, your matter is good things and upright things, and you have no one from the king who will hear you." [4] And Absalom would say, "Who will set me to judge in the land? So, unto me would every man come who has a dispute and judgment. So, I would give him justice." [5] And it was, when a man bowed down to him, so he would reach out his hand and bring it firm to him and kiss him. [6] So Absalom did according to this to all Israel, who came for judgment to the king. And Absalom stole the heart of the men of Israel.

[7] And it was, at the end<sup>154</sup> of forty years,<sup>155</sup> so Absalom said to the king, "Please let me go and pay my vow that I vowed to Yehvah in Hebron. [8] For your servant vowed a vow when I dwelt in Geshur in Aram, saying, 'If Yehvah surely brings me back to Jerusalem, so I will serve Yehvah.'" [9] And the king said, "Go in peace." And he arose and went to Hebron.

[10] And Absalom sent spies in all Israel's tribes, saying, "When you hear the sound of the horn, so you shall say, 'Absalom reigns in Hebron.'" [11] And with Absalom were two hundred men from Jerusalem, invited and coming with their integrity, and they knew not a thing. [12] And Absalom sent for Ahithophel<sup>156</sup> the Gilonite, a counselor of David, from his city, when he sacrificed the sacrifices. And the conspiracy was strong, and the people with Absalom continually increased.

[13] And one came telling David, saying, "Behold, the hearts of the men of Israel are after Absalom." [14] And David said to all his servants who were with him in Jerusalem, "Arise and let us flee, or we will have no escape from before Absalom. Hurry to go, lest he hurry and overtake us and the bad be thrust upon us; and he strike the city with the mouth of the sword." [15] And the king's servants said to the king, "According to all that my lord the king has chosen, behold, your servants."

[16] And the king went out and all his house at his feet. And the king left ten women, concubines, to keep the house. [17] And the king went out and all the people at his feet, and they stood at the distant house. [18] And all his servants

154 מִקֵּץ (miqqêts) "at the end" - question here is, the end of what? When did the clock start ticking?

155 אַרְבָּעִים שָׁנָה ('arbâ'îym shânâh) "forty years"; LXX τεσσαράκοντα ἐτῶν (tessarakonta etôn) "forty years" & Lucian text, τέσσαρα ἔτη (tessara etê) "four years"; VUL quattuor . . . annos "four . . . years"; Benjamin Kennicott in *Vetus Testamentum Hebraicum* (Vol. 1, pg. 580) notes in codices 70 & 96 יוֹם (yom) "day" = "days" (with the "forty") for "forty days."

156 אַחִיתוֹפֶל ('achiytophel) "Ahithophel" - found also in 2 Samuel 15:31, 34; 16:15, 20-21, 23; 17:1, 6-7, 14-15, 21, 23; 23:34; 1 Chronicles 27:33-34.

passed by his side and every Cherethite<sup>157</sup> and every Pelethite and all the Gittites,<sup>158</sup> six hundred men who came at his feet from Wine Press, crossing over before the king.

[19] And the king said to Ittai<sup>159</sup> the Gittite, “Why should you also go with us? Return, and dwell with the king, for you are a foreigner. So also, you should depart to your place. [20] Your coming was just yesterday. So, today I wander you with us to go, and I am going, upon where am I going? Return, and bring back your brethren with you – kindness and truth.” [21] And Ittai answered the king and said, “Yehvah lives, and my lord the king lives, for surely in the place where my lord the king is there, if to death, if to life, for there will your servant be.” [22] And David said to Ittai, “Go, and pass over.” And Ittai the Gittite passed over, and all his men and every little one that was with him.

[23] And in all the land was a great voice of weeping, and all the people were passing over, and the king passed over at Kidron's brook. And all the people were passing over by the way of the wilderness. [24] And behold, also Zadok and all the Levites were with him carrying the ark of the covenant of the Gods. And they poured<sup>160</sup> the ark of the Gods. And Abiathar went up until all the people crossed over from the city. [25] And the king said to Zadok, “Return the ark of the Gods to the city. If I find favor in Yehvah's eyes, so he will bring me back and show me it and his habitation. [26] And if thus he should say, 'I do not delight in you,' here I am, let him do to me just as is good in his eyes.”

[27] And the king said to Zadok the priest, “Are you a seer? Return to the city in peace and your two sons with you, Ahimaaz your son and Jonathan son of Abiathar. [28] Look, I will wait at the fords<sup>161</sup> of the wilderness until a word comes from you to declare to me.” [29] And Zadok and Abiathar returned with the ark of the Gods to Jerusalem and stayed there.

[30] And David went up the ascent of the olives, going up and weeping and his head covered. And he went barefoot. And all the people who were with him, each covered his head. And they went up, going up and weeping. [31] And David declared,<sup>162</sup> saying, “Ahithophel is among the conspirators with Absalom.” And David said, “Yehvah, please make foolish the counsel of Ahithophel.”

[32] And it was, David came to the top, where he worshiped there to Gods. And behold, Hushai<sup>163</sup> the Archite came to greet him with his robe torn and dirt on his head. [33] And David said to him, “If you cross over with me, so you shall be a burden upon me. [34] But, if you turn back to the city and say to Absalom, 'Your servant, I am of the king. I was servant of your father, so I was at that time. And now, so I am your servant.' And you shall frustrate for me the counsel of Ahithophel. [35] And is not with you there Zadok and Abiathar the priests. And it shall be, every

157 “Cherethite” see 1 Samuel 30:14.

158 גִּתִּימִם (gittiym) “Gittites” = people from Gath גַּת (gat) = Wine Press

159 אִיִּתַּי (ittay) “Ittai” - found also in 2 Samuel 15:21-22; 18:2, 5, 12, and also one of David's mighty men in 2 Samuel 23:29; 1 Chronicles 11:31.

160 יָצַקוּ (yatsiqu) “poured” (e.g. 1 Kings 18:33[H34]) – BDB “set down (?)”

161 Written עֲבְרוֹת ('avrot) “fords” (NAS); read עֲרֻבוֹת ('arvot) “plains” (NKJV)

162 דָּוִד הִגִּיד לְאֶמֶר (dāvid higgidyd lē'mor) “David declared, saying” YLT; “someone told David, saying” NKJV

163 חוּשַׁי (chushay) “Hushai” - found also in 2 Samuel 15:37; 16:16-18; 17:5-8, 14-15; 1 Kings 4:16; 1 Chronicles 27:33.

word you hear from the house of the king you shall tell to Zadok and Abiathar the priests. [36] Behold, there with them are their two sons, Ahimaaz to Zadok and Jonathan to Abiathar. So, you<sup>164</sup> shall send by their hand to me every word that you<sup>165</sup> hear.” [37] So, Hushai, David's friend, went in to the city, and Absalom came in to Jerusalem.

**16**[1] And David crossed over a little from the top, and behold Ziba, Mephibosheth's young man, came to meet him with a pair of loaded donkeys, and upon them were two hundred loaves and a hundred clusters of raisins and a hundred summer fruits and a skin of wine. [2] And the king said to Ziba, “What are these you have?” And Ziba said, “The donkeys are for the king's house and to ride and for the bread and the summer fruits for the young men to eat. And the wine for the weary one to drink in the wilderness.” [3] “And where is the son of your lords?” And Ziba said to the king, “Behold, dwelling in Jerusalem. For he said, 'Today Israel's house will return to me my father's kingdom.’” [4] And the king said to Ziba, “Behold, all that belongs to Mephibosheth is yours.” And Ziba said to the king, “I bow. I have found favor in your eyes, my lord the king.”

[5] And David the king came unto Young Men.<sup>166</sup> And from there came out a man from the family of Saul's house and his name was Shimei, son of Gera, coming out and continually cursing.<sup>167</sup> [6] And he threw stones at David and all the king's servants and all the people. And all the mighty men were on his right and his left. [7] And thus Shimei said in his cursing, “Go out, go out, the man of blood and the man of Belial! [8] Yehvah is returning upon you all the blood of Saul's house, where you have reigned instead of him. And Yehvah has given the kingdom into the hand of Absalom your son. And look at you in your bad, for you are a man of blood.”

[9] And Abishai, son of Zeruiah, said to the king, “Why should this dead dog curse my lord the king? Please, let me cross over and take away his head.” [10] And the king said, “What is it to me and to you, sons of Zeruiah? Let him curse, so for Yehvah said to him, 'Curse David.' So, who can say, 'Why are you doing this?’” [11] And David said to Abishai and to all his servants, “My son who has gone out from my own body seeks my soul. How much more now the Benjamite? Let him be, and let him curse, so Yehvah has said to him. [12] Perhaps, Yehvah will look upon my affliction, and Yehvah will return to me good instead of his curse this day.” [13] And David and his men went on the road, and Shimei was going on the side of the mountain to his side and going along and cursing and throwing stones to his side and dusting<sup>168</sup> with the dust.<sup>169</sup> [14] And the king came in and all the people with him, weary, and they refreshed themselves there.

[15] And Absalom and all the people, men of Israel, came in to Jerusalem, and Ahithophel was with him. [16] And it was, just as Hushai the Archite, David's friend, came in to Absalom, so Hushai said to Absalom, “May the king live. May the king live.” [17] And Absalom said to Hushai, “This is your kindness with your friend? Why didn't you go with your friend?” [18] And Hushai said to Absalom, “No, for whoever

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<sup>164</sup> Plural “you”

<sup>165</sup> Plural “you”

<sup>166</sup> בַּחֲרוּיִם (bachuriym) “Young Men” (= “young men” e.g. Numbers 11:28); NKJV, etc. “Bahurim.”

<sup>167</sup> Exodus 22:28

<sup>168</sup> עָפַר (‘ipar) “dusting”; YLT “dusted”; NAS “threw”; NKJV “kicked” - this verb only found here.

<sup>169</sup> עָפָר (‘âphâr) “dust” - same word as in Genesis 2:7.



Yehvah and this people and every man of Israel choose, will I not be?<sup>170</sup> And with him I will dwell. [19] And the second, to whom should I serve? Should I not be before his son, just as I served before your father? So, I will be before you.”

[20] And Absalom said to Ahithophel, “Give for you<sup>171</sup> counsel. What should we do?” [21] And Ahithophel said, “Go in to your father's concubines whom he set to keep the house. And all Israel will hear that you are repulsive to your father, and the hands of all who are with you will be strengthened.” [22] And they pitched for Absalom the tent upon the roof, and Absalom went in to his father's concubines in the eyes of all Israel. [23] And Ahithophel's counsel that he gave in those days was just as he asked the word of the Gods, so was all Ahithophel's counsel both to David and to Absalom.

**17**[1] And Ahithophel said to Absalom, “Please let me choose twelve thousand men, and let me arise and pursue after David tonight. [2] And I will come upon him, and he will be weary and slack of hands. And I will terrify him, and all the people who are with him will flee. And I will strike only the king. [3] And I will bring back all the people to you. When all return, except the man whom you seek, all the people will be at peace.” [4] And the word was right in Absalom's eyes and in all Israel's elders' eyes.

[5] And Absalom said, “Please also call Hushai the Archite, and we shall hear also him, what is in his mouth.” [6] And Hushai came to Absalom, and Absalom spoke to him, saying, “According to this word Ahithophel spoke. Should we do his word? If not, you speak.” [7] And Hushai said to Absalom, “The counsel that Ahithophel gave at this time is not good.” [8] And Hushai said, “You know your father and his men, that they are mighty men. And they are bitter of soul, as a bear bereaved<sup>172</sup> in the field. And your father is a man of war and will not lodge with the people. [9] Behold now, he is hidden in one of the pits or one of the places. And it shall be, when a falling happens among them in the beginning, so it will surely be heard and said, ‘There has been a slaughter among the people who are after Absalom.’ [10] And even he who is a son of valor, whose heart is as the heart of a lion, shall surely melt. For all Israel knows that your father is a mighty man and sons of valor are with him. [11] So, I counsel all Israel be fully gathered unto you, from Dan and unto Beersheba, as the sand upon the sea for multitude, and your face going in the battle. [12] And we will come to him in one of the places where we find there. And we will be upon him, just as the dew falls upon the ground. And there will not be left among him and among all the men who are with him even one. [13] And if he assembles to a city, so all Israel will bring ropes to that city and we will drag it unto the brook; so that not even a pebble may be found there.”

[14] And Absalom and all Israel's men said, “Hushai the Archite's counsel is better than Ahithophel's counsel.” So, Yehvah commanded<sup>173</sup> to frustrate the good counsel of Ahithophel for the purpose of Yehvah bringing to Absalom the bad. [15] And Hushai said to Zadok and to Abiathar the priests, “According to this and according to this Ahithophel counseled Absalom and Israel's elders, and according to this and

170 Written לֹא (lo) “not” (i.e. “will I not be?”); read לוֹ (lo) “his” (i.e. “his will I be”)

171 לָכֶם (lākhem) “for you” - plural “you”

172 שָׁכּוּל (shakul) “bereaved” = “robbed of her cubs” (NKJV) in this context.

173 צִוָּה (tsivvâh) “commanded” GW, NOG; “purposed” NKJV; “willed” YLT; “ordained” NAS; “appointed” KJV - same exact word e.g. in 2 Samuel 13:29 “commanded.”

according to this I counseled. [16] And now, send quickly and declare to David, saying, 'Do not lodge tonight in the plain of the wilderness, and also surely cross over, lest the king and all the people who are with him be swallowed up.'"

[17] And Jonathan and Ahimaaz were standing ready at Spring of Rogel, and the maid-servant went and told them; and they went and told to the king, David. For they were not able to be seen coming in to the city. [18] And a young man saw them and told Absalom. And the two of them went quickly and came in to a house of a man in Young Men. And he had a well in his village, and they went down there. [19] And the woman took and spread out the covering upon the mouth of the well and spread out over it the grain. And the matter was not known.

[20] And Absalom's servants came in to the woman to the house and said, "Where are Ahimaaz and Jonathan?" And the woman said to them, "They crossed over the stream<sup>174</sup> of water." So, they sought and did not find and returned to Jerusalem.

[21] And it was, after they went, so they went up from the well and went and told king David. And they said to David, "Arise and cross over the water quickly, for thus Ahithophel counseled against you." [22] So, David arose and all the people who were with him, and they crossed over the Jordan until the morning light until there was not one left who had not crossed over the Jordan. [23] And Ahithophel saw that his counsel was not done. And he saddled the donkey and arose and went to his house to his city. And he gave command to his house and hanged himself and died. And he was buried in his father's grave.

[24] And David came to Two Camps. And Absalom crossed over the Jordan, he and every man of Israel with him. [25] And Absalom set Amasa over the army instead of Joab. And Amasa was a man's son, and his name was Jithra,<sup>175</sup> the Israeli<sup>176</sup> who went in to Abigail, daughter of Serpent,<sup>177</sup> sister of Zeruiah mother of Joab. [26] So, Absalom and Israel camped in the land of Gilead.

[27] And it was, when David came in to Two Camps, so Shobi,<sup>178</sup> son of Serpent, from Rabbah of sons of Ammon, and Machir, son of Ammiel, from Lo Debar, and Barzillai<sup>179</sup> the Gileadite from Rogelim,<sup>180</sup> [28] brought bed, and basins, and earthen vessel, and wheat, and barley, and meal, and roasted grain,<sup>181</sup> and beans, and lentils, and roasted grain,<sup>182</sup> [29] and honey, and curds, and sheep, and cream of the herd, for David and the people who were with him to eat. For they said, "The people

174 מִיכָל (miykhāl) "stream" CJB; "brook" NKJV – only used this way here, otherwise, "Michal," Saul's daughter.

175 יִתְרָא (yitrâ) "Jithra" NKJV; "Ithra" KJV, NAS – only here. See 1 Chronicles 2:17 יֶתֶר (yeter) "Jether."

176 יִשְׂרָאֵלִי (yisre'êliy) "Israeli"; LXX "Israeli" & Codex Alexandrinus "Ishmaelite" - see 1 Chronicles 2:17 "Ishmaelite," yet Codex 172 has "the Israeli" הַיִּשְׂרָאֵלִי (hayyisre'aliy). Ishmaelite by birth and Israeli by faith?

177 נָחָשׁ (nâchâsh) "Serpent" - see footnote for 1 Samuel 11:1. Abigail is David's sister (1 Chronicles 2:16). Thus, "Serpent" is the name of either her mother, or if father, then Abigail would somehow be a half sister (same mother different father), a step-sister, or adopted.

178 שׁוּבִי (shoviy) "Shobi" - only here.

179 בָּרְזִילַי (barzillay) "Barzillai" = "Man of Iron" or "Ironite" (so to speak). Iron is בְּרִזָּל [barzel] (e.g. Genesis 4:22) - found also in 2 Samuel 19:31-34, 39; 21:8; 1 Kings 2:7; Ezra 2:61; Nehemiah 7:63.

180 רֹגְלִים (rogliym) "Rogelim" - found also in 2 Samuel 19:31.

181 קָלִי (qâly) "roasted grain"

182 קָלִי (qâly) "roasted grain" - same word twice in this verse. Evidently, two kinds of roasted grain.

are hungry and weary and thirsty in the wilderness.”

**18**[1] And David numbered the people who were with him, and he set over them leaders of thousands and leaders of hundreds. [2] And David sent the third of the people in Joab's hand, and the third in the hand of Abishai, son of Zeruiah, Joab's brother, and the third in the hand of Ittai, the Gittite. And the king said to the people, “I also will surely go out with you.” [3] And the people said, “You will not go out. For surely, if we flee, they will not put to us a heart. And if half of us die, they will not put to us a heart. For now like ten thousand of us, so now you will be for us for a help from a city.” [4] And the king said to them, “What is good in your eyes I will do.” And the king stood beside<sup>183</sup> the gate, and all the people went out by hundreds and thousands.

[5] And the king commanded Joab and Abishai and Ittai, saying, “Deal gently for me to the young man, to Absalom.” And all the people heard the king's command with all the leaders over the matter of Absalom. [6] And the people went out to the field to meet Israel, and the battle was in Ephraim's forest. [7] And Israel's people were struck there before David's servants, and the slaughter was great there on that day, twenty thousand. [8] And the battle there was scattered upon the face of all the land. And the forest consumed among the people more than the sword consumed on that day. [9] And Absalom met David's servants, and Absalom was riding upon the mule. And the mule came under the boughs of the great terebinth, and his head stuck in the terebinth. And he was set between the heavens and the earth, and the mule that was under him passed on.<sup>184</sup>

[10] And one man saw and told Joab and said, “Behold, I saw Absalom hanging in the terebinth.” [11] And Joab said to the man who told him, “So behold, you saw, and why did you not strike him there to earth? And it would have been upon me to give to you ten silver and one belt.” [12] And the man said to Joab, “And if I was weighing upon my palm a thousand silver, I would not send my hand to the king's son. For in our ears the king commanded you and Abishai and Ittai, saying, 'Beware who is against the young man, against Absalom.' [13] Otherwise, I would have dealt with his soul<sup>185</sup> deceitfully, and nothing is hidden from the king. And you yourself would have stood against me.”

[14] And Joab said, “I will not wait so before you.” And he took three rods<sup>186</sup> in his palms and thrust them into Absalom's heart while yet alive in the heart of the terebinth. [15] And ten young men who were carrying Joab's equipment went around and struck Absalom and killed him. [16] And Joab blew in the horn and returned from pursuing after Israel, for Joab held back the people. [17] And they took Absalom and threw him in the forest to the great pit, and they laid a very great heap of stones over him. And all Israel fled, each to his tent.

[18] And during his life, Absalom had caused to stand for himself a pillar, which is in the valley of the king. For he said, “I have no son to remember my name.”<sup>187</sup> And he called the pillar after his name. And she is called Absalom's monument<sup>188</sup> unto

183 אֶל־יָד (el-yad) “beside” - more literally, “to the hand of” the gate.

184 In other words, the mule kept going and left Absalom hanging in the tree.

185 Written: בְּנַפְשׁוֹ (venaphsho) “against his soul”; read בְּנַפְשִׁי (venaphshiy) “against my soul”

186 שֵׁבִטִים (shevâtiym) “rods”; NKJV, NAS “spears”; YLT, KJV “darts” - same word as in 2 Samuel 7:14 “rod.”

187 Apparently, this was built before he had children. Or, the sons died. See 2 Samuel 14:27 (& 2 Chronicles 11:21).

188 יָד (yad) “monument” - lit. “hand” - see also 1 Samuel 15:12.

this day.

[19] And Ahimaaz, son of Zadok, said, "Please, let me run and bring news to the king. For Yehvah has avenged him from his enemies' hand." [20] And Joab said to him, "You are not a man of news this day. So, you shall bring news another day. But, this day you shall not bring news, because the king's son is dead." [21] And Joab said to the Ethiopian,<sup>189</sup> "Go, tell the king what you have seen." And the Ethiopian bowed to Joab and ran. [22] And Ahimaaz, son of Zadok, added yet again and said to Joab, "And whatever will be, please let me run, me also, after the Ethiopian." And Joab said, "Why is this, you running, and you have found no news?" [23] "So, whatever will be, let me run." And he said to him, "Run." And Ahimaaz ran the way around and passed ahead of the Ethiopian.

[24] And David was sitting between the two gates, and the watchmen went to the roof of the gate to the wall and lifted his eyes and looked and behold, a man running by himself. [25] And the watchman called out and told the king. And the king said, "If he is by himself there is news in his mouth." And he continued coming and drew near. [26] And the watchman saw another man running. And the watchman called out to the gatekeeper and said, "Behold, a man running by himself." And the king said, "Also, this one brings news."

[27] And the watchman said, "I see the running of the first one as the running of Ahimaaz, son of Zadok." And the king said, "This one is a good man, and he brings good news." [28] And Ahimaaz called out and said to the king, "Peace." And he bowed to the king with his nose to earth. And he said, "Blessed be Yehvah your Gods, who has delivered up the men who lifted up their hand against my lord the king." [29] And the king said, "Peace to the young man, to Absalom?" And Ahimaaz said, "I saw the great tumult when the servant of the king, Joab, sent your servant, and I did not know what it was." [30] And the king said, "Turn aside and stand here." And he turned aside and stood.

[31] And behold, the Ethiopian came, and the Ethiopian said, "There is news, my lord the king. For Yehvah has avenged you today from the hand of all who rose up against you." [32] And the king said to the Ethiopian, "Is there peace to the young man, to Absalom?" And the Ethiopian said, "May the enemies of my lord the king be as the young man, and all who rise up against you for bad." [33H19:1] And the king trembled<sup>190</sup> and went up upon the roof chamber of the gate and wept. And thus he said as he went, "My son Absalom, my son, my son Absalom. Who will give<sup>191</sup> my death, I instead of you? Absalom my son, my son."

**19**[1H2] And it was told to Joab, "Behold, the king is weeping and mourning over Absalom." [2H3] So, the salvation on that day became to mourning for all the people, because the people heard on that day, saying, "The king is grieved over his son." [3H4] And the people on that day stole away<sup>192</sup> into the city, just as the humiliated people steal away in their fleeing in the battle. [4H5] And the king covered his face and cried out with a loud voice, "My son, Absalom, Absalom, my son, my son."

[5H6] And Joab came in to the king at the house and said, "Today, you put to

189 כושי (kushiy) "Ethiopian" CJB; "Cushite" NKJV – see Genesis 10:6 footnote.

190 יָרָגַז (yirgaz) "trembled" Green; "trembleth" YLT; "deeply moved" NKJV

191 מִי־יִתֵּן (miy-yittên) "Who will give"; WYC "who giveth"; NKJV "if only" - see footnote for Exodus 16:3.

192 יִתְגַּעֵב (yitgagêv) "stole away" DARBY; "steal away" KJV; "went by stealth" NAS; "stole back" NKJV

shame all your servants' faces who delivered your soul today, and your sons' and your daughters' soul, and your women's soul, and your concubine's soul, [6H7] to love your haters and to hate your lovers. For you have declared today that you have no leaders or servants. For I know today that if Absalom lived and all of us today died, for then it would be right in your eyes. [7H8] And now, arise, go out and speak upon your servants' heart. For in Yehvah I swear, that if you do not go out, not a man will stay with you tonight. And this bad to you shall be worse than all the bad that has come upon you from your youth until now.”

[8H9] And the king arose and sat in the gate. And they told all the people, saying, “Behold, the king is sitting in the gate.” And all the people came before the king. And Israel fled each to his tent.

[9H10] And it was, all the people disputed among all Israel's tribes, saying, “The king delivered us from our enemies palm, and he delivered us from Philistines' palm. And now, he fled the land because of Absalom. [10H11] And Absalom whom we anointed over us has died in the battle. And now, why are you silent to bring back the king?”

[11H12] And David the king sent to Zadok and to Abithar the priests, saying, “Speak to Judah's elders, saying, 'Why are you behind to bring back the king to his house, and all of Israel's word has come to the king to his house? [12H13] You are my brethren. You are my bone and my flesh. So, why are you behind to bring back the king?' [13H14] And to Amasa you shall say, 'Are you not my bone and my flesh. Thus Gods do to me, and thus may he add, if you shall not be army leader before all the days instead of Joab.'” [14H15] And he swayed every man's heart of Judah as one man, and they sent for the king, “You, return and all your servants.”

[15H16] And the king returned and came unto the Jordan, and Judah came to the Gilgal to go to meet the king to bring the king over the Jordan. [16H17] And Shimei, son of Gera, the Benjamite, who was from Young Men, hurried and came down with Judah's men to meet David the king. [17H18] A thousand men from Benjamin were with him, and Ziba, a young man of Saul's house, and fifteen of his sons, and twenty of his servants with him. And they rushed<sup>193</sup> the Jordan before the king. [18H19] And the ferry boat crossed over to bring over the house of the king and to do the good in his eyes.

And Shemei, son of Gera, fell before the king when he crossed over the Jordan. [19H20] And he said to the king, “Do not consider to me, my lord, iniquity, and do not remember, the king to put to his heart, with what your servant committed iniquity on the day when my lord the king went out from Jerusalem. [20H21] For your servant knows that I sinned. And behold, I have come today first to all Joseph's house to come down to meet my lord the king.”

[21H22] And Abishai, son of Zeruiah, answered and said, “Shall not Shemei be put to death for this? For he cursed Yehvah's anointed.” [22H23] And David said, “What is it to me and to you, sons of Zeruiah, that you should be for me today for an adversary?<sup>194</sup> Shall a man be put to death today? For do I not know that I am king today over Israel?” [23H24] And the king said to Shemei, “You shall not die.” And the king swore to him.

[24H25] And Mephibosheth, Saul's son, went down to meet the king. And he had

193 צָלְחוּ (tsálhu) “rushed” NAS, Green; “went over” NKJV, KJV; See footnote for Judges 14:6.

194 אֹיֵב (sâtân) “adversary”

not done his feet, and had not done his mustache, and had not washed his garments, from the day the king went until the day in which he came in peace. [25H26] And it was, when he came in Jerusalem to meet the king, so the king said to him, “Why did you not go with me, Mephibosheth?” [26H27] And he said, “My lord, the king, my servant deceived me. For your servant said, ‘Saddle the donkey for me, and I will ride upon her, and I will go with the king.’ For your servant is lame. [27H28] And he has slandered your servant to my lord the king. And my lord the king is as the messenger of the Gods. So, do the good in your eyes. [28H29] For all my father's house were nothing but dead men to my lord the king. And you have set your servant with those who eat at your table. So, what right do I still have so to cry out still to the king?” [29H30] And the king said to him, “Why do you speak still of your matter. I have said, ‘You and Ziba shall divide the field.’” [30H31] And Mephibosheth said to the king, “Also, let him take it all, since my lord the king has come in peace to his house.”

[31H32] And Barzillai the Gileadite came down from Rogelim and crossed over the Jordan with the king to send him over the Jordan. [32H33] And Barzillai was very old, a son of eighty years, and he supported the king in his sojourning in Two Camps, for he was a very great<sup>195</sup> man. [33H34] And the king said to Barzillai, “You, cross over with me, and I will provide for you with me in Jerusalem.” [34H35] And Barzillai said to the king, “For what are the days of years of my life that I should go up with the king to Jerusalem? [35H36] I am a son of eighty years today. Do I know between good and bad? Can your servant taste what I eat and what I drink? Can I still hear the voice of male singers and female singers? So, why should your servant be for a burden to my lord the king? [36H37] For a little your servant will cross over the Jordan with the king. So, why should the king repay me this repayment?”

[37H38] “Please, return your servant and let me die in my city with the grave of my father and my mother. And behold, your servant Chimham<sup>196</sup> shall cross over with my lord the king, and do for him what is good in your eyes.” [38H39] And the king said, “Chimham will cross over with me, and I will do for him the good in your eyes. And all that you choose upon me I will do for you.”

[39H40] And all the people crossed over the Jordan, and the king crossed over. And the king kissed Barzillai and blessed him, and he returned to his place. [40H41] And the king crossed over to the Gilgal, and Chimham crossed over with him. And all Judah's people crossed over with the king, and also half of Israel's people.

[41H42] And behold, all the men of Israel came to the king and said to the king, “Why have our brethren, Judah's men, stolen you and crossed the king and his house and all David's men with him over the Jordan?” [42H43] And all Judah's men answered against Israel's men, “Because the king is near to us. And why is this, you have anger over this matter? Have we really eaten from the king? Has anything been taken for us?” [43H44] And Israel's men answered Judah's men and said, “Ten hands to me in the king and also in David, I more than you. So, why do you lightly esteem me? And was it not my word first, mine, to bring back my king?” But, Judah's word was harsher than Israel's word.

195 גָּדוֹל (gâdol) “great” YLT, NAS, KJV; “rich” NKJV - “great” used here in the sense of great wealth.

196 כִּמְחָם (khimhâm) “Chimham” - found also in 2 Samuel 19:38, 40; and in Jeremiah 41:17 (written, כְּמוֹחֵם

[kemohem], read כִּמְחָם [khimhâm]) for a location.

**20**[1] And there happened to be there a man of Belial, and his name was Seven,<sup>197</sup> son of Bichri,<sup>198</sup> a man of a Jaminite.<sup>199</sup> And he blew in the horn and said, “We have no portion in David, and we have no inheritance in Jesse's son. Each to his tents, Israel.” [2] And every man of Israel went up from after David, after Seven, son of Bichri. And Judah's men clung to their king, from the Jordan and unto Jerusalem.

[3] And David went in to his house at Jerusalem. And the king took the ten women, concubines whom he left to keep the house, and gave them to a guarded house and provided for them and did not go in to them. And they were shut up until the day of their death, living in widowhood.

[4] And the king said to Amasa, “Call together Judah's men, three days, and you stand here.” [5] And Amasa went to call together Judah and delayed from the appointed time that he had appointed him. [6] And David said to Abishai, “Now, Seven, son of Bichri, will do us more harm than Absalom. You, take your lords' servants and pursue after him, lest he find fortified cities and escape our eye.” [7] And Joab's men, and the Cherethite, and the Pelethite, and all the mighty men went out after him. And they went out from Jerusalem to pursue after Seven, son of Bichri.

[8] They were at the great stone which is in Gibeon, and Amasa came in before them. And Joab was girded with his garment, his clothing, and upon him was a belt with a sword in a sheath bound upon his hips, and he went out; and she fell out. [9] And Joab said to Amasa, “Is there peace with you, my brother?” And Joab's right hand had grabbed Amasa's beard to kiss him. [10] And Amasa was not watchful about the sword that was in Joab's hand, and he struck him with her to the belly. And his organs poured out to land, and he did not do it again to him; and he died. And Joab and Abishai his brother pursued after Seven, son of Bichri.

[11] And a man stood by him from Joab's young men, and he said, “Whoever delights in Joab and whoever is David's, after Joab.” [12] And Amasa wallowed in his blood in the middle of the highway. And the man saw that all the people stood. And he turned Amasa aside from the highway to the field and threw over him a garment, when he saw everyone who came upon him stood still. [13] When he was removed from the highway, every man passed on after Joab to pursue after Seven, son of Birchi.

[14] And he passed through all Israel's tribes to Mourning<sup>200</sup> and House of Maachah and all the Berites.<sup>201</sup> So, they were assembled<sup>202</sup> and also went after him. [15] And they came and besieged him at Mourning, House of Maachah. And they poured out a mound to the city and it stood at the rampart, and all the people who were with Joab battered the wall to cause it to fall.

[16] And a wise woman from the city called out, “Hear, hear! Please say to Joab,

197 שֶׁבַע (sheva') “Seven” (e.g. same word as in 2 Samuel 5:5 “seven”); NKJV, etc. “Sheba” - found also in 2 Samuel 20:2, 6-7, 10, 13, 20-21. Also, for a Gadite in 1 Chronicles 5:13; and a location in Joshua 19:2.

198 בִּכְרִי (bikhriy) “Bichri” - found also in 2 Samuel 20:2, 6-7, 10, 13, 21-22.

199 יִמִּינִי (yemiyniy) “Jaminite” = “Benjamite” - see footnote for 1 Samuel 9:1.

200 אֲבֵלָה ('âvêlâh) “to Mourning” - see footnote for Genesis 50:11.

201 בְּרִיִּים (bêriym) “Berites” - only here.

202 Written יִקָּלְהוּ (yiqâlhu) “they were lightly esteemed” or “roasted”; read יִקָּהָלוּ (yiqqâhalu) “they were assembled”

'Draw near to here, and I will speak to you.'" [17] And he drew near to her, and the woman said, "Are you Joab?" And he said, "I am." And she said to him, "Hear words of your maid-servant." And he said, "I'm listening." [18] And she spoke, saying, "Indeed, they spoke in the past, saying, 'They surely ask in Mourning.' And thus they finish. [19] I am among the peaceful and faithful of Israel. You are seeking to kill<sup>203</sup> a city and a mother in Israel. Why will you swallow up Yehvah's inheritance?"

[20] And Joab answered and said, "Far be it. Far be it for me, if I should swallow up and if I should destroy. [21] The matter is not so. For a man from mount Ephraim, Seven, son of Bichri, is his name. He has lifted his hand against the king, against David. Give him up by himself, and I will go from against the city." And the woman said to Joab, "Behold, his head will be thrown to you over the wall." [22] And the woman in her wisdom went to all the people, and they cut off the head of Seven, son of Bichri; and they threw to Joab. And he blew in the horn, and they scattered from upon the city each to his tent. And Joab returned to Jerusalem to the king.

[23] And Joab was over all Israel's army, and Benaiah, son of Jehoiada, over the Carites<sup>204</sup> and the Pelethites, [24] and Adoram<sup>205</sup> over the slavery, and Jehoshaphat, son of Ahilud, the recorder, [25] and Sheya<sup>206</sup> scribe, and Zadok and Abiathar priests, [26] and also Ira<sup>207</sup> the Jairite was priest<sup>208</sup> to David.<sup>209</sup>

**21**[1] And there was a famine in David's days, three years, year after year. And David sought Yehvah's face. And Yehvah said, "For Saul and for the house of blood by which he killed the Gibeonites." [2] And the king called for the Gibeonites and spoke to the them. And the Gibeonites were not from Israel's sons. But, they were the remnant of the Amorites, and Israel's sons had sworn to them; and Saul sought to strike them in his zeal for Israel's and Judah's sons.

[3] And David said to the Gibeonites, "What should I do for you and in what might I atone? So, bless Yehvah's inheritance." [4] And the Gibeonites said to him, "No silver or gold for me<sup>210</sup> with Saul and with his house, and no man is to be put to death for us in Israel."<sup>211</sup> And he said, "What are you saying I should do for you?"<sup>212</sup> [5] And they said to the king, "The man who finished us and who thought for us we might be exterminated from standing in all Israel's border, [6] let seven men be given to us from his sons and we will hang them to Yehvah on Saul's hill, chosen of Yehvah." And the king said, "I will give."

[7] And the king spared Mephibosheth, son of Jonathan, son of Saul, upon Yehvah's oath which he swore between them, between David and Jonathan, Saul's son. [8] And the king took two sons of Rizpah,<sup>213</sup> daughter of Ajah, whom she bore to

203 לְהַמִּית (lehâmiyt) "to kill" CEB, "destroy" NKJV, YLT – same exact word as in e.g. Exodus 17:3 NKJV "to kill."

204 Written כָּרִי (kâri) "Carites" LEB – found also in 2 Kings 11:4, 19; Read "Cherethites" NKJV, etc.

205 אֲדֹרָם ('adorâm) "Adoram" - found also in 1 Kings 12:18 (//2 Chronicles 10:18 הָדֹרָם [hadorâm] "Hadoram")

206 Written שֵׁיָא (shêyâ) "Sheya" only here; Read שֵׁוָא (shevâ) "Sheva" - found also in 1 Chronicles 2:49.

207 עִירָא ('iyra) "Ira" - found also in 2 Samuel 23:26, 38; 1 Chronicles 11:28, 40; 27:9.

208 כֹּהֵן (khohên) "priest" NAS; "minister" YLT; "chief minister" NKJV; "chief ruler" KJV

209 לְדָוִד (ledâvid) "to David" YLT, NAS; "under David" NKJV; "about David" KJV

210 Written לִי (liy) "for me"; read לָנוּ (lânu) "for us"

211 "no man put to death"? Yet, see verse 6.

212 Both "you" in this sentence are plural.

213 Rizpah was Saul's concubine (2 Samuel 3:7)..



Saul, Armoni<sup>214</sup> and Mephibosheth, and five sons of Michal, daughter of Saul, whom she bore<sup>215</sup> to Adriel, son of Barzillai the Meholathite. [9] And he gave them into the hand of the Gibeonites, and they hung them on the hill before Yehvah. And the seven fell together, and they were put to death in the days of the first harvest, beginning<sup>216</sup> of barley harvest.

[10] And Rizpah, daughter of Ajah, took the sackcloth and stretched it out for herself to the rock from harvest's beginning until water was poured upon them from the heavens. And she did not allow the birds of the heavens to rest upon them by day nor the beast of the field by night. [11] And it was told to David what Rizpah, daughter of Ajah, Saul's concubine, did. [12] And David went and took Saul's bones and his son Jonathan's bones from Jabesh Gilead's lords who stole them from House of Tooth's open square where the Philistines had hung them there on the day Philistines struck Saul at the Gilboa. [13] And he brought up from there Saul's bones and Jonathan his son's bones and gathered the bones of those hung, and they buried the bones of Saul and Jonathan his son in Benjamin's land in Zelah in the grave of Kish his father. And they did all that the king had commanded. And after this, Gods, he heeded prayer for the land.

[15] And there was war again against the Philistines with Israel. And David, and his servants with him, went down and they fought with Philistines; and David became weary. [16] And Ishbo-Benob<sup>217</sup> who was among those born of the giant,<sup>218</sup> and the weight of his spear was three hundred by weight of bronze, and he was girded with a new one. And he spoke of striking David. [17] And Abishai, son of Zeruiah, helped him and struck the Philistine and killed him. Then, David's men swore to him saying, "You are not going out again with us to the battle, so you do not extinguish Israel's lamp."

[18] And it was after this, there was the war again in Gob<sup>219</sup> with Philistines. Then, Shibbechai<sup>220</sup> the Hushathite<sup>221</sup> struck Saph<sup>222</sup> who was among those born of the

214 אֲרַמֹּנִי ('armoniy) "Armoni" - only here.

215 Qal יָלְדָה (yâlêâh) "bore" Green, CJB, DRA, ESV, OJB, RSV, TLV, WEB; "born" NAS, MEV, NET, NLV; "borne" CSB, DARBY, GNT, ISV, LEB, NIV; "brought up" KJV, NKJV, BRG – same exact word where Rizpah "bore" (NKJV) to Saul in this same verse. In a different form, the Piel form, this verb is used for a "midwife," i.e. help give birth, e.g. Genesis 35:17; Exodus 1:15-21. See also footnote for Genesis 50:23. Bringing up children is worded differently, e.g. in Isaiah 1:2 "nourished and brought up" (NKJV) וְרוֹמַמְתִּי גִדְלֹתִי (giddaltiy veromamtiy); 51:18 "brought up" (NKJV) גִּדְלָה (giddêlâh); Job 31:18 "reared" (NKJV) גִּדְלָנִי (gedêlaniy); 2 Kings 10:1, 5 "reared" אֲמִנִים ('omniym), same root verb for the participle "a nurse" in Ruth 4:16 אֲמִנֶת ('omenet). See also footnote for 1 Samuel 18:19 for Adriel.

216 Written תְּחִלָּת (techillat) "beginning"; read בְּתִחִלָּת (bitechillat) "at beginning"

217 Written יִשְׁבִּי בִנּוֹב (yishbi benob) "Ishbi benob"; read יִשְׁבִּי בִנּוֹב (yishbiy benob) "Ishbi benob"

218 רָפָה (râphâh) "giant" NKJV, etc.; LXX Ράφα (Rapha) – found also in 2 Samuel 21:18, 20, 22. See also footnote for "Rephaim" in Genesis 14:5.

219 גֹּב (gov) "Gob"; LXX Γεθ (geth) "Gath" - found also in vs 19. See 1 Chronicles 20:4 "Gezer."

220 סִבְּכִי (sibbechay) "Shibbechai"; LXX Σεβοχα (Sebocha) - found also in 1 Chronicles 11:29; 20:4; 27:11.

221 הֻשְׁתִּי (hushâtiy) "Hushathite" - found also in 2 Samuel 23:27; 1 Chronicles 11:29; 20:4; 27:11. A Hushathite is someone from Hushah (1 Chronicles 4:4).

222 סָף (saph) "Saph" - only here. See also 1 Chronicles 20:4 "Sippai" סִפִּי (sippay).

giant.<sup>223</sup> [19] And there was the war again in Gob with Philistines, and Elhanan,<sup>224</sup> son of Jaare-Oregim<sup>225</sup> the Bethlehemite, struck Goliath the Gittite,<sup>226</sup> and the wood of his spear was like a weavers' beam. [20] And there was again war in Wine Press, and there was a tall man. And the fingers of his hands and the toes of his feet were six and six, twenty four in number. And he also was born to the giant.<sup>227</sup> [21] And he reproached Israel. And Jonathan, son of Shimei,<sup>228</sup> David's brother,<sup>229</sup> struck him. [22] These four were born to the giant<sup>230</sup> in Wine Press, and they fell by David's hand and by his servants' hand.

**22**[1] And David spoke to Yehvah the words of this song<sup>231</sup> on the day Yehvah delivered him from all his enemies palm and from Saul's palm. [2] And he said, "Yehvah is my rock<sup>232</sup> and my stronghold<sup>233</sup> and my deliverer for me.<sup>234</sup> [3] Gods of my rock, I will seek refuge in him, my shield and horn of my salvation, my fortress and my refuge, my savior. You save me from violence. [4] I call upon Yehvah, who is to be praised, and I am saved from my enemies. [5] When waves of death encompassed me, torrents of Belial terrified me. [6] Cords of Sheol surrounded me. Snares of death confronted me. [7] In my distress I called upon Yehvah and to my Gods I called. And he heard my voice from his temple, and my cry was in his ears. [8] The earth shook and quaked. The foundations of the heavens quaked and shook because he was angry. [9] Smoke went up in his nostril<sup>235</sup> and fire from his mouth consumed. Coals burned from him.<sup>236</sup> [10] And he stretched out<sup>237</sup> heavens and came down, and a cloud was under his feet. [11] And he rode upon a cherub and flew, and was seen upon wings of wind.<sup>238</sup> [12] And he set darkness around him, huts of a collection of waters, masses of clouds. [13] From brightness in front of him coals of fire burned. [14] Yehvah thundered from heavens, and the Most High gave his voice. [15] And he sent arrows and scattered them, lightening, and troubled

223 רָפָה (râphâh) "giant" - see footnote for vs 16.

224 אֶלְחָנָן (elchânân) "Elhanan" (God has been gracious) - found also in 2 Samuel 23:24; 1 Chronicles 11:26; 20:5.

225 יַעֲרֵי אֹרְגִים (ya'rêy 'orgiym) "Jaare-Oregim" - only here. "Oregim" = "weavers" later in this vs.

226 = from Gath (Wine Press), same place the other Goliath was from (1 Samuel 17:4).

227 רָפָה (râphâh) "giant" - see footnote for vs 16.

228 Written שִׁמְעִי (shim'iy) "Shimei" (same name as in 2 Samuel 16:5; see also footnote for Exodus 6:17); read שִׁמְעָה (shim'âh) "Shimah." Parallel passage 1 Chronicles 20:7 has שִׁמְעָה (shimâ) "Shimea" which matches 1 Chronicles 2:13 for David's brother.

229 "David's brother" refers to Shimei (Shimea). Thus, this Jonathan was David's nephew.

230 רָפָה (râphâh) "giant" - see footnote for vs 16.

231 // Psalm 18

232 סֶלֶעִי (sal'iy) "my rock"

233 מְצֻדָּתִי (metsudâtiy) "stronghold" - same word as "stronghold" in 1 Samuel 22:4-5; 24:23; 2 Samuel 5:7, 9; 17.

234 Psalm 18 starts differently.

235 בְּאַפּוֹ (be'apho) "in his nostril" - nostril is singular here.

236 מִמֶּנּוּ (mimenu) "from him" ERV; ESV; LEB, etc.; "by it" NKJV, NAS, YLT, KJV, etc.

237 יָט (yêt) "stretched out" (same root verb as in Isaiah 51:13 & Jeremiah 10:12, "stretched out the heavens" NKJV); NKJV, etc. "bowed".

238 כַּנְפֵי־רוּחַ (kanphêy-ruach) "wings of wind" found also in Psalm 18:10[H11]; 104:3.

them. [16] And channels of the sea were seen. Foundations of the world were uncovered at the rebuke of Yehvah from the breath of the wind<sup>239</sup> of his nostril. [17] He sent from the heights and took me and drew me out from many waters. [18] He delivered me from my strong enemy, from those who hate me, for they were stronger than I. [19] They confronted me on the day of my calamity, and Yehvah was my support. [20] And he brought me out to the broad place. He delivered me, because he delighted in me. [21] Yehvah dealt with me according to my righteousness, according to the cleanness of my hands he recompensed me.<sup>240</sup> [22] For I have kept the ways of Yehvah, and have not wickedly departed from my Gods. [23] For all his judgments are before me, and his statutes I have not turned aside from her.<sup>241</sup> [24] And I was blameless to him, and I kept myself from my iniquity. [25] And Yehvah recompensed me according to my righteousness, according to my cleanness before his eyes. [26] With the kind, you will show yourself kind. With the strong in blamelessness, you will show yourself blameless. [27] With the pure, you will show yourself pure, and with the perverted, you will show yourself twisted.<sup>242</sup> [28] You will save poor people, and your eyes upon the haughty you will bring down. [29] For you are my lamp, Yehvah, and Yehvah will enlighten my darkness. [30] For in you I will run against a troop. In my Gods I will leap over a wall. [31] The God, his way is blameless. The speech of Yehvah is refined. He is a shield to all who seek refuge in him. [32] For who is God except Yehvah, and who is a rock except our Gods? [33] The God is my strong fortress, and he will make his way<sup>243</sup> blameless, [34] making his feet<sup>244</sup> as deer, and he will cause me to stand on my high places. [35] Teaching my hands for the battle, and my arms bent a bow of bronze. [36] And you have given to me a shield of salvation, and your humility<sup>245</sup> has made me great. [37] You enlarged my step under me and my ankles<sup>246</sup> did not slip. [38] I pursue<sup>247</sup> my enemies and exterminate them, and I did not return until they were all finished. [39] And I finished them and struck them through, and they did not arise; and they fell under my feet. [40] And you girded me with strength for the battle. You subdued under me those who rose against me. [41] And you gave my enemies, the neck of those who hated me, and I destroyed them. [42] They looked, and there was no savior, to Yehvah, and he did not answer them. [43] And I beat them as earth's dust, as dirt of streets, I crushed them and stamped them out. [44] And you delivered me from the strivings of my people. You kept me at nations' head. A people I did not

239 רוּחַ (ruach) “wind” - same word for “spirit” (e.g. 2 Samuel 23:2).

240 See also Psalm 7:8; Proverbs 11:31; 1 Kings 8:32; yet, Ecclesiastes 7:15[vs 14]

241 מִמֶּנָּה (mimmenâh) “from her” - feminine singular

242 תִּתְּפֹחַ (tittaphâl) “you will show yourself twisted” VOICE; “appear perverse” Green; “a wrestler” YLT; “shrewd” NKJV; “unsavoury” (= disagreeable) KJV - This verb is found in Genesis 30:8 “wrestled”; Job 5:13 “cunning”; Proverbs 8:8 “crooked”; Psalm 18:26[H27] as here.

243 Written דַּרְכּוֹ (darko) “his way”; read דַּרְכִּי (darkiy) “my way”; Psalm 18:32[H33] has “my way.”

244 Written רַגְלָיו (raglâyv) “his feet”; read רַגְלִי (raglay) “my feet”; Psalm 18:33[34] has “my feet.”

245 עֲנֻתָּהּ (‘anotkhâ) “your humility” MEV; “condescension” Green; “gentleness” NKJV; “lowliness” YLT – found also in Psalm 18:35[36] as here; Psalm 45:4[H5] “humility” NKJV; Proverbs 15:33; 18:12; 22:4 “humility” NKJV; Zephaniah 2:3 “humility” NKJV. See also Psalm 113:6; Isaiah 57:15; Matthew 11:29.

246 קֶרְסָלַי (qarsullây) “my ankles” YLT; “feet” NKJV, NAS, KJV

247 אֶרְדְּפָהּ (‘erddephâh) “I pursue” (cohortative) YLT; “I will pursue” DRA; “I have pursued” NKJV

know served me. [45] Sons of a foreigner pretended obedience<sup>248</sup> to me. At a hearing of an ear they listened to me. [46] Sons of a foreigner faded away, and they girded up<sup>249</sup> from their hideouts. [47] Yehvah lives, and blessed be my rock, and may the Gods of the rock of my salvation be exalted. [48] The God gives vengeance<sup>250</sup> to me and subdues peoples under me, [49] and delivers me from my enemies and raises me up. You lifted me up from violent men. You delivered me. [50] Therefore, I will thank you, Yehvah, in the nations, and to your name I will sing praise, [51] magnifying<sup>251</sup> salvations of his king, and working kindness towards his anointed, to David and to his seed forever.”

**23**[1] And these are the last words of David. The utterance of David, son of Jesse, and the utterance of the man raised up. The anointed of the Gods of Jacob, and the pleasant songs<sup>252</sup> of Israel. [2] “Yehvah's spirit spoke in me, and his speech was on my tongue. [3] Gods of Israel, Rock of Israel, said to me, 'He who rules among men should be righteous, ruling in fear of Gods. [4] And as light in morning, a Sun rising, a morning without clouds, from brightness, from rain, grass from earth.' [5] Though my house is not so with God,<sup>253</sup> yet an everlasting covenant he set for me, ordered and secured in all, for all my salvation and all delight, though he will not cause to grow.<sup>254</sup> [6] And Belial<sup>255</sup> as a thornbush is chased away, all of them, because they take<sup>256</sup> not in hand. [7] A man who touches them should be filled with iron and a wood spear. And they shall surely be burned in the fire<sup>257</sup> in the dwelling place.”

[8] These are the names of the mighty men who were to David: Josheb-Basshebeth<sup>258</sup> a Tachmonite,<sup>259</sup> head of the captains.<sup>260</sup> He was Adino<sup>261</sup> the Ezno<sup>262</sup>

248 יִתְכַחֲשׁוּ (yitkachashu) “pretended obedience”; “pretend obedience” NAS; “feign obedience” YLT; “submit” NKJV – see footnote for Genesis 18:15.

249 יַחְגְּרוּ (yachgru) “they gird up”; YLT “gird themselves”; NKJV “come frightened” - Psalm 18:45[H46] יַחְרְגוּ (yachregu) “come tembling.”

250 נִקְמָת (neqâmot) “vengeances” - plural

251 Written מַגְדִּיל (magdiyl) “magnifying” YLT; read מִגְדֹּל (migdol) “tower” NKJV – Psalm 18:50[H51] similar.

252 זִמְרוֹת (zemirot) “songs” YLT (plural); “psalmist” NKJV – “Psalm” is of the same root, מִזְמוֹר (mizmor) e.g. Ps. 3.

253 Psalm 12:1; Proverbs 20:6

254 כִּי-לֹא יֵצְמִיחַ (kiy-lo' yatsmiyach) “though he will not cause to grow”; YLT “He hath not caused *it* to spring up”; KJV “although he make *it* not to grow”; NKJV “Will He not make *it* increase?” - meaning uncertain

255 בְּלִיעַל (beliyya'al) “Belial” (see footnote for Deuteronomy 13:13) – a reference to Satan to which all the ungodly are subject (Acts 26:18; Ephesians 2:2; Revelation 12:9).

256 יִקָּחוּ (yiqqâchu) “they take” (active verb); NKJV, etc. “be taken” (passive); NLT “they tear” (active) – typically translated as a passive, but it is not passive but active.

257 i.e. hell – Psalm 11:6; 21:8-9; Isaiah 33:12; 66:24.

258 יוֹשֵׁב בַּשֵּׁבֶת (yoshêv bashevet) “Josheb-Basshebeth” (= “sitting in the seat” YLT) NKJV, NAS; “that sat in the seat” KJV - only here – see also 1 Chronicles 11:11.

259 תַּחֲכֻמוֹנִי (tachkemoniy) “Tachmonite” - only here – see also 1 Chronicles 11:11.

260 שְׁלִישֵׁי (shālīshiy) “captains” NKJV, etc.; “three” Green, etc.; BDB “best explained as *third* man (in chariot)” - Used variously for “captains” or “officers” (e.g. Exodus 14:7; 15:4; 2 Kings 7:2, 17, 19; etc.); “musical instruments” (e.g. 1 Samuel 18:6); a “third” (YLT) “measure” (NKJV e.g. Psalm 80:6). See also 1 Chronicles 11:11.

261 אֲדִינוּ ('adiyno) “Adino” (meaning unknown) - only here – see also 1 Chronicles 11:11.

262 Written עֶצְנוּ ('etsno) “Ezno” (meaning unknown) - only here; read עֶצְנִי ('etsniy) “Eznite” - only here.

because of eight hundred slain at one time. [9] And after him was Eleazar, son of Dodi,<sup>263</sup> son of an Ahohite,<sup>264</sup> among three mighty men with David when they defied the Philistines who were gathered there for the battle and Israel's men went away. [10] He arose and struck among the Philistines until his hand was weary and his hand stuck to the sword, and Yehvah worked great salvation on that day. And the people returned after him only to plunder.

[11] And after him was Shamma,<sup>265</sup> son of Agee<sup>266</sup> the Hararite.<sup>267</sup> And Philistines were gathered to the company, and there was a portion of the field filled with lentils. And the people fled from before Philistines. [12] And he stationed himself in the midst of that portion and delivered her and struck Philistines. And Yehvah worked a great salvation.

[13] And three<sup>268</sup> from the thirty heads went down and came down at harvest to David to a cave of Adullam,<sup>269</sup> and a company of Philistines were camped in Rephaim<sup>270</sup> valley. [14] And David was then in the stronghold and the Philistines' garrison was House of Bread. [15] And David desired and said, "Who will give me a drink of water from a well of House of Bread which is by the gate?" [16] And the three mighty men broke through Philistines' camp and drew water from House of Bread's well which was by the gate. And they carried and brought to David. And he was unwilling to drink it,<sup>271</sup> and poured it out to Yehvah. [17] And he said, "Far be it for me, Yehvah, from me doing this, the blood of the men who went with their souls."<sup>272</sup> And he was unwilling to drink it. These things the three mighty men did.

[18] And Abishai, Joab's brother, son of Zeruiah, he was head of the third.<sup>273</sup> And he lifted his spear upon three hundred slain, and to him was a name among the three. [19] From the three, was he surely honored most? And he was to them for a leader, and unto the three he did not come.<sup>274</sup>

[20] And Benayahu, son of Jehoiada, son of a lively<sup>275</sup> man of many deeds from Kabzeel, he struck two lions of God<sup>276</sup> of Moab. And he went down and struck the

263 Written דָּדִי (dodiy) "Dodi" = either "my beloved" or "my uncle," see footnote for Judges 10:1; read דָּדוֹ (dodo).

264 אַחֲחִי ('achochiy) "Ahohite" - found also in 2 Samuel 23:28; 1 Chronicles 11:12; 29; 27:4.

265 שַׁמָּא (shammâ) "Shamma" LEB; "Shammah" NKJV, yet this same exact name is also in 1 Chronicles 7:37

"Shamma" (NKJV), and there is also "Shammah" שַׁמָּה (shammâh) e.g. in 1 Samuel 17:13.

266 אָגֵא ('âgê) "Agee" - only here.

267 הַרָרִי (hârâriy) "Hararite" - found also in 2 Samuel 23:33; 1 Chronicles 11:34-35.

268 Written שְׁלוֹשִׁים (sheloshiym) "thirty"; read שְׁלוֹשָׁה (sheloshâh) "three"

269 See 1 Samuel 22:1.

270 רֶפְאִים (rephâ'iyim) "Rephaim" - see footnote for Genesis 14:5.

271 Water being plural in Hebrew, this "it" and the second "it" are both plural (i.e. "them").

272 In other words, they risked their lives.

273 Written שְׁלוֹשִׁי (sheloshiy) "third"; read שְׁלוֹשָׁה (sheloshâh) "three" - a "third" is used for a company of soldiers in e.g. 2 Samuel 18:2 where Abishai is over a third of the army.

274 In other words, there was *another* three.

275 Written חַי (chay) "lively"; read חַיִּל (chayil) "valiant"

276 אַרְיֵל ('ari'êl) "lions of God" EHV; "lion like men" YLT; "lion-like heroes" NKJV; "sons of Ariel" NAS – used in this same way in 1 Chronicles 11:22, אַרְיֵאֵל ('ariy'êl). This is also a name for Jerusalem (Lion of God/Ariel) in Isaiah 29:1-2, 7, and also a man's name in Ezra 8:16. This can also be translated "Lion of power," since "God" is used in that sense;

lion in the midst of the pit on the day of the snow. [21] And he struck an Egyptian man who<sup>277</sup> was a sight! And in the hand of the Egyptian was a spear. And he went down to him with the rod and wrestled the spear from the hand of the Egyptian and killed him with his spear. [22] These things Benayahu, son of Jehoiada, did, and to him was a name among the three mighty men. [23] From the thirty he was more honored, and to the three he did not come. And David put him to his guard.

[24] Asahel, Joab's brother, was among the thirty, Elhanan, son of Dodo, of House of Bread, [25] Shammah the Harodite,<sup>278</sup> Elikā<sup>279</sup> the Harodite, [26] Helez<sup>280</sup> the Paltite,<sup>281</sup> Ira, son of Perverse,<sup>282</sup> the Tekoite,<sup>283</sup> [27] Abiezer the Anathothite,<sup>284</sup> Mebunnai<sup>285</sup> the Hushathite, [28] Zalmon the Ahohite, Maharai<sup>286</sup> the Netophathite,<sup>287</sup> [29] Fat,<sup>288</sup> son of Baanah the Netophathite, Ittai son of Ribai<sup>289</sup> from Hill<sup>290</sup> of sons of Benjamin, [30] Benayahu a Pirathonite, Hiddai<sup>291</sup> from brooks of Gaash, [31] Abi-Albon<sup>292</sup> the Plainite,<sup>293</sup> Azmaveth<sup>294</sup> the Barhumite,<sup>295</sup> [32] Eliahba<sup>296</sup> the Shaalbonite<sup>297</sup> of sons of Jashen,<sup>298</sup> Jonathan, [33] Shammah the Hararite,

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see footnote for Genesis 31:29.

277 Written אָשֶׁר ('asher) "who"; read אִישׁ ('iysh) "man" (i.e. a man of appearance)

278 חַרְדִּי (charodiy) "Harodite" - only in this verse.

279 אֵלִיקָא ('eliyqâ) "Elika" - only here.

280 חֶלֶץ (chelets) "Helez" - found also in 1 Chronicles 2:39; 11:27; 27:10.

281 פַּלְטִי (paltiy) "Paltite" - only here.

282 עִקְשׁ ('iqqêsh) "Perverse" (e.g. Deuteronomy 32:5 "perverse" NKJV); "Ikkes" NKJV – for this man also found in 1 Chronicles 11:28; 27:9.

283 = someone from Tekoa, e.g. 2 Samuel 14:4.

284 עֲנַתוֹתִי ('annetotiy) "Anathothite" - found also in 1 Chronicles 11:28; 12:3; 27:12; Jeremiah 29:27. An Anathothite is someone from Anathoth (Joshua 21:18).

285 מֵבֻנַּי (mevunnay) "Mebunnai" - only here.

286 מַהֲרַי (mahray) "Maharai" - found also in 1 Chronicles 11:30; 27:13.

287 נֶטּוֹפְתִי (netophâtiy) "Netophathite" - found also in 2 Samuel 23:29; 2 Kings 25:23; 1 Chronicles 2:54; 9:16; 11:30; 27:13, 15; Nehemiah 12:28; Jeremiah 40:8. A Netophathite is someone from "Netophah" (Ezra 2:22), which was near Jerusalem (Nehemiah 12:28-29).

288 חֶלֶב (chêlev) "Fat" (= "fat" e.g. 2 Samuel 1:22) – only here. In 1 Chronicles 11:30 his name is "Heled" חֶלֶד (chêled).

289 רִיבִי (riyvay) "Ribai" - found also in 1 Chronicles 11:31.

290 גִּבְעָת (giv'at) "Hill"; NKJV, etc. "Gibeah" - see footnote for Joshua 15:57.

291 הִדַּי (hidday) "Hiddai" - only here.

292 אָבִי-עֲלֻבּוֹן ('aviy-'alvon) "Abi-Albon" (= "My father-?") - only here.

293 עֲרַבְתִּי ('arvâtiy) "Plainite" (i.e. from "Plain" see Joshua 18:18); NKJV, etc. "Arabah"

294 עֲזַמְוֶת ('azmâvet) "Azmaveth" - found also in 1 Chronicles 8:36; 9:42; 11:33; 12:3; 27:25; Ezra 2:24, and a location near Jerusalem in Nehemiah 12:29, and "House of Azmaveth" in Nehemiah 7:28.

295 בַּרְחֻמִּי (barchumiy) "Barhumite" - only here.

296 אֵלִיחַבָּא ('elyachbbâ) "Eliahba" (= God hides) - found also in 1 Chronicles 11:33.

297 שַׁעֲלֻבֹנִי (sha'alvoniy) "Shaalbonite" - found also in 1 Chronicles 11:33.

298 יָשָׁן (yâshên) "Jashen" (= "he sleeps" or "sleepy" or "sleeper") - only here for a name.

Ahiam,<sup>299</sup> son of Sharar<sup>300</sup> the Hararite, [34] Eliphelet, son of Ahasbai,<sup>301</sup> the son of the Maachathite, Eliam, son of Ahithophel the Gilonite, [35] Hezro<sup>302</sup> the Carmelite, Paarai<sup>303</sup> the Arbite,<sup>304</sup> [36] Igal, son of Nathan from Zobah, Bani<sup>305</sup> the Gadite, [37] Zelek<sup>306</sup> the Ammonite, Naharai<sup>307</sup> the Beerothite, carriers<sup>308</sup> of the equipment of Joab, son of Zeruiah, [38] Ira the Ithrite,<sup>309</sup> Gareb<sup>310</sup> the Ithrite, [39] Uriah the Hittite, all thirty seven.

**24**[1] And again, Yehvah's anger was burning against Israel, and he incited<sup>311</sup> David against them to say, “Go, count Israel and Judah.” [2] So, the king said to Joab, the leader of the army who was with him, “Please go among all Israel's tribes from Dan and unto Beersheba and number the people, and I will know the number of the people.” [3] And Joab said to the king, “May Yehvah your Gods add to the people as these and as these a hundred times, and may the eyes of my lord the king see. So, why does my lord the king delight in this thing?” [4] And the word of the king was strong to Joab and upon the leaders of the army. And Joab and the leaders of the army went out before the king to number the people, Israel.

[5] And they crossed over the Jordan and camped in Aroer right of the city which was in the midst of the ravine of Gad and toward Jazer. [6] And they came in to the Gilead and to land of Tahtim Hodshi,<sup>312</sup> and they came in to Dan Jaan<sup>313</sup> and around to Sidon. [7] And they came to a fortress of Tyre and all the cities of the Hivite and the Canaanite, and they went out to southern Judah, Beersheba. [8] And they went about in all the land and came in at the end of nine months and twenty days to Jerusalem. [9] And Joab gave the number of the count of the people to the king. And Israel was eight hundred thousand valiant men who drew a sword, and men of Judah were five hundred thousand men.

[10] And David's heart struck him after he numbered the people. And David said

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299 אַחִיאָם ('chiy'âm) “Ahiam” - found also in 1 Chronicles 11:35.

300 שָׂרָר (shârâr) “Sharar” - only here.

301 אַחַסבַּי ('achasbay) “Ahasbai” - only here.

302 Written חֶצְרוֹ (chetsro) “Hezro” - found also in 1 Chronicles 11:37; read חֶצְרַי (chetsray) “Hezrai” LXX Ἀσάραι (Asarai) - only here.

303 פַּעֲרַי (pa'aray) “Paarai” - only here.

304 אַרְבִּי ('arbiy) “Arbite” - only here. Arbite = someone from “Arab” אֲרָב ('arav), Joshua 15:52.

305 בָּנִי (bâniy) “Bani” - found also in 1 Chronicles 6:46[H31]; 9:4; Ezra 2:10; 10:29, 34, 38; Nehemiah 3:17; 8:7; 9:4-5; 10:13-14[H14-15]; 11:22.

306 צֶלֶק (tseleq) “Zelek” - found also in 1 Chronicles 11:39.

307 נַחֲרַי (nachray) “Naharai” - found also in 1 Chronicles 11:39.

308 Written נוֹשְׂאֵי (nos'êy) “carriers”; read נוֹשֵׂא (nosê) “carrier”

309 יִתְרִי (yitriy) “Ithrite” - found also in 1 Chronicles 2:53; 11:40.

310 גָּרֵב (gârêv) “Gareb” - found also in 1 Chronicles 11:40; Jeremiah 31:39.

311 יָסַת (yâset) “incited” - same exact verb as in 1 Chronicles 21:1 where it says “Satan” (NKJV) or an “adversary” (YLT) “incited.” See also footnote for “adversary” (TT) in Numbers 22:22.

312 תַּחְתִּימַי חֲדָשִׁי (tachtiym châdshiy) “Tahtim Hodshi” - only here.

313 דָּנָה יַעַן (dânâh ya'an) “Dan Jaan” - only here.

to Yehvah, "I have sinned greatly, what I did. And now, Yehvah, please cause the iniquity of your servant to pass, for I acted very foolishly." [11] And David arose in the morning, and Yehvah's word was to Gad the prophet, David's seer, saying, [12] "Go and speak to David, 'Thus Yehvah said, "Three things I lay upon you. Choose for yourself one from them and I will do to you."'"

[13] And Gad came to David and declared to him and said to him, "What should come to you, seven years of famine in your land, or three months of your fleeing before your foes and he pursuing you, or three days of pestilence in your land? Now, know and see, what word shall I bring to him who sent me?" [14] And David said to Gad, "I am in great distress. Please, let me fall in Yehvah's hand (for many are his mercies), and let me not fall into man's hand."<sup>314</sup>

[15] So, Yehvah gave a pestilence in Israel from the morning and unto the appointed time. And from the people, from Dan and unto Beersheba, seventy thousand men died. [16] And the messenger sent out his hand to Jerusalem to destroy her, and Yehvah relented concerning the bad. And he said to the messenger, "The destruction in the people is much. Now, withdraw your hand." And Yehvah's messenger was at the threshing floor of the Ornah<sup>315</sup> the Jebusite.

[17] And David said to Yehvah when he saw the messenger, the one striking among the people, and he said, "Behold, I, I have sinned, and I have committed iniquity. And these sheep, what did they do? Please, let your hand be on me and on my father's house." [18] And Gad came in to David on that day and said to him, "Go up and raise up to Yehvah an altar at the threshing floor of Aranyah<sup>316</sup> the Jebusite. [19] And David went up according to Gad's word just as Yehvah commanded.

[20] And Araunah<sup>317</sup> looked down<sup>318</sup> and saw the king and his servants crossing over to him, and Araunah went out and bowed to the king, his nose toward earth. [21] And Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy from you the threshing floor to build an altar to Yehvah, so the slaughter from among the people will be restrained." [22] And Araunah said to David, "Take, and let my lord the king offer up the good in his eyes. See, the cattle for the burnt offering and the threshing instruments and the equipment of the cattle for the wood. [23] Everything, O king, Araunah has given to the king." And Araunah said to the king, "May Yehvah your Gods be pleased with you."

[24] And the king said to Araunah, "No, I will surely buy from you for a price, and I will not offer up to Yehvah my Gods burnt offerings for nothing." So, David bought the threshing floor and the cattle with fifty shekels of silver. [25] And David built there an altar to Yehvah and offered up burnt offerings and peace offerings. And Yehvah heeded prayer for the land, and the slaughter from upon Israel was restrained.

314 The 7 years of famine and/or fleeing from his foes would involve men and their wickedness, not so much so with three days of pestilence from God.

315 Written אֹרְנָה ('ornâh) "Ornah" - only here; read אֶרְנָה ('aravnâh) "Araunah" - found (written) in 2 Samuel 24:20-24; אֶרְנָה ('aranyâh) "Aranyah" in 2 Samuel 24:18; in 1 Chronicles 21:15f אֶרְנָן ('ornân) "Ornan."

316 See footnote for verse 16.

317 See footnote for verse 16.

318 יִשְׁקָף (yashqêph) "looked down" NAS; "looked" NKJV – same exact verb in Exodus 14:24 "looked down" NKJV.